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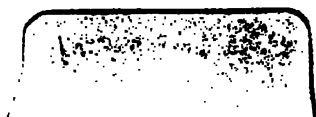
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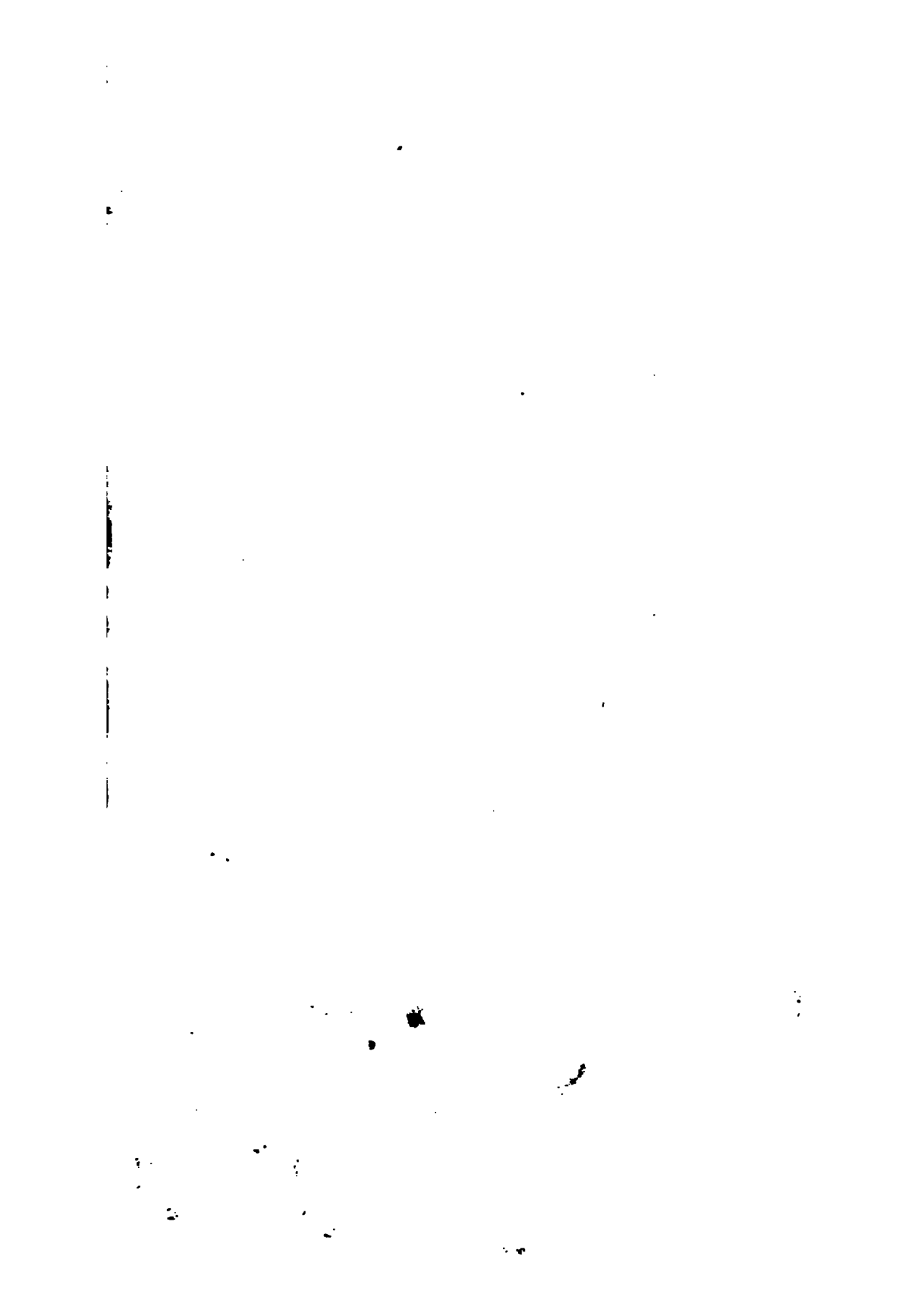
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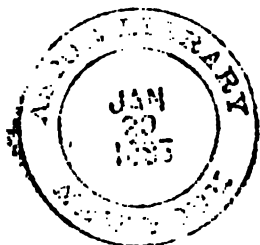
THE
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Christian Union.

"THE LOVE OF CHRIST CONSTRAINEETH US."

VOLUME VII.
JANUARY TO DECEMBER, 1856.

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INDEX.

	PAGE		PAGE
A Layman's View of our Work.....	124	Cash is Mighty.....	284
A Reliquary.....	816	Chili.....	53, 193
A Tribute to the Deserving.....	227	Conclusion.....	196
A Word to our Friends.....	83	France,.....	106, 143, 195, 216, 245, 284, 313, 343
An American Chapel in Paris.....	120	Geneva.....	196, 317
An Audience of His Majesty the King of Sardinia.....	86	French Officials.....	351
An Incident in a Stage-Coach.....	123	Hayti.....	193, 237
Another Witness.....	311	Ireland.....	194
Anniversary.....	125, 157	Italy.....	31, 317
Annual Sermon.....	125, 157	Letter from Rev. Dr. Revel.....	273
Are Missions from the Heathen Possible?.....	310	Letter from the Evangelical Society of France.....	19
Associate Reformed Presbyterian Church.....	229	Lyons.....	313
Austria's Submission to Rome.....	17	New-Granada.....	23
Beware of Impostors.....	153	Piedmont.....	196
Bibliolatry.....	300	Progress of Protestantism at Dublin.....	297
Borsinski's Escape.....	235	Sardinia.....	333
Borsinski's Petition to the Pope.....	2	Signor de Mora.....	334
Canadian Popery.....	313	Spain.....	53, 245, 351
Catholicism condemned by Catholics.....	315	St. Domingo.....	87
Christmas at Rome in 1855.....	349	Sweden.....	84, 195, 213
Circular: American Chapel in Paris.....	197	The Bishop of Arras.....	341
Close of the Volume.....	394	The Chapel at Rome.....	196
Constantinople.....	1	The Gospel Gaining in Bohemia.....	247
Conventual Life—A Gambling Scene.....	76	The Waldenses.....	31, 151, 215
Death of Mr. Usnar.....	61	Tuscany.....	330
Dedication of the Virgin.....	315	Foreign Religious Intelligence.....	257
Does Popery forbid the Bible?.....	335	Four New Saints.....	303
Dr. Sunderland's Speech.....	206	Has Rome Designs upon our Country?.....	129
Evangelical Alliance.....	269	Help Needed—Who will Render it?.....	225
Evangelization of Romanists.....	265	HOME FIELD:	
FOREIGN FIELD:		A Layman's Views.....	393
Belgie Universities.....	353	A Layman's Views of our Work.....	28
Belgium.....	50, 195, 245, 379	A New Mission.....	339
Brasil.....	54, 112, 194, 217	A View of a Western Missionary.....	356
		An Impressive Scene.....	239
		Anniversary in Boston, Mass., of the American and Foreign Christian Union.....	243

	PAGE		PAGE
Books,.....	191	Immaculate Conception,.....	49
Church Edifice,.....	252	Invitation to Prayer for the Church and the World,.....	124
Church Edifice: a Good Beginning,.....	27	Ireland,.....	104, 204
Encouragement to Faithful Labor,.....	26	Ireland and the Rev. Alexander King,.....	242
Extracts from the Report of Rev. Mr. Hof,.....	385	Ireland: The People and the Priests,.....	124, 207
French Romanists near the Canada Line,.....	179		
French Romanists receiving the Gospel,.....	92	Joachim Zazula,.....	202
German Mission in Cincinnati,.....	358	Miss Bunkley's Book—Convents,.....	20
German Missions,.....	184		
German Romanists in Savannah, Ga.,.....	117	New Publications,	157, 198, 220, 262, 294, 322, 328
Hopeful Conversions,.....	252	Notices of Books,.....	22, 62, 94, 116
How a Romish Bishop raises Money,.....	92		
How the Romish Laity are Prejudiced,.....	23	Obituary of Rev. R. S. S. Dickinson,.....	257
How they Feel and Talk,.....	390	Our Tracts,.....	61
Irish Mission in Louisville, Ky.,.....	59		
Irish Mission in Springfield, Mass.,.....	60	Paganization of Romanism,.....	107
Irish Missions,.....	151	Papal Convents,.....	97
Labors among the Germans in Cincinnati,.....	90	Persecutions in Tuscany,.....	240
Lectures and Missionary Agencies,.....	137	Petty Persecutions,.....	212
Lectures to Romanists,.....	159	Pope and Pagan,.....	242
Light in a Dark Place,.....	115	Priests Paying Tax—a Good Example,.....	122
Missionaries and their Labors,.....	221	Prince's Protean Fountain Pen,.....	157
Missions,.....	177	Progress of Protestantism in Prussia,.....	214
New-Hampshire Association,.....	220	Protestant Catholicism,.....	265
Notice to Missionaries, Secretaries, and Agents of the American and Foreign Christian Union,.....	98	"Quare Fremuerunt Genes?".....	154
Opposition made useful,.....	257		
Pamphlets and Tracts,.....	192	Receipts, 31, 63, 95, 127, 159, 199, 231, 263, 295, 327,	259, 265
Popish Revivalists in Pittsburgh, Pa.,.....	24	Religious Freedom proclaimed in Turkey,.....	122
Poverty, Suffering, and Bigotry,.....	57	Reports Wanted,.....	125
Publications,.....	131	Rev. Dr. McClure,.....	220
Public Lectures to Romanists,.....	254	Romish Romanisms,.....	272
Public Meetings,.....	190	Romish Unity,.....	292
Priests alarmed by Missionary Labor,.....	250		
Progress, Gradual but Sure,.....	255	Seventh Annual Report,.....	160
Report from Buffalo, N. Y.,.....	119	Spain calling for the Gospel,.....	201
Reports from Missionaries,.....	290	Speech of F. T. Frelinghuysen, Esq.,.....	275
Rev. Mr. Welsh and the Oneida Association,.....	25	Summons to American Protestants,.....	297, 322, 361
Roman Catholics hearing the Truth,.....	119		
Romanism in the United States,.....	353	The Annual Meeting,.....	164
Romanist Eples and the Laity's Fear,.....	25	The Annual Sermon,.....	161
Rome's Vaunting,.....	55	The Archbishop's Views of Protestantism,.....	156
Romish Hostility to Evangelical Labors,.....	292	The Destruction of Romanism,.....	222
Romish Duplicity,.....	254	The Festival of San Augustine,.....	75
Six New Stations and Good Prospects,.....	254	The Genoese Hospital,.....	102
Spanish Missions,.....	196	The Jewel Consistency,.....	225
Sunday-School Library,.....	29, 192	The Month of Mary and the Romish Music,.....	220
The Cause in Rio Grande,.....	222	The Papal Allocution on Austrian Affairs,.....	45
The Gospel Triumphant over Romanism,.....	291	The Rev. G. L. Hovey,.....	156
The Magazine speaking for itself,.....	225	The Romish Church in Mexico,.....	72
The Mission in Louisville,.....	226	The Romish Confessional—Is it properly entitled to Privilege?.....	65
The Missionary and the Bishop of Vermont,.....	220	The Word "Catholic,".....	220
The Priests changing their Usages,.....	257	The Work among the Mexicans,.....	206
The Society's Library,.....	192	Third Order of Franciscans,.....	122
The Synod of Indiana,.....	291	To our Patrons,.....	20
The Synod of Onondaga,.....	28	To the Friends of Missions. No. III.,.....	72
The Work Advancing,.....	27		
The Work in Albany, N. Y.,.....	292	Washington County Auxiliary,.....	220
The Work in Cincinnati,.....	291		
The Work in Dayton, Ohio,.....	253		
The Work in Newark, N. J.,.....	222		
The Work in St. Louis,.....	254		
The Work Progressing,.....	220		
Views of a Donor,.....	292		

THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. VII.

JANUARY, 1856.

No. 1.

CONSTANTINOPLE.

THIS famous place has been a flourishing city for more than twenty-five centuries. Its founder, from whom it took its earliest name, Byzantium, was an ancient navigator, one Byzas, who, from his seafaring life, was called a son of Neptune. Strongly fortified by nature, with a noble harbor, and commanding the outlet of the Black Sea, with its commerce and that of its great tributary rivers, it could not be otherwise than a place of great importance. Such it long has been; and never more so than now, when it has become the gorgeous prize for which the greatest military monarchies of the world are vying, as has often been the case before, in the varying chances of the dreadful lottery of war.

When Constantine, convinced that his dominion had spread too far into the East to be successfully controlled from the banks of the Tiber, sought for a new seat of empire, he at once resolved to make of Byzantium another and a greater Rome. On the confines of Europe and Asia, he sought to establish a metropolis for his successors, from whence they could rule with ease

each of their subject continents. The mighty Emperor, who was very much a "sign-man," and professed in matters of magnitude to be guided by special intimations of the divine will, while sleeping within the walls of old Byzantium, beheld, in the visions of the night, the guardian-spirit of the city, an ancient dame, bowing under the burthens of age and its infirmities, in an instant changed into a blushing virgin, on whom, with his own hand, he placed the robes of imperial purple and the diadem of state. On rising from his couch, he proceeded with lance in hand to trace the new boundaries of this destined capital of the world. And when he laid out the bounds so large that his astonished attendants ventured to object to their extent, "I shall go on," he replied, "till the invisible guide who precedes me thinks fit to stop." He concentrated the vast resources of his government upon the building, fortifying, and embellishing of this vast city, till it became worthy to bear his name. And so, in the fourth century, Byzantium became Constantinople.

We have not space to sketch the

history of a city, which has never lost its commercial and political importance, which has been twenty-four times invested, and six times taken, and for whose possession the Muscovite colossus is now struggling with the allied giants of Western Europe, in an agonism that shakes the world. Of her literary eminence, even during the decays of the later empire, it is enough to say, that when she fell, five hundred years ago, into the hands of the Great Turk, the dispersion of her studious men in Western Europe led to the revival of learning, and that in time led to the Protestant Reformation of the corruptions of the Middle Ages, and that Reformation in turn led to the present style of civilization in the Christian world in either hemisphere. Thus has her fall, like that of Jerusalem, been "the riches of the world." In the history of the nations of the future, as in that of those of the past, this celebrated place will doubtless retain its eminence.

All travellers speak with rapture of the aspect of Constantinople as seen from a distance. "Beautiful for situation," its amphitheatrical appearance strikes every beholder with admiration. But this magnificence of show

contrasts most strangely and repulsively with the meanness of its interior. Its splendid mosques and palaces are huddled up in a wilderness of narrow and filthy streets lined by low, wooden or mud-built houses. Here, twelve hundred thousand inhabitants, of whom about three fourths are supposed to be Turks, are said to find their home. Here, also, a vigorous city-mission among the Greek, Armenian, and Jewish populations, is sustained by the American churches; and here, as there is reason to think, Christianity may make its first decisive inroads upon Mohammedan imposture and superstition. From hence, as from a central point of illumination, the light of a pure gospel already radiates into many of the dark places of the Turkish Empire.

As the Christian reader looks upon the engraved view of this city which "can not be hid," let him lift up the heart in fervent prayer, that it may become a city of the living God, a holy place of the tabernacles of the Most High, a city whose walls shall be salvation, and whose gates shall be praise, and from whence the light of the Gospel shall shine forth on every side as a lamp that burneth.

BORZINSKY'S PETITION TO THE POPE.

In the first article in our emission for December, we alluded to a petition, which, a year ago, had been sent to Pope Pius IX., by Ubaldo Borzinsky, a monk of the order of Brothers of Mercy. This petition, craving of the Holy Father a redress of the horrible abuses and immoralities practised in the convents of Bohemia, presented so shocking a list of charges against promi-

nent members of not less than eighteen of these establishments, that we desisted from the task of translating it from its German original for our pages. We have since, however, found a translation of it in that excellent and most valuable paper, the London "Christian Times." After much hesitation as to exposing the moral pollution of conventual life to the eyes of Americans,

we have come to the conclusion, *that it must be done*. Odious and repulsive as the task will be, it is our duty to let the Christian public know, that convents in the nineteenth century are just such sinks of sin as they were three centuries ago, and long before. Such secret haunts of men, penned up together, to lead such an unnatural and anti-social life, tend to throw the native corruption of the heart into a ferment; and their secrecy is only too favorable to the practice of the iniquitous passions they engender.

Let every reader of this petition and its frightful details, ask himself whether there is no call for legislation on the subject of conventual inspection? Ought not closed convents, intended for the seclusion of persons of either sex, to be visited by suitable officers, and carefully examined, under proper arrangements, as to their moral condition, and the undue restraint upon the personal liberty of any of the inmates? No other persons in this country, excepting Popish monks and nuns, would be allowed, either by public sentiment, or the common law as directed against nuisances, to immure themselves and all whom they could seduce or inveigle into their society, in such obscure and jealously-guarded retreats. Their facilities for the perpetration of vice and crime are manifestly great; and history abounds in proofs, as conclusive as Borzinsky's petition affords, that they have too often been hot-beds of sin.

As to poor Borzinsky, his reward for thus calling the attention of the Pope to the delinquencies of his order, has consisted in his forcible removal from Prague, and a rigorous confinement in the monastery of his order at Gortz. His brother John Evangelist Borzin-

sky, also a brother of the same order, for joining the Lutheran Church in Prussia was immured in the mad-house of the order at Prague, for a long time. He, however, has recently made his escape. Prior to his escape, Lord Clarendon in behalf of the British government interceded with the Austrian Ministry for his and his brother's release. But the Austrian government declined to interfere, and under its recent *Concordat*, with the *Romish See*, is not likely to exert itself for the protection of its subjects groaning under ecclesiastical tyranny.

We are glad to hear that the King of Prussia, has taken the matter up with some earnestness, and is ready to extend all the aid and protection in his power, to these oppressed brethren. What will be the end we know not. Let all who love the truth remember in their prayers these faithful and afflicted brethren, and especially that the petitioner Ubaldus may be sustained, and released from his imprisonment as is now John Evangelist, his brother.

HOLY FATHER:

As nothing we undertake can prove successful without the assistance of the Most High, I therefore earnestly implore the Holy Spirit to communicate His enlightening influence and gracious aid in the matter I now lay before you, which also involves a humble request.

The task I have proposed to myself is far from being a pleasant one, as it only exhibits painful events, and is calculated to awaken very distressing feelings in the mind of your Holiness. But it is necessary, in order that I may have peace in my own mind, through the favor and grace of your Holiness, that I should bring both to your consideration. I have also thought of the maxim, "*De grandi e de mortì parla bene o taci*;" but mindful, Holy Father, that truth should not be concealed, when we would appeal to so august and

holy a tribunal as yours, I commence under the help of the Most High.

I.

The Prior of the Brothers of Mercy in the Monastery of Presburg, in Hungary, by name Vitus Hreschich, cultivated an acquaintance with the daughter of a huntsman in Ratzen-dorf, and she became *enciente* by him. The Prior, to endeavor to hide his shame, and being acquainted with medicine, prepared a potion and administered it to the object of his seduction, in order to produce abortion. After partaking of the medicine, she was taken so dangerously ill, that she told the whole affair to her father, who was so exasperated at the discovery, that he threatened the life of the Prior Vitus Hreschich, in order to avenge his daughter's shame. When the affair assumed so serious an aspect, Hreschich contrived to prevent it from becoming a public scandal, and appeased the incensed father by the payment of several thousand florins, and it is also said that he purchased a house for the girl. There have been many such priors. I would only mention the Prior Sanctus Martens, who had been a physician.

The Prior Vitus Hreschich was afterwards elected to be Provincial of the Order, and sold the office of prior to those who offered the most for it, by which he pocketed from one to two thousand florins.* Besides which, he trafficked in other lucrative situations, such as master of the cellar, master of the kitchen, or steward's offices, and disposed of them to the highest bidder. In his monastic visitations he paid attention to nothing but to overlook the accounts, and then to attest them with his seal and signature. For this, however, he demanded and received very considerable presents from the several priors. He consequently made no inquiry of any brother of the Order whether the money that was entered in the books he had signed had been really expended. If any brother ventured an expression that bad discipline prevailed in the monastery, or that the books were unfaithfully kept, he was persecuted in various ways, and removed, not unfrequently, more than once a year, to other monasteries at a distance of two hundred or three hundred miles.

This Father Provincial Vitus never thought

of visiting the more indigent monasteries—such for instance, as that of Scalitz, in Hungary, which he never entered for more than four years; and if any of the brothers of that monastery ventured to come to Vienna, to request him to be so good as to honor their house with a visit, as there was much that required inspection, he usually gave them this answer: "You are as poor as beggars in that monastery, and can give me no fee for my trouble. I can not, therefore, come to you, for instead of filling my purse with gold, you only pester me to give money to you. To such a monastery will I go no more." If, again, any of the priors—often out of a spirit of revenge—wished to remove often in the year this brother of the Order or that, he had only to remit forty silver florins to Vitus Hreschich, and the obnoxious brother was quickly removed to another monastery. In this manner every prior could change his subject brethren as often as he pleased. Indeed, one prior openly said in his refectory: "I have but to send the Provincial forty silver florins, and I can then remove any of you, and have fresh brethren sent to me as I will." Thus our Order has been reduced to a state of slavery to the present hour. The Provincial Vitus Hreschich administered his office from the year 1843 until 1853.

II.

In the month of May, 1853, Brother Odilo Rayth, of Baumgarten, was elected Provincial of the Order. He had been Solicitor to the Province from the year 1828 until 1851, and lived a life almost like the heathens of old all the time. His least daily portion was three quarts of wine; often, indeed five or six; and oftener still, besides all, three or four bottles of champagne. It happened, therefore, that at supper in the refectory, instead of sitting at the table, he often lay under it. On account of the scandal to which this conduct might give rise, he was allowed to eat his meals for several years in his own room. In his time, there were two priors in the Convent of Vienna, one succeeding the other, who showed exactly the same character. These were Prior Chrysogonus Fisch, and Prior Demetrius Preissinger. Besides all this, the Brother Odilo Rayth, of Baumgarten, chose to be served by a female, who remained with him from eight in the morning till seven in the evening; and this she did every day through-

* The value of an Austrian florin (silver) is 2s.—*Trans.*

out the year without an exception, and she superintended all his extra cooking.

It must be confessed that Brother Aurenundus Jahn, at that time Principal Physician, and now Prior at Vienna, seriously protested against Odilo being attended the whole lay by a woman in a monastery, where one should bar the door against them. The same female, about this time, brought a heavy charge against Odilo, because through him she had become very unhappy; for Brother Odilo had compelled her to marry, under the consideration, as he said, that it would be safer for her then to visit him; and the result of this marriage was to render her miserable for life.

Twelve hundred florins of the Vienna valuation were not sufficient for Brother Odilo Rayth, of Baumgarten, while he, as Provincial Solicitor, was leading this wild course of life. The question naturally arises, from whence did he obtain the money to enable him to satisfy his dissolute desires? He doubtless abstracted it from funds belonging to the hospital of the sick poor. In our Order, such Provincials as these have been mostly chosen to the present time, as their election always depends on the priors themselves. A Provincial placed in office by such means, must have recourse to dishonest practices to meet his expenditure, and if a prior bribe him with 500 florins, he may do what he pleases with the accounts of his monastery. He often, therefore, draws up false accounts, which he gets some of the brethren of his monastery to sign, by which certain sums of money have the appearance of being expended, while the articles mentioned have never been bought. But as no one dares to call in question such accounts, for fear of the persecution that would inevitably follow, such false disbursements are so often inserted during the year, that they amount to many hundred florins. Brother Odilo Rayth, of Baumgarten, while he was Provincial Solicitor, applied to his own use the interest of the capital belonging to the poorer monasteries, and no man dared to say any thing about it, for he was a man whom all had already learnt to dread. After he resigned that office, however, every thing was paid, to the last penny.

III.

In the Monastery of Scalitz, a person of the name of Gotthardus Buckwitschka held the

office of Prior from 1848 to 1849. There came there also Father Caius Matuschka, as priest of the Monastery. In a little while, Father Caius, with the rest of his conventual brethren, demanded of Gotthardus Buckwitschka an account of his expenditure for house-keeping; the prior promised to produce it in two days, but the same night he disappeared from the monastery. He had held office for fourteen months, during which he had forestalled all the resources of the institution, and left it thirteen florins in debt. The monastery had, therefore, to borrow money to obtain daily supplies for the sick, and for the brethren of the Order. Prior Buckwitschka fled to Vienna, and immediately obtained the situation of head-physician from Vitus Hreschich, who was Provincial there, and which appointment he holds to the present day.

IV.

In the middle of the year 1849, Amantius Nekanowitsch was appointed Prior of the Monastery of Scalitz, in Hungary, and in the following year, the house-porter, John Kutschera, found in the sewer of the convent, the bodies of two infants, to whom a Lutheran maid-servant had given birth, during the night, in the kitchen. In the course of 1850, the cook of Prior Amantius was found to be *enccinta*. He had to pay her 500 florins for this affair. Where otherwise could he have obtained the money but from the funds of the sick poor? In the year 1851, another cook, of good health and strong constitution, came into the monastery. Her name was Francisca Kossler, of Turnau, in Hungary. The Prior was found sitting daily in the kitchen with this female. In 1852, scarcely a week passed but she was seized with deadly sickness, while Amantius Nekanowitsch alone attended her. When Amantius resigned his priorate, in 1853, the cook took her departure with him from the establishment. When she first came into the house, a bundle contained her whole wearing apparel, which she carried under her arm, but when she went away with the Prior, it required two man-servants to remove her two chests, which they found to be so heavy, that they could scarcely carry them, so that they wondered much what the chests could contain.

According to the deposition of Father Caius Matuschka, there were two hundred weight of suet brought annually by the country peo-

ple into the monastery, for burning in the lamps of the church. The cook laid claim to this, and it was delivered into the kitchen by Father Matuschka; but during the whole year, (not excepting the seven-weekly festivals,) there was nothing but swines' lard made use of. The suet was sent to the cook's sister, according to the testimony of the said Father Matuschka; and I myself have seen the suet dripping down from the wagon which carried it away. Amantius Nekanowitsch had two or three chests, and various other packages with him when he left the monastery, and was besides a young brother of the Order, who had completed his medical studies in 1847. The sick poor in the Monastery of Scalitz were treated in the worst possible manner by him, particularly as it respected their meat and drink. They were only allowed meat-soup three times in the week, while they had the smallest portion of other food, such as lentils, beans, and bruised barley, doled out to them the remainder of the week. The attendance on the sick was very bad. A peasant youth was hired for this purpose, who passed the most part of the day in the cow-house, or in ditching and goose-tending. The brethren of the monastery at length examined into these proceedings, and straightway came to the conclusion, that they ought to be banished from the house. If the inspector of the hospital wrote an order for food or bread for the sick, the Prior Amantius Nekanowitsch would refuse to allow it to be supplied, saying, that the inspector must first send in victuals before the poor could have them. He would then go to the diet-board, and blot out what the inspector had prescribed. Some brethren of the Order, deeply feeling for the poor sick patients, would then collect money to purchase bread or rolls for them, to supply their immediate wants. The city physician, and hospital visitor, R. G., often declared that the sick poor were miserably treated; but the Prior Amantius Nekanowitsch, with those who adhered to him, never troubled themselves about it. There were thirty eimers* of wine also stored up in the convent-cellars, for the use of the sick poor, but they never obtained a drop of it, all the year through. In the refectory and apothecary's room, however, the wine was fearfully drunk and wasted, while they were engaged in strictly forbidden

games, or when the Prior entertained certain civilians of his acquaintance, at his costly banquets.

There were often women also brought into the convent, who staid whole days there, and slept at night in the chambers of the monastery. Even Jewesses often frequented the cells, while the sick poor had to suffer want of the necessaries of life. I have often informed the authorities at Vienna, of the doings in the Monastery of Scalitz, but no notice was ever taken of the exposures I made. Socii qui ejusdem religionis puellis uti nolebant, cum pueris decem vel viginti annos natis, turpissime abutebantur. In his fuerunt Fratres Clemens, Branieza, Patiens, Lucats, David Steidl, et Eberhard Kreutzhuber.

V.

In the Scalitz Monastery, Brother Anisi, at that time Senior Apothecary, committed adultery with a tailor's wife, of the name of Slama, whose husband had gone to Paris, several months before, in order to acquire further insight into his profession. This man came back to Scalitz, after fourteen months' absence, and found his wife, who had been supported by Brother Anisi, the whole time, by money abstracted from the property of the poor, near her confinement. The tailor Slama separated himself from his wife for ever; and Brother Anisi was so far punished, as to be degraded, for three months, to fill the office of assistant-apothecary. But after that time he was reappointed to his former office, and possesses it to the present day.

At Scalitz, there is also a Monastery of Franciscans, and the same proceedings are carried on there, as in the Monasteries of the Brothers of Mercy. Many of the Franciscan Fathers remain till midnight in the company of their mistresses: namely, in the Platz street, at the house of a tailor, named Klasek, frequented by loose girls, with whom these fathers associate to the latest hour, and are turned out of doors by drunken mechanics.

VI.

There is a so-called Priests' House belonging to the Brothers of Mercy at Prague, (a kind of lunatic asylum for priests,) where Brother Paschalis von Hochberg, the Inspector, treated the sick patients in a very unchristian manner. Subtraxit enim partem cibi diurni, ut daret homini, cum quo facinus nefandum committere solebat. Is ipse Prior, in quosdam ordi-

* An eimer is equal to about fifty gallons.—*Times*.

nis fraterculos, qui hodie etiam in vitâ sunt, turpitudinem operare tentavit. Sepe etiam duas feminas noctem totam in cubiculis hospitii sacerdotum abdebat, ut gestibus earum immodestis et corporibus prorsus nudatis oculos pasceret; ipse autem libidinosæ usui masculorum omnino deditus est.

This same Paschalis von Hochberg was sent, in the year 1835, as Prior to Visowitz, where he carried on the same shameful proceedings. From thence he was removed as Prior to Lettowitz, where he debauched Brother R. C.—y. He also raised from the convent-tomb a tin coffin, which contained the earthly remains of the founder of the monastery: the coffin he sold at Brunn, in Moravia, and had another made of old boards, rudely nailed together, for the corpse, and then threw it into the tomb, accompanied with a profane exclamation. Paschal was superseded, and was installed as Prior in the so-called convalescent-house at Presburg. Stuprum ejusdem generis cum fraterculo ordinis sancti Francisci hoc loco fecit, and had to pay a penalty of many hundred florins for the crime. Vitus Hreschich, at that time the reverend Provincial of the Convent at Vienna, told me this among other scandals, while I visited him in his own room, in the year 1843, as I was transferred from Luiz to be with the said Paschal von Hochberg.

In the year 1844 and 1845 the Prior Pascal von Hochberg, being confederate with Julius Dotter, at that time Convent Proctor of the Convent at Linz, caused several receipts to be drawn out by different hands, which had to be inspected by the Imperial authorities. These receipts were for certain articles said to have been purchased, such as linen, bedding, and other materials for the hospital: but nothing of the kind was ever bought, as represented. I myself wrote a few of these receipts with my own hand, without being aware of the fraud. When I afterwards understood the matter, I protested against it, and endeavored to show that the money was squandered for nothing; but I only drew down the bitterest enmity on myself. The Convent Proctor, Julius Dotter, spent twenty or twenty-five silver florins in his afternoon drinkings with the government officials, who, by way of thanks for their entertainment, passed the false receipts without further examination.

In the year 1845, the Senior Physician, Bro-

ther Philibert Janeczek, committed adultery with the wife of a shoemaker, who was also a midwife. The husband of the dishonored wife brought an action against the seducer before the ecclesiastical authorities, and by them he was sentenced to correction for several weeks, and to be removed from his office for several years. The Provincial Vitus Hreschich, having, however, come shortly after to Linz, with two Definitoren* of the Order, so managed to hush up the transaction, that Philibert Janeczek remained at his post as Senior Physician, and the adultery was atoned for by the payment of a few thousand florins.

Prior Paschal von Hochberg puerum aliquem, quo satieret libidinem detestabilem, in monasterio semper habebat; et sepe cum eo seipsum in cubiculo nudavit. But on account of his evil deeds becoming notorious, Prior Paschal von Hochberg was translated from Linz to Neustadt in Bohemia, and it was soon discovered that the cash-box of the convent he had left, although secured by a triple lock, was deficient of several hundred florins. As Prior at Neustadt, Paschal von Hochberg managed the household no better, besides living in great enmity with the higher clergy and the officials of the city. By such and many other criminal intrigues, license was at length given him to dwell by himself, beyond the precincts of conventual rules, and thus he remains to the present time. I will relate hereafter, how a criminal charge preferred against him was suppressed.

VII.

After the retirement of Paschal von Hochberg, Sabinian Hunek was installed as Prior of the Monastery of Linz. He had been removed from the Neustadt convent in Bohemia, to which Paschal was translated. This Sabinian Hunek held the Priorate of Linz from 1845 until 1853, and there committed incest with his own niece. Previous to the troubles of the Hungarian revolution he had purchased a small property for his niece at Königsberg, near Shemniz: he then married her to a Hungarian, for the sole purpose of being able to visit her privately in future years. He actually assigned his Priorate of Linz, in the year 1853, to Julius Dotter, the Convent Solicitor in that town. This man consumed four or five quarts of wine daily, and kept a sumptuous table both in eating and drinking; but he

* *Definitoren* — a kind of Inspector. — *Trena*.

mostly invited strangers to his board, who had the means of paying him back in kind offices for these costly feasts. This same Julius Dotter had been Vice-Proctor in the Vienna Monastery, and one night disappeared from it altogether; he was found some time afterwards in the Monastery of Ofen, in Hungary. What had occurred to require this sudden flight?

VIII.

In the Monastery of Ofen, there was a brother of the Order, named Symphorian, who had been many years collector during the Priorate of Raphael Thuma; he managed to abstract from the convent property 40,000 florins, which he pretended to keep in his chamber for the purpose of building a church. Instead of this he had a large cellar constructed; and where now is the rest of the money to be found?

IX.

On the resignation of a Prior of the Monastery of Prossnitz, in Moravia, in the year 1830, 16,000 florins were found in the treasure-chest of the monastery. But the succeeding Prior spent the whole money in six years, and at his death the establishment was found to be in debt. It was known that the deceased Prior had maintained a whole family during his incumbency in the convent.

X.

In the Monastery at Kukus, Prior Antony Fiedler had a house built for his female acquaintance, Wolf, which cost him 18,000 florins.

XI.

In the town of Nachod, near Kukus, in Bohemia, a brother named Florus Killar purchased an estate for 22,000 florins, for some acquaintance or friend.

XII.

At Presburgh, in Hungary, the Prior, Leonhard Salava, bought a store-vault, with all the goods, for 25,000 florins.

XIII.

At Scalitz, in Hungary, Brother Avitus Sartori laid out 10,000 florins in fields and vineyards.

XIV.

At Gratz, in Spiermark, a house was purchased in Andrew street for 18,000 florins, for a female acquaintance, beside two houses and vineyards in the chapelry, near Rackersburg, *in the same province*. One of these lots,

consisting of a house and vineyard, was truly for the aforesaid woman, and the other house and vineyard for the Convent of Mercy; this was arranged that private visits might be paid, with greater convenience, during the summer months. The purchaser of these vineyards, and houses upon them, was the Prior of the Convent of the Brothers of Mercy, at Gratz, namely, Magnobonus Grunes.

XV.

The Prior Stanislaus Lobmüller boarded and lodged two females, with their whole families, in the Convent of Gratz, for thirteen years: he supplied them with all the necessaries of life during the whole time; to which purpose the sum of 1200 florins annually was not sufficient for the expenditure, because these women spent the money very freely.

XVI.

The Senior Apothecary, Brother Hermes Hrebitscheck, also supported a mistress in the Monastery of Gratz, with her whole family. This woman was the daughter of an over-looker on the Jacomie Estate, and she cost Brother Hermes 100 florins a month. The said brother went to Erlau, in Hungary, as prior, but he conveyed his mistress and her children along with him. He, however, had besides another female in his keeping, and she of Gratz had to leave him for several months, by an order from his ecclesiastical superior. He was afterwards appointed Prior and Definitor at Presburg, and he maintained this woman for the greater part of the time he was there; but he had to deposit 600 florins for his two boys in Gratz.

XVII.

In the Monastery at Feldsberg, in Austria, Prior Joachim Raimaun maintained the wife of a rope-maker, who lived opposite the convent, with her whole family. When the rope-maker was bantered about it, while in company with his fellow-citizens, he used to say: "If I receive my daily silver florin, the Prior may do what he pleases with my wife; ground and field are still mine." The Prior often staid with the woman till twelve o'clock at night. Yet that was not enough, for he carried on his intrigues with two peasants' wives, whose husbands, however, did not regard his conduct so calmly; for one of them caught the Prior and threw him into a dunghole, while the other husband, finding him in his chamber, horsewhipped him out of the house.

XVIII.

The Steward (or Housekeeper) of the Brothers of Mercy, Christian Martel, of the Monastery of Feldsberg, maintained a whole family.

XIX.

The Chief Apothecary there, Brother Jordan Brodecky, must also maintain a family, towards the support of which 600 florins annually were not enough.

XX.

The Prior Blasius Grossinger came in the year 1835 as Prior to Gratz, and remained until 1838. He found sixty-one silver florins in the convent-chest, and all manner of victuals; such as millet, lentils, pease, corn, dried fruits, bacon, lard, and other matters laid up in store, sufficient for a year or two. The members of the convent, as well as the sick, had but restricted fare under his administration, but most of the brethren contented themselves with what they got, under the expectation that the Prior would leave all his wealth to the convent. But when Prior Blasius Grossinger was removed from Gratz to Prague, there was no more than sixty-three florins found in the convent-chest, and the store-chamber was so empty of all manner of food that, after the first month, the convent was thirteen florins in debt, for procuring only daily bread for the members of the Order, and for the sick. Six months before his departure from Gratz, this same prior ordered several *cimer* of the best wine to be brought up out of the convent-cellar, and to be sent to Prague, to Magnobonus Grunes, because he already knew that the said Prior would soon become Provincial of the Order. Thus has it been through all the succession of priors, and, till now, no individual belonging to the order has dared to lift his voice against such proceedings, lest he should be persecuted within a hair's-breadth of his life.

XXI.

The Prior referred to, namely, Magnobonus Grunes, has very often given dinners, beyond the walls of the convent, in the Luckawetzish Garden, in Prague, every one of such banquets costing nearly 300 florins. Besides which, he also made presents of gold and silver to the ladies of Luckawetz to the amount of 500 florins. The same Magnobonus, together with Father Regulus Wagner, being in Hoppenstock's tavern in the Cattle-market, were [obliged to be] tumbled out of the house. It

was generally two o'clock in the morning before the Prior Magnobonus ever reached home to retire to rest. He kept the same bad hours when he was Prior of Gratz. Magnobonus Grunes visited two watering-places every year, namely, Ischl and Gastein, where he often gave two or three banquets, each of which cost him 700 or 800 florins of the Vienna mint. He had females to accompany him on every occasion when he travelled to these bathing-places, and took them with him also on many costly journeys. I had to endure many reproaches from the gentry and clergy of Austria, when I was going about collecting alms for our monastery, inasmuch as they—many of them rich landed-proprietors—could not themselves afford to do that which was done by the Prior Magnobonus, the steward of the property of the sick poor. To accomplish this, however, Prior Magnobonus Grunes, in his various bargains, very often charged in the books 600 florins more than he actually expended. In this way the property of the sick poor has been devoured by most of the priors of the Order.

XXII.

The Prior Blasius Grossinger, who held that office in Prague from 1838 to 1854, often ordered such magnificent banquets, that the mere confectionery of one dinner has cost eighty florins; whereas fourteen florins of the Vienna standard must be considered enough to feed the 150 sick in the hospital for a whole day. Naturally enough they could only obtain the smallest and least nourishing food for such a price as that. In these unseemly dinner-parties, a single dish of some luxury has often cost forty florins Vienna mint, the abundance of dear foreign wine not taken into the account. There were often from ten to twenty guests invited, who were mostly officials, or doctors, who, on account of such feasts, would take no notice of the most indecent conduct. These dinners took place every Thursday through the whole year: in the carnival time, every Tuesday and Thursday, as well also on other various yearly festivals.

The Prior Blasius Grossinger, by careful and well-regulated housekeeping, might have laid by at least 40,000 florins during his fifteen years' stewardship of the Convent of Prague. Often have some right-thinking brethren gone to him, to entreat him to moderate his unnecessary and costly banquets. They begged

of him, in such visits, rather to increase the comforts of the sick in the hospital. But they received for answer: "I am master here, and can do as I please." He would then dismiss them with the rude command: "Hold your tongues; take yourselves about your business; be off!" This was the common result of any attempt to stay the Prior's extravagance; besides which, these brethren of the order were afterwards exposed to continual persecution. The Prior Blasius drank so much brandy and rum clandestinely in his cell, that he twice fell dangerously ill. In this last year he has used two costly baths, each of which he took for a period of twelve weeks; and much precious money, taken from the property of the sick poor, must have been consumed.

XXIII.

Various adventures happen to us in the monasteries. I will mention here, for brevity's sake, only one, of the existing Prior Chrysogonus Fisch, who for many years was Prior of the Monastery at Vienna. He was translated from Vienna to Eisenstadt, in Hungary, in the year 1832. After a year of his stewardship in that place, he made a journey for a short time, and returned again to his home. Scarcely, however, had he entered the house, when he raised an alarm, that the treasure-chest of the monastery had been robbed during his absence, and on reckoning the money truly, 25,000 florins, besides various gold and silver articles of value, were missing. The theft was published several times in the newspapers, but without any result. After a short time, the same person resigned his priorate, and went to reside in privacy at Teschen. While dwelling at Teschen, he entered into partnership with a mercantile company, and occasionally went to Vienna on business. A circumstance of the same kind occurred before with a provincial proctor, under the administration of Provincial Paschal Fiala.

XXIV.

Many very immoral practices continually take place in the midst of us, which, had the matter been left in the hands of the civil authorities, would have been punished with several years' imprisonment in the house of correction. Besides those already exposed, I will relate the following: There was a Brother of the Order in the rural convent of Gratz, who attempted to violate a baroness, having forced *his way into her bath while she was bathing,*

at Rackersburg, in Styria. He was, however, seized in the act, and cast into prison by the magistrate of the place, until Prior Blasius Grossinger came and took him away. He was given up only on the condition that he should be immediately removed from the Convent of Gratz. He was not, however, removed, but in a year afterwards was called to the study of theology, and is at the present time priest in a monastery of the Brothers of Mercy in Hungary.

XXV.

Eudoxius Sztreitsowita, Priest of the Brothers of Mercy in the Monastery at Feldsberg, violated a girl who was a reaper, in the open field. He was sentenced to be removed, but this was entirely set aside, through the influence of the then Prior Joachim, and the Provincial Vitus Hreschich.

XXVI.

Many immoral transactions took place in the Vienna Convent in the year 1842. To mention one case: Every night, several brothers of the Order—and I mention the names of Cassian R. Sabinus Swoboda, A. F., and Alfonsus Ohlknecht—were in the habit of climbing over the convent-wall, in order to commit their deeds of shame in the city. They generally went to a house of ill-repute in the Leopoldstadt, where they engaged in all manner of wickedness. The senior physician, Brother Auremundus Jahn, openly protested against such shameful proceedings, but Odilo Rayth of Baumgarten, as openly defended the individuals. A short time afterwards, several anonymous letters were received in the convent, addressed to the Provincial of the Order, Magnobonus Grunes. These letters contained a threat, that if Brother Auremundus Jahn was not sent away, the convent would be burned to the ground in fourteen days. After a lengthened inquiry, it was discovered that the letters were composed by Brother Sabinus Swoboda, and the other night-revellers, and written by one of their mistresses. These brethren, in consequence of the inquiry, had written a letter to the woman, entreating her that if she were questioned on the subject, to deny all, even should she be put upon her oath. The same letter came into the hands of a commissary of police, who brought it to the house, with the information that it was a criminal offense, and must be dealt with according to law. The Provincial, Magnobonus

Grunes, however, persuaded the commissary to let the matter rest, and leave to him the punishment of the individuals. It was then that Odilo Rayth, of Baumgarten, the Proctor of the Province, aided by the Provincial himself, hushed up the whole affair, and the brethren alluded to were allowed to escape punishment, by being transferred to another convent. As soon as Odilo Rayth was chosen Provincial of the Order in 1853, two of the writers of the iniquitous letter, namely, Brother S. S., and Brother A. F., were installed as Priors.

XXVII.

In puerum in Monasterio Viennensi; anno MDCCCLII, commissum est flagitium sædum, quod ei injuriam per vitæ cursum fecit. It was when Vitus Hreschich was Provincial of the Order. The crime was compromised by the payment of 4000 florins, while the evil-doer, Archelaus Seitzer, was merely sent to another convent; where in a few months, he was appointed steward and master of the cellar. But where did Brother Archelaus Seitzer obtain all this money? He entered the Order in 1843, was the son of poor parents, and without any property himself, and was appointed collector of alms in the city of Vienna in the year 1846. The money, of course, came out of the stolen property of the poor. Such individuals had only to present several hundred florins a year to the Provincial, for their sinful indulgences, and they were freed from all fear of punishment. In this way, also, most of the offices of the convent were sold.

XXVIII.

In the monastery of Prague, various circumstances of the same kind occurred during the priorate of Blasius Grossinger. Such for instance, when an accusation was brought against the sexton, Brother H. S., for having admitted through the convent-chapel, at night, a female with whom Sergius Boehm, at that time Convent-Proctor, had acquaintance. Shortly after, the chapel was robbed; and, among other articles, a silver cup belonging to Father Protasius was stolen from the vestry. In the year 1849, a citizen brought information to the convent, and laid it before the sub-prior, Florus Killar, that he had seen a female enter the chapel, almost every night about twelve o'clock, and shut the door behind her; and also that he had informed the sexton of the affair; and what did the knowledge of this

scandal lead to? Just nothing. In Monasterio Pragensi, eodem anno MDCCCLXIX., Frater Bertinus Kastner feminam in cellam recepit, et lasciviæ causâ, libidine satiatâ, pilos pudendorum erasit. This affair, as well as those I have exposed, together with many other shameful proceedings, was generally known; but the same brother, notwithstanding all this, was retained in his offices of master of the cellar and steward! He was accused before Prior Blasius Grossinger, both by civilians and members of the convent, but the prior answered the charges by saying: "That is nothing to me; go and arrange the matter with him alone." It was afterwards reported, that the gross immorality in the conduct of Bertinus Kastner was hushed up by the payment of 1000 florins. Although Brother Bertinus Kastner was guilty of many immoral actions, during the thirty years he remained steward and master of the cellar, the various priors threw a mantle over them all, and he was never subjected to conventual punishment. He had, however, to maintain several other females, besides the one alluded to, who became the victims of his immoral conduct.

XXIX.

In the Monastery of Temeswar, in Banat, Hungary, belonging to the Brothers of Mercy, there was, several years ago, a public dispensary, established by Thomas Richter, at that time, prior; and which was stated to have cost 15,000 florins. Competent judges, however, affirmed that the dispensary in question could not be worth so much money, although, instead of medical herbs, the shop-drawers were filled with silver pennies. At the same time, the prior, Thomas Richter, kept the sick-room close shut during the whole year, and would not admit any sick people within its walls; but he had it furnished with beds for the nightly visits of women, to whom various country clergymen came, and staid the night with them. The steward of the monastery, Brother Dionysius Gestil, took care that every convenience was provided for this convent-brothel; for which accommodation the country clergymen sent by means of a wagon, various farm productions to the monastery, a half of which was for the women, and the other half to be divided between Brother Dionysius Gestil and Prior Thomas Richter.

While these clergymen often staid several days with us, and were incapable of separating themselves from their mistresses, it hap-

pened, of course, that the public worship of God was neglected in their parishes, and complaints were laid against them before his lordship the Bishop. In consequence of this, prior Thomas Richter was translated to the large monastery at Presburg, while the clergymen alluded to were strongly interdicted from visiting the Convent of the Brothers of Mercy, at Temeswar, either by day or by night, for several years. This I learned from some of our convent brethren, as well as from several clergymen, deacons, and canons, acquainted with the affair.

XXX.

In the Temeswar monastery, there was a brother of the Order, who gave himself principally to the study of procuring abortions; and in this way he rendered great service, especially to the higher clergy. But this individual led a very profligate life himself, and various charges against him were laid before the provincial, concerning his misdeeds. The same person, whose name was Reepitz, three times refused obedience to mandates, by which he was to be removed from the convent; but he would not leave his post, for the higher clergy, for whose sake he had carried on his detestable art, took him under their protection. When, however, the higher clergy alluded to died off, this brother of the Order, fearing his wicked practices might be betrayed by some of the many country priests who knew the circumstances, put an end to his life by shooting himself with a pistol.

XXXI.

Raphael Thuma had for a long time been Senior Apothecary of the Monastery of Prague. In the year 1850, he wished to purchase a farm for a female acquaintance, for which 50,000 florins, Vienna mint, were demanded by the proprietor, who came often to the monastery on account of the transaction. Raphael Thuma, offered 40,000 florins for the property, and that the money should immediately be paid. A few days afterwards, the Senior Apothecary, Raphael Thuma, was taken seriously ill, and during the greatest part of his illness was attended by the Junior Physician, Zepherinus Walenta. He died at the end of five days, and his whole ready money accruing to the convent was no more than 800 florins! A short time afterwards, Zepherinus Walenta fled to America, Prior Blasius Grossinger having obtained for him a government passport to the island of Heligoland.

XXXII.

I have known thirty cases of suicide and ~~unnatural~~ deaths during the twenty-three years I have been connected with the Order. Of these I will only select a few. Prior Cantianus Mauroner, while he held office at Brunn, imprisoned a brother named Abundin, under the pretense that he was out of his mind; and he left him without meat, drink, or attendance. He was found dead next morning in his prison, having destroyed himself during the night. A brother named Andreas, in the Monastery of Lintz, in 1842, had presented several times a few hundred florins to the Father Provincial, to purchase his escape from punishment; as, notwithstanding this, he had been repeatedly threatened with imprisonment, and, as he had no more money to bribe his enemies, he hanged himself at the time Magnobonus Grunes was Provincial of the Order.

XXXIII.

In the Monastery of Prague, Brother Gelasius Schubert was ashamed to seek alms in the city of Prague, because he had taken a degree. He was threatened with imprisonment: but, to escape begging and a jail, he hanged himself in the year 1835, Magnobonus Grunes being at the time Prior at Prague. In the year 1853, after the present Provincial, Odilo Rayth, of Baumgarten, had been only four weeks in office, Brother Mennas Schindler shot himself in the Monastery of Kukus, in Bohemia, because he also had been threatened with imprisonment. This brother had been head-cook in the Vienna Convent, at the time that Odilo Rayth, of Baumgarten, was Solicitor of the Province; and it appears he had not been sufficiently generous in supplying the table of Odilo's chambermaid. His threat of imprisoning Brother Schindler was in revenge for an old sore. Thus the poorer brothers were punished with imprisonment, while those who had money to bestow could generally get clear from all charges. Any poor brother would much rather prefer being imprisoned in the felon's jail, or in the Spielberg, than to be incarcerated in the convent under the tender mercies of the Provincial; as in such cases one had to suffer hunger, thirst, and cold, while incarcerated. And if any one there should happen to be taken ill, no one would look after him, although death might follow, or he might become a cripple

for life. Such cases I have witnessed with my own eyes. But, if any fellow-member were to make this the subject of conversation, or appear offended at the ill-usage of his brethren, he would immediately be marked, persecuted, and sent to another monastery. The Provincial or Prior would generally exclaim, in reference to all complaints of this kind: "Ay the dog!—let him perish miserably." A man of the Order named Jubilar, who was eighty-four years old, was so miserably treated in my time, that he became blind, and was otherwise extremely ill. But should I relate all, I should scarcely be believed, particularly respecting the daily nursing of such poor conventual delinquents. Many a dog fares better.

XXXIV.

There was generally, indeed, an Ordinary in the convents, supposed to be a just and impartial observer; but, for a few glasses of good wine, an invitation to dinner, or a mild drinking-bout, the most disgraceful deeds were hushed up and concealed. One could not obtain a hearing either with the civil or ecclesiastical authorities, because both parties were invited to costly feasts, and if we appealed to the clergy beyond the jurisdiction of the city we fared no better.

XXXV.

Father Magnobonus Grunes, as Principal of the Order, generally sold its priorates, and other valuable offices of the convent, to the highest bidder. The Priorate often brought him from one to two thousand florins, and the other offices from one to three hundred florins. And whence did this purchase-money come? Doubtless from the property of the sick poor. On one occasion, in order to raise a large sum of money, he sent to the Convent of Waitzen, in Hungary, no less than one senior and four junior physicians; who, when they came there, found scarcely any thing to do, for there were only four beds for sick persons to be found in the hospital. After a time, the Provincial, who was Magnobonus Grunes, came on a visitation to that convent, and when he saw four junior physicians there, he pretended to be much astonished. He asked them what they did in that convent; for he did not choose to remember that it was by an order from himself that they had been sent there. On the following day, the four junior physicians were

packed off to the four points of the compass. It is mournful to consider how the affairs of the Order of Mercy have been conducted to the present time!

XXXVI.

If any of the priors or higher monastic officers died during the time Magnobonus Grunes was Provincial, he immediately visited their monastery, seized all the money the deceased had left, and retired from the place. At the death of Prior Valerius Marr, at Temeswar, he found thirteen florins; after that of Prior Gordion Jaekel, at Erlau, he walked off with 8000 florins. Prior Christian Martinowsky, at Lettowitz, left behind him untold treasure, together with gold and silver articles of value, all of which the Provincial abstracted from the chest. Illuminatus Forster, who was steward and master of the cellar in Gratz, left behind him 10,000 or 12,000 florins, besides several thousand guilders, in the hands of persons now living, which the Provincial took, under the pretext of depositing the money in the treasure-chest of the province, and there to preserve it. But, at the death of Magnobonus Grunes himself, not a farthing was found in the provincial treasury; for he generally made extensive and costly journeys, and took up his abode, in the summer months, at watering-places, which swallowed up large sums of money. One may well believe that while he was administrator of the province, he robbed the property of the sick poor to the amount of 80,000 florins, at the lowest calculation. Such a life did Magnobonus Grunes lead, for forty years long! He is dead, indeed; but his extravagant doings may teach a lesson to the Order for future years.

XXXVII.

Paschal Fiala was for twenty years Provincial of the Order, and acted as his predecessors did, and as his successors have done, in selling the priorates and higher offices of the convents. There are living witnesses among the brothers of the Order to testify, that a certain person gave him 1000 florins for a priorate, but he was never placed in the office. The Provincial died while the transaction was incomplete, and the purchaser complains to the present hour about the loss of the money he had imprudently paid the deceased. This Paschal Fiala kept two ladies in Vienna, the one Madame Von Ledwinka, and the other Madame Von Sebel, which many of the oldest

brothers yet well remember. These females divided the greater part of the sale of priorates and other conventual offices between themselves. They lodged in the city of Vienna, in apartments, consisting of four or five rooms, the rent of which was 500 or 600 florins per annum. They kept two or three servant-maids; and all this expense was defrayed from the property of the sick poor. Most of the priors obtain wagon-loads of farm-produce, such as butchers' meat, butter, fowls, corn, eggs, dried fruits, and *cimers* of the most exquisite wines for their own tables, the property of the poor. If any right-minded brother of the Order, whose heart bled when he saw that the sick poor on this account were badly attended to, and necessarily deprived of part of their allowance, dared to make any remark regarding the injustice of these proceedings, that man was at once marked for persecution and oppression to the very utmost. This was what I have had often to endure during the years I have been in the convent. Especially has it gone hard with me since the month of July, 1853, when I was in the convent of Scaltitz, in Hungary. A few leaves containing a record of my experiences were missing out of my convent-cell, and were probably sent to the then Provincial, Odilo Rayth Von Baumgarten, for the Prior of my convent, Blasius Grossinger, sent for me, and reproached me for exposing various priors; and I was sent to prison and have been kept in Prague, suffering much oppression, for seventeen months, while every way by which I might have the opportunity of defending myself is closed against me.

In July, 1854, the Most Reverend Apostolic Joint-Visitor, M. Canon Dittrich, was in the Convent of Prague. He spoke to me, and admonished me to reveal all that I knew, that it might tend to the general welfare. As a few questions were put to me, especially by Prior Paschal Von Hochberg, reflections were thrown out against me, that I was probably doing this out of revenge, and a few particulars were with difficulty put down in writing. The reverend Joint-Visitor then immediately remarked, that this might be a case for the criminal courts, and advised me to withdraw the record. I, however, asked for some honest citizen of the place to become a hearer of what I had stated in the document. But this

his reverence the Joint-Visitor would not concede: upon which I begged that some priest, not connected with the Order, should be present while I stated what I had to relate; but this was also denied me.

The conference was then closed, with the promise that in a few days the other points I had to bring forward should be heard in the presence of persons either of the civil or priestly order. It is true that two witnesses from the monastery were offered me; but I declined to trust the matter to the testimony of the convent-brothers. On the fifth day afterwards, the Secretary, Father Renatus Milkesch, came to me in my prison, by order of the reverend Visitor, who informed me that his reverence would receive the remaining matters I had to relate in three days. I waited every day for this visit, but no one has come to the present time. On the 10th September, indeed, a message was brought me by one of our convent, that the reverend Visitor would come the next day, to bring into order the remaining points and matters I had to state; but he left the city on the 12th September, on his journey towards Gran, and appeared no more in our monastery. My conscience will not permit me, however, to conceal these painful facts, lest worse befall me in this world, and I be doomed to punishment before the judgment-seat of God.

Help me, therefore, most Holy Father, if this my most humble petition should ever reach your hands. In my soul I look on the matter I have represented (and I could bring much more before your Holiness) with deep affliction, even now in my prison-house. Help me out of the Order altogether, most Holy Father, and I will pray for you all my life long. I shall end my life very unhappily unless you may exert your great power to deliver me from the Order of which I am a member.

Your Holiness orders that our convents be visited, that better conduct may prevail in future. The old, forgotten statutes of the Order are to be restored to their power, and to be punctually observed. Your intentions, most Holy Father, are the best; but here, however, there will be no improvement. For even those who observe not the new rules, nevertheless promise to do all which you, most Holy Father, would have them to observe. And those who mean sincerely, often confess

that they can not conscientiously keep the new regulations, and would rather retire from the convent, but they are not allowed to do so. Oh! may you but issue your commands that all who can not obey the new regulations, and who honestly acknowledge it, may be permitted to go away in the holy name of God!

I most respectfully kiss your Holiness's

apostolic feet, and beg you graciously to regard the petition which I, with child-like and profound veneration, present to the notice of your Holiness.

(Signed) UBALDUS BORZINSKY,

In the Monastery of the Brothers of Mercy at Prague.

PRAGUE, October, 1854.

GOOD NEWS FROM BOHEMIA.

THE spirit of Protestantism is not yet extinct in the land of Jerome and Huss. It has lately revived with much power. The means employed for its suppression have been ineffectual, and contributed not a little to its extension. It has obtained very considerably among the Romish priesthood, many of whom have deserted their standard-bearers and fallen into the ranks of the Protestants. For this exercise of private judgment and the rights of conscience, the converts have been persecuted with great severity. They have been imprisoned, or chased out of the country, or maltreated in some other way. But the spirit of inquiry is still prevalent, and the interests of the Papacy are waning under its power.

The following letter, taken from the *London Christian Times* of November 9th, 1855, discloses the state of things in Bohemia in relation to the progress of evangelical truth and the hostility of the priests. It can not fail to be read with interest, and we merely add that the Rev. Mr. Zastera, mentioned at its close, is in this city, in good health, engaged zealously in missionary labors among the Germans, with encouraging success. Let all who love the truth pray for these afflicted and persecuted brethren, and that the good work in their land may spread till all

are brought under the saving power of the Gospel. But to the letter:

BASLE, NOV. 3, 1855.

At the present time, when so many Christians take a deep interest in the persecutions under which John Borzinsky, his brother Ubaldu, and Zezule suffer, it will probably not be without interest to you to receive some account of the religious state of their fatherland.

Bohemia must be regarded with deep interest by every Protestant Christian, as it must be considered the country among all the kingdoms of Europe which protested first, and that energetically, against the sins of Rome. Perhaps no country has suffered more from Popery, as it is computed that two millions of persons have at different times perished through various forms of oppression and persecution. More than 80,000 families emigrated in 1627 only on account of their faith. Notwithstanding these circumstances, thousands, and according to some, tens of thousands in Bohemia sigh at the present day to be loosened from the chains of Rome.

A Bohemian wrote me lately: "It may be confidently asserted that since the year 1848, 8000 persons have renounced Popery in that country. A third Protestant Church has been formed since that time in Prague, consisting of 1200 souls."

It is asserted by Bohemians, that of the 4000 Roman Catholic priests in their fatherland, the half of them are not properly Popish. That a great number of them are sighing for reform, the following facts will show.

In 1848, forty priests met in Prague several times, in the Wendish Seminary, and declared, in a pamphlet, that a reform of the Bohemian Church, according to the doctrine of the Gospel, and the true traditions of the Fathers, was

absolutely necessary. The consequence was, that they were treated as Hussites and Revolutionists, and imprisoned with men accused of revolutionary principles, being confined eight together in a cell. The treatment of these forty priests did not, however, damp the ardor of others, who met together in various small towns of Bohemia, to consult on the necessary reform. The Romish Hierarchy, in order to put a stop to the movement, promised that the question should be brought before a National Synod that should shortly be held. The deception was soon discovered, and thereupon several priests openly renounced Popery.

Smetana, priest of the Order of the Crusaders, Doctor and Dean of the Philosophical Faculty of the University of Prague, declared in the public prints that he considered the Roman tenets as unscriptural, and that he was no longer a member of the Church of Rome. This declaration was received with great joy by tens of thousands in Bohemia, and the Popish hierarchy hurled the greater excommunication against him. Soon after, Dr. Smetana fell ill, and this prevented his joining the Protestant Church publicly. The Archbishop of Prague visited him twice on his death-bed, but his attempts to induce him to recant were in vain. He died at Prague in 1850, and was buried in the Lutheran burial-ground of that city, his remains being accompanied, as it was computed, by 20,000 persons.

Soon afterwards, Hromadnik and Worlicek, priests of the Order of the Crusaders, renounced Popery, the first joining the Lutheran, the second the Reformed Church. A third priest of the same Order, named Walther, renounced the communion of the Roman, without, however, legally joining the Protestant Church. These three priests were excommunicated without noise, the notification thereof being sent to their dwellings; for the public excommunication of Dr. Smetana had excited much ridicule in all parts of Bohemia. These three converts live in Bohemia with friends and relations.

At this time the following priests joined the Reformed Church: Justin Michel, Professor in the Order of the Piarists; Schramek; and Klejzar. The first lives in Bohemia; the second is Pastor of Rosnitz, in Prussian Silesia; and the third, chaplain of the house of correction in Brieg, Prussian Silesia. Besides

these, two priests of the Order of Piarists—Kasper, who subsequently studied medicine; and Wraber, who applied himself to philology; and a brother of the Monks of Mercy, who is settled in Prague—have, to all intents and purposes, left the Roman Church.

The loss of these priests, and especially the fear of losing more, greatly enraged the Popish hierarchy, who, in 1850, introduced the practice of having every priest who took the first legal steps to join the Protestant Church, immediately seized, and then confined and ill-treated in different ways. In accordance with this system, Weywara, priest of the Order of the Capuchins, was seized by the police in the public streets of Prague the day before he was to join the Protestant Church, taken to Raudnitz, and incarcerated in the monastery, where he long remained, being very severely treated. In 1852, he was able to escape to Prussia, and is Pastor of Mocker, in Silesia. Podstransky, a parish priest, in 1850, took the legal steps in Prague to join the Protestant Church, but illness prevented his completing his intention. Dr. Nowotny, who was suspended in 1850, on account of articles and pamphlets he wrote in a too anti-Popish style, studied for a short time medicine, but emigrated at last to Prussia, and has been, since November, 1851, Pastor of Petershain, near Niesky. The parish priest, John Flicek, fled to Prussia in 1851, and is now pastor of Ludwigsthal, in Silesia. In 1852, the parish priest, Joseph Kordina, escaped from Bohemia, came to Dr. Nowotny, and is now curate of Hoyerswerda. In 1854, Hanka, Dr. of Medicine, and Feika, dentist, of the Order of the Brothers of Mercy, came to Dr. Nowotny, the former renouncing Popery in Posen, the latter in Bremen. They are both of them at present in America. Last January, John Evangelist Borzinsky, of the Order of the Monks of Mercy, was received into the Protestant Church, by Dr. Nowotny. This last spring, Franz Zastera, a parish priest, escaped from Bohemia, and renounced Popery in New-York, and of whom a detailed account appeared in the *Christian Times* of September 28th.

THE *Paris Moniteur* contains the inventory of articles found at Sebastopol. The principle were—470,000 round shot, 101,000 hollow projectiles, 525,000 lbs. of gunpowder, 630,000 cartridges, and other stores in proportion.

AUSTRIA'S SUBMISSION TO ROME.

HIS Holiness, the Roman Pontiff, having become weary, as well as afraid, of his ally, the Emperor of France, by whose management he has, for a long time, been more of a prisoner than a well-supported sovereign, has turned his attention in a special manner to Austria "for aid and comfort." A treaty, called a Concordat, has been concluded between the subordinate officials, by which, if ratified, the relations of the two governments at least are to be very considerably modified, the advantages being apparently greatly on the side of Rome. The treaty is very remarkable in its terms, considering the age in which it is effected, and the advance which liberal sentiments have made of late, in various countries on the continent of Europe. It seems conceived in the spirit of the dark ages rather than of the nineteenth century, and possibly it may yet fail of final confirmation. A correspondent of the *Daily News*, quoted by the *London Christian Times*, under date of November 2d, 1855, says:

"The Concordat between Austria and Rome has been much discussed at Venice and Milan, and doubts seem to be felt there as to its ever being ratified; indeed, much astonishment has been expressed at its ever having arrived at its present stage, considering the known anxiety of the Emperor to maintain his government independent, as much as possible, of all external power."

If, however, it is ratified, a more full and abject submission can scarcely be conceived, than Austria will have bound herself to yield to the Roman See, if the following analysis of the Italian copy of the Concordat, (though unofficial,) taken from the *Freeman's Journal* of this city, can be relied on,

as comprising its main principles and stipulations.

And for this humiliation what is she to receive in return? The Concordat does not directly tell us. The answer is to be gathered in another way. She may hope for the suppression of the spirit of inquiry among her subjects, and for the inculcation in her schools and domestic circles, and everywhere in her dominions, of the duty of obedience to the will of the reigning powers, and thus expect to avoid the reality of a revolution soon, or at a remote day. But this may prove a vain hope. The spirit of inquiry is stirring, and is not to be easily put down, even amidst the dynasties of the old world. The time must come when a more liberal state of things shall obtain, and when the people shall enjoy their natural and inalienable rights.

For the present she will have, however, the ecclesiastical, superior to the civil power—the active operation of the inquisition—the press under a strict censorship—the streets everywhere lined with beggars, and lazy monks, and retailers of indulgences—and the wealth of the kingdom accumulating in the hands of the priests, and wretchedness and woe multiplying on every side. This will be but a poor return for what she surrenders, and may be called on to do for Pius Ninth.

But how will the alliance be regarded by France? and how by Russia? And what bearing, if any, will it have on the already complicated state of things, in the European States?

These and various other questions naturally rise when thinking of it, but

time alone can furnish appropriate and just answers. God seems in his mysterious providence to be involving the nations more and more; but eventually we doubt not all will be seen to have been connected with his glory in the advancement of the kingdom of his Son.*

The following are given as the terms of the Concordat:

1. The Catholic religion shall be maintained and professed in all the provinces where it prevails, with its rights and prerogatives according to the order established by God and the canonical constitutions.

2. The Imperial *Places* shall not be required for communicating with the Holy See in reference to spiritual and ecclesiastical affairs.

3. The Catholic Bishops and Ordinaries shall have entire liberty of communication with their clergy and flocks by pastorals, ordinances, and instructions, according to their judgments: the same shall hold in reference to the disposal of spiritual preferments, the division or remodeling of parishes, the control of ceremonies, pilgrimages, the convocation of synods, etc., etc. In all which they shall only be bound to abide by the canonical prescriptions.

4. The children of Catholics are to be educated by Catholic teachers, according to the principles of the Catholic religion. The Bishops shall have supervision of the schools which Catholic children are to frequent, and to them it is to belong to prevent what is contrary or injurious to their faith. They shall have the appointing of all teachers of Catholic theology and doctrine. Examinations for degrees in theology and canon law shall be by Doctors in these sciences, appointed by the Bishops. The inspectors of Catholic schools shall be ecclesiastical.

5. The Bishops shall have the right of prohibiting books that outrage religion or morals, and the government will second their action to prevent such publications.

* By advices received since the foregoing was written, we learn that the Concordat was duly ratified on the 25th of September last; but that it has produced extreme dissatisfaction on the part of the people of Austria, and it is questionable whether it will not promote, rather than suppress, as it was designed to do, popular resistance to the government.—We shall see.

6. Ecclesiastical causes shall be judged by ecclesiastical judges, according to the Canons and the Council of Trent. Civil courts will take cognizance of the civil effects of marriages. The ecclesiastical courts will pronounce on the conditions of the Sacrament of Matrimony.

7. In pronouncing censures, and exercising discipline over ecclesiastics, the Bishops shall be free.

8. The right of patronage is referred to the ecclesiastical judge; but lay patronage will belong to the civil tribunal.

9. Suits purely civil, affecting the clergy, will be judged in the civil courts—as well as criminal suits. In the latter class of cases the Bishop must first be informed.

10. The immunities of churches are preserved.

11. Ecclesiastical seminaries are wholly dependent on the Bishops.

12. The Pope can create new Sees, after coming to an understanding with the Imperial Government.

13. The right of presentation for Sees is accorded to the Government, but the latter must previously consult the Bishops of the Province concerned.

14. The clergy may dispose by will of what they possess by law. The Episcopal ornaments are excepted; these pass to the successors.

15. In Cathedral Churches the Pope names the first dignitary, the Emperor the others—except where the Bishop has the patronage and free nomination.

16. Members of Religious Orders are free to communicate with their superiors at Rome. The latter will be free to visit the houses of their respective Orders in the Empire. Novitiates may be opened, and new convents established by the Bishops, with the consent of the government.

17. The Church shall have full power to acquire and hold property, which is to be inviolable.

18. Ecclesiastical goods shall be administered according to the canons.

19. The right of tithes is recognized where it already exists.

20. Every thing concerning ecclesiastical persons and things, not foreseen by the Concordat, shall be regulated according to the doctrines of the Catholic Church, and the constitutions approved by the Holy See.

FOREIGN FIELD.

We submit the subjoined letter, recently received from the Evangelical Society of France, with a confident assurance that it will be received by many of our readers with the liveliest interest, and with an earnest hope that the statements it contains of the embarrassed condition of the treasury will prompt thousands of hearts to send us at once ample means to grant the relief so greatly needed. Why not?

The mission here reported may be considered ours. Its support is devolved on us by mutual contract. It is wisely and usefully conducted, and its happy bearing upon the cause of religious liberty and of evangelical religion in the French Empire, can not well be computed. Shall it, then, languish? Shall the brethren who superintend it be left to struggle with embarrassment for want of aid from their American friends? Shall the enemy be allowed to triumph through the failure of the professed friends of Protestant evangelical principles to come to the support of these faithful laborers? We trust not. We think that the friends in America merely need to know the wants of their brethren in France, to send to them the necessary funds without delay. Remittances *must* soon be made, and it is hoped that many will avail themselves of this providential call, to testify their substantial interest in the cause of evangelization in the land of the Huguenots. May we not be disappointed, nor the brethren in that land, whose cry is now falling on our ears, be made sick by "deferred hope." Brethren, send us by mail, or otherwise, before

you forget it through business engagements, your contributions, and no time shall be lost in forwarding them to their destination; and many now under the dark reign of ignorance and superstition, and infidelity and sin, will be made to hear the Gospel, and enjoy the means of sanctification and of life:

PARIS, October 30, 1855.

REV. DR. MCCLURE, *Secretary to the American and Foreign Christian Union.*

SIR, AND MUCH-ESTEEMED BROTHER: Our communication, dated September 28, contained some details concerning our Missionary stations in the Haute Vienne, and some considerations concerning the state of France as respects religious freedom. We must, this day, give you an account of the missionary station in the Faubourg St. Antoine, for which we have requested the support of your Society. The following account has been drawn up by the pastor himself, the Rev. E. Bersier:

"Gentlemen, the work which the Evangelical Society has intrusted to my care has for its field of operations the Faubourg St. Antoine, an immense suburb, which numbers upwards of 160,000 inhabitants, well known for their independent and republican spirit. That faubourg is, if I may say so, a vast manufactory of household furniture. The most renowned cabinet-makers of Europe are stationed there, and almost all the operatives who inhabit that part of the metropolis are engaged in that kind of business, if we except another class which is employed in making painted papers.

"The Faubourg St. Antoine is one of the most thriving in the metropolis, and the Universal Industrial Exhibition has given strong impulse to the trade of cabinet-making. That trade has nothing which tends to degrade the workman. It does not require the agglomeration of man and woman, working together in crowded factories. The cabinet-maker works at home, has generally domestic habits, and the Faubourg St. Antoine is one in which are to be found very few of those illegitimate unions which are the bane of the population of Paris. Besides, that kind of labor which is

quite healthy, does not require that the operatives should keep late hours. The cabinet-maker has his evenings unemployed. He has time to read, and the people of that district are fond of reading. Circumstances such as these are certainly favorable to the development of moral and intellectual life. Let us now pass on to notice the darker features.

"Because he has some instruction and some respect for himself, the cabinet-maker is inclined to pride and unbelief. He has a dislike to Romanism and to every thing which savors of religion. With him, religion is superseded by humanitarian, moral and socialist theories. The operative of the Faubourg St. Antoine is generally proud and a fault-finder. He boldly decides all questions, and I may say that every workman whom I have visited had, so to speak, his own system of social organization in readiness, which he was eager to propound. Nowhere have the books of socialist writers been more abundantly circulated. You know that in 1848, the Faubourg St. Antoine was the scene of a most formidable insurrection. It is from the writings of the socialists that the operatives to whom I allude have taken up all their notions concerning the Gospel. Let me give an instance. One day I called upon an operative, and I introduced myself as a Protestant clergyman. 'Walk in, sir,' said he, very politely, 'I like morals, as the apostle Paul says. This is my creed: I believe, as Jesus Christ said, that all religions are good, when a man is honest and harms nobody.' Such a fact, and others of a similar nature, evince the shallowness of their moral instruction. That shallowness, and their vanity, are great impediments in our way."

"The love for theatricals is also of the causes of the moral levity and declamatory tone which distinguish the operatives of that faubourg. On Sunday evenings, when leaving my home to repair to the place of worship, I have to elbow my way through a crowd of men and women who are going to the theatres. Add to this, that instead of choosing the Sunday for their resting day, they choose the Monday; and you will form some idea of the principal difficulties which counteract the diffusion of Gospel truths among the working classes. As regards the operatives who manufacture painted papers, their moral and physical condition is truly fearful. Men and women work together; the work is very easy, and requires

no instruction. They are very poor, and rather brutish.

"Such is the outline of the moral condition of my field of missionary labor."

"Now, for what has been done in the way of evangelization. Upwards of fifteen years ago, the Evangelical Society established a female school in that faubourg. That school has ever been in operation; but it was neither very numerous nor very prosperous. The number of pupils was generally from thirty to fifty. That school led to the setting up of a Sunday-school which was superintended by pastors or laymen. Worship was established, and was attended by some sixty hearers. But, unfortunately, that work was several times interrupted. The pastors who had been appointed to that station left it for other posts, and the work suffered much from that instability."

"At length, in the year 1854, the Evangelical Society determined to give a vigorous impulsion to a work which was likely to become interesting. An excellent school-mistress, Mrs. Sprecher, has been intrusted with the superintendence of the female school. Owing to her exertions, the number of pupils soon rose to eighty. A school for boys was also established, and intrusted to the care of Mr. Sprecher, a very able and devoted school-master. That school is now attended by sixty pupils. In December, 1854, I was appointed as the head of that missionary station. I established evangelical worship, which is performed every Sunday and Thursday evening, and regularly attended by some sixty hearers. I set up again the Sunday-school; it is now one of our most flourishing Sabbath-schools, as it numbers 120 pupils."

"Worship-meetings are well attended, and, what is more cheering, they are attended by the same persons. I thought that my best course was to form a firm and compact group of believers before extending my agency farther around. I have therefore kept constantly visiting the same persons, and, though I can not, as yet, mention any decided conversion, still I can notice a serious interest in divine matters. Many persons have told me: 'We will have no more priests; we are persuaded that you announce religious truth.' Our schools give us the best hopes. One year ago, we resolved to require from the pupils a monthly fee of one franc. Our motive was two-fold. First, we wanted to be able to

refuse such poorer children whom we had to instruct, to clothe, and sometimes to feed; which was wasting our means. Secondly, to induce the parents to testify their sympathy with our schools. Indeed, the public schools, under the care of the *Brethren of the Christian Doctrine*, (generally called, '*Frères ignorants*,') are gratuitous. We were anxious to ascertain whether the parents sent us their children out of indifference or out of sympathy; and by requiring a trifling pecuniary sacrifice, we had a means of ascertaining their true dispositions. Well, the experiment has proved successful. Our schools are filled; the pupils pay one franc every month, and yet, there are in the vicinity, the schools of the '*Brethren of the Christian Doctrine*,' who give gratuitous instruction, and are at great pains to seduce our pupils from us."

"This is not all. If the financial resources of the Evangelical Society allowed the establishment of more schools, we could have, within in two months, not a hundred and fifty pupils, but five hundred. It frequently happens that in the course of one week, we are constrained to refuse the admission of forty children, because we have not room enough; and, what is truly cheering, the parents request us to make their children Protestants, and to receive them into our Church. Almost all the children that attend our schools have been born Romanists."

"The civil authorities of the faubourg are favorably inclined towards our establishment. The police commissioner is particularly friendly to us. The priests of the parish church (St. Marguerite) called upon him and solicited his interference, to have our schools closed. They alleged that we circulated tracts which, though apparently religious, were, in fact, immoral pamphlets. Now, what was the result of their application? The police commissioner was anxious to procure our tracts; he read them, and was thereby induced to purchase a Bible. He paid us a friendly visit, and informed us of the manoeuvres of the Romish priesthood. He encouraged us to persevere in our Christian undertaking. 'Circulate your tracts abundantly in the faubourg,' he said: 'when every body shall act upon the principles and doctrines which they propound, I shall willingly resign my functions, as the police will not be wanted any more.'"

Such is the Report presented to our Com-

mittee by Pastor Bersier, a few days ago, from which you may perceive that the work of evangelization in that important district of the metropolis is in a most hopeful condition.

From the metropolis let us transport ourselves to the department of the Haute Vienne, and we shall find equal cause for gratitude and encouragement. The following are a few lines from the last report of the Rev Mr. Bou-bila, Pastor at Villefavard, one of those against whom a legal prosecution has been carried on, and who have been sentenced to pay a fine. "The duties of our conscience," he says, "and the desire of our hearts being still the same, we continue to meet together to pay our homage to God. As Pastor Ed. De Pressensé said in his speech before the tribune at Ballac, 'We may postpone the opening of a temple, and public preaching, but we can not postpone prayer, adoration, Bible-reading; that is impossible; *non possumus*.'

"It is, no doubt, painful in the extreme, to meet secretly, as though it were a crime to pray to God, and exhort one's brethren; but the justice of our cause, and the conviction of a sacred duty, support and encourage us in the discharge of our functions. We endeavor, as much as in us lies, to avoid every thing that could be offensive to the authorities; our temple being closed, and not possessing a room vast enough to contain our numerous hearers, we meet in barns, as the open-air meetings seem to be particularly offensive to the authorities.

"The zeal of the police commissioner has much slackened. He did not come to Villefavard since the legal prosecution. We have been at liberty to perform our worship peacefully. We rejoice, and, at the same time, we wonder at the absence of our adversary who was formerly so active in his researches. Perhaps he has been directed to let us alone until the result of our applications to superior authorities is known. But I think this is not the case. I am rather inclined to think that he has been much vexed by the decision of the court. He hoped that we might be committed to prison or banished from the Department; perhaps, also, he keeps lurking, in order to surprise us unexpectedly.

"The internal or spiritual work gives me much encouragement. As I become more intimately acquainted with my people, the mutual confidence is strengthening, and they

become more accessible to evangelical exhortations. Several of my parishioners are anxious inquirers, and are advancing towards the cross of Christ. Our villages have been visited by sickness, and that gave me many opportunities of appealing to their consciences, and addressing serious and solemn exhortations, which will not remain fruitless. I have been more than once delighted at seeing sick people evince a lively desire of hearing the reading and the explanation of the Bible. One said to me: 'My sufferings are assuaged when I hear those excellent things; I wish I could be always listening to them; every day I long for the hour of your coming.'

"I asked a woman who had just recovered from a severe illness, whether she was afraid of death. 'I would not regret life,' she said; 'I would willingly go to my Saviour. He has tried me for my good; I feel, and am thankful for it; but I fear that his promises are not deeply enough rooted in my heart. I wish I could be more firmly assured of my salvation.'

"I am frequently called upon to visit the communes of Rancon, Balledens, Chateauponsat, either to visit sick people, or to perform christenings. I generally meet with the most cordial reception. The people evince a great desire to hear gospel preaching, and to have my visits and my exhortations."

Before we leave the subject of Villefavard, you will learn with pleasure that we have just admitted into our Normal school a young man from that place, the son of the Deputy-mayor of Villefavard. His excellent religious dispositions, and his desire of being instructed so as to become an evangelical teacher, are cheering to us, as they may be considered as a new fruit of the labor of our agents in that Department.

You will also learn with satisfaction that our missionary station at Fouqueure, is no longer without a spiritual leader. Mr. Bonifas left Auxerre a few days ago, and is now arrived at Fouqueure where he has been appointed as Evangelist. That fact is the more satisfactory to us, as the station at Fouqueure had been for some weeks deprived of a superintendent. Our friends at Fouqueure who have been severely tried, owing to the prevalence of the epidemic, were truly anxious to enjoy the usual means of edification. We hope that Mr. Bonifas will prove a very useful

laborer in that field of missionary effort. He will be usefully seconded by his excellent wife.

Now, dear sir, we must not bring our letter to a close without saying a word or two concerning our financial embarrassments. These embarrassments are very great. Our deficit amounts to some sixty thousand francs, (say some 12,000 dollars.) That situation has not much to surprise, and it is not the first time that we are in such a situation at that period of the year. We have more than once had similar deficits after the first six months of our operations. Therefore we are not alarmed overmuch, and we hope that in the course of the following six months, we may receive the sum of some 110,000 francs which are necessary to pay off our debt, and to meet our remaining liabilities. Such indeed has been the case during the last five years, save that, at the end of every year, we had always a deficit, which, however, did not prevent us from going on. But, if we are not overmuch alarmed, we may truly say that we are more embarrassed than we ever were. We are so embarrassed that we are now doing what we have not done for the last five years; we are addressing a public special appeal to our friends. If we are more embarrassed than usual, we do not ascribe it to a want of sympathy on the part of our friends. We rather ascribe it to their not being acquainted (as yet) with the extent of our difficulties. We may ascribe it also to the pressure of the times, to the straits to which many of our subscribers are reduced. The circumstances of the times are so very bad that we have not the facilities which we had in other years. We can not make new loans. We can not increase the heavy responsibilities which weigh upon the members of our Committee, who have made all the personal sacrifices which they could do. We are at the last end of our resources, and if our friends do not aid us very speedily and very efficiently, we may be constrained to stop our work, or to make such curtailments as may injure its vital parts. Therefore, dear sir, we earnestly entreat your Board to send us prompt and efficient supplies. It would be indiscreet on our part, to fix any amount; but we shall feel truly thankful if your Board can immediately place at our disposal at least half the sum necessary to meet the expenses of the missionary post—which we have marked out for your kind sup—

port. For want of very speedy supplies our work will be seriously endangered.

With Christian regards and much esteem, we remain, dear sir, yours very truly, on behalf of the Committee,

DE PRESBÈRE.

NEW-GRAVADA.

WE give below an extract of a letter from a lady in the Province of Chiriqui, to her mother in this country, which is valuable as affording a glimpse of the state of a region very little known, and of the prospects of some entrance being afforded to the light of the Gospel. Perhaps this paragraph may meet the eye of some devoted brother who will willingly offer himself to the Lord for the good work here indicated.

"You may remember that Mr. Cook gave me a small parcel of books for distribution. They have been eagerly sought for by the natives; the priests also came and took them. They spoke very highly of them all except 'Kirwan's Letters,' which they told my hus-

band, was indeed a very smart book, but it would not do to distribute it to the people. It would be a great step if we could have books sent here, with or without a person to distribute them, though such wayside preaching as a zealous right-minded colporteur or missionary could give, would be the very thing for our poor natives. The books need not be given away; they would be eagerly purchased by all classes at twice the New-York prices. The people are not priest-ridden; they have no more power than ministers at home, are supported by the voluntary contributions of the people, and you may imagine that the moral force of the priests of Rome is not great. The only tie that binds Church and people together are the feast-days, and hardly a week passes without one or more of these, of which the priests require a strict observance, which well pleases the stupid, idle population. To walk about in fine clothes, to ride on horseback all day, and to drink *chicha*, and dance *landangoes* all night in the open air—these are their pleasures. Of the better classes, the women are more or less devout, striving to uphold the poor crumbling Church, while the men are utterly indifferent. Now what we want is the simple glorious Gospel, as it was preached by Jesus and his disciples. Can nothing be done for us?"

HOME FIELD.

HOW THE ROMISH LAITY ARE PREJUDICED.

A MISSIONARY of the Board, who has had much experience, and mingled much with Romanists, and listened to the public preaching of their priests, in various parts of our country, writes from one of the largest Western cities, thus:

"The priests who call themselves the exclusive ministers of Christ, keep the word of Christ from the people; and the people, who think that they only are in the Church of God, neither search, nor read, nor have the word of God. The Protestant's faith is the theme of

the Jesuit's sermon almost every Sunday. The Jesuits are ever declaiming against the Christian religion as professed by Protestants. I have gone to hear them, and from the way they speak of it, it is no wonder that Papists should be prejudiced; especially when we know that they receive as infallible truth, every assertion or opinion, which the priests may bring forward in their capacity as the 'priests of God.'

"They will, for instance, draw a hideous picture of Mormon morality, and then charge all this on the Protestant's cherished right of private judgment; and make it appear to their deluded auditors, that the Evangelical Christians of these

United States, and all over the globe, are no better than the sensual and depraved followers of Joe Smith. They will then wind up, by warning their flocks against meddling with the 'mysteries' of revelation—that to the Church alone (by which they mean the hierarchy) belongs the right to interpret the Bible; which is as much as to say—have nothing to do with it, and thus plainly setting aside the word of God, that they may keep their own tradition."

POPISH REVIVALISTS IN PITTSBURGH, PA.

THE REV. MR. SINCLAIR, OUR Missionary in Pittsburgh, in a report recently received, says:

"We have lately been favored in this city with a fair specimen of a Popish 'revival meeting,' which was continued for two weeks in the Cathedral, in Grand street. The 'Redemptorist Fathers,' three of whom are said to be 'perverts' to Popery, were in daily attendance, morning and evening, and often throughout the whole day, with but little intermission. This new effort on the part of Rome 'to get up a revival,' and so cope with Protestants, is termed 'the mission of instruction;' and to give a due *éclat* to the enterprise, it began with a 'high mass,' Bishop O'Connor assisting, in cope and mitre. The large Cathedral was crowded during these services; even the passages were filled up with men, women, and children, kneeling, gaping, crossing themselves, and smiting their breasts.

"The attraction which this mummary of Popery has upon intelligent beings is most surprising. And we should be indeed unable to account for human reason becoming so bewitched, or to explain how men, in possession of their rational faculties, could be carried away by such nonsense and trumpery, as the services of the Mission are, if Scripture had not said: 'God shall send them strong delusions.' The scenes were more befitting a temple and an assembly of heathens than an assembly of persons calling themselves Christians.

"One of these Redemptorists commenced the services by explaining the Rosary, which is now reduced to one half the size of the ancient one. The ancient rosary had *ten* decades, or one hundred and ten beads. The one now most generally used has only *five* decades, or fifty-five beads, and is called a Chaplet. He afterwards recited five mysteries—the whole assembly responding. The mysteries are fifteen. They are divided into three parts, namely: *five joyful, five sorrowful, and five glorious.* Among the latter are two in honor of the Virgin, one for her assumption, and one for her coronation as Queen of Heaven.

"It was somewhat amusing to see the Father rising from his knees, at what is called the altar, and reprimanding the audience most lustily, whenever they had failed in giving the responses in as loud a tone as he wanted; for the fatherly rebuke acted on the whole assembly like a shock of electricity. After it for a season they roared out, until (as the *Pittsburgh Catholic* expressed it) the roar became as 'the roaring of a cataract.'

"The mission seems to be a lucrative speculation for these Fathers. The poor sheep have been shorn by its merchandise, such as mission books, crucifixes, pictures, and rosaries, which are neither food for soul nor body. Satan could not have hit upon a more effectual means of *unchristianizing* the masses that have been in daily attendance on these Romish Missionaries of the Redemptorist Order, than what they have been doing during the last two weeks. Their articles were offered for sale in no less than *five* places, and purchased with amazing eagerness by the multitude—the wretched victims of Papal credulity. Rosaries were offered for sale for 12½ cts. and upwards; Mission books, recommended by the Archbishop of New-York, for 50 cts. and upwards, even to \$3; crucifixes, and medals of different sizes and materials, for various prices. Holy water was also in much demand at the Cathedral, for the consecration of trinkets and shrines of the 'Scarlet Lady.' And the confessors were

gaged in relieving the burdened young and old, for the sake of 'indulgences' which are specially valued with the use and possession of relics.

is the mission of Antichrist, which is recently in this city, and with so interest to a large class of citizens. In Rome, with its idolatry and superstition, is rampant amongst us.

Notwithstanding all these efforts to kindle embers, and revive the waning of the lukewarm in the ranks of the church, they do not appear to have had effect upon the individuals who are too busy to think for themselves, nor the parents, who have sent their children to the mission-school. I am encouraged in my efforts to gather these neglected children on the street, instead of leaving them to run wild on the streets as they did when the school was opened. Romish parents have once and again thanked me for establishing the school.

The school-room is too small; we are crowded. The teachers can scarcely get to their classes, owing to their crowded condition, and the difficulty of order among boys unaccustomed to school. To have them under a proper control, much time and patience and care are required on the part of the teacher and superintendent. On Sabbath, of October, there were seventy present. Last Sabbath, the 28th, there were only forty present. I supposed the Redemptorist Mission might be the cause of the absence, and on Monday I visited various families, and found my groundless. Mrs. G——'s five children were absent, and I found that they had nothing to eat all the day. She is suffering some persecution from her husband, because she would not send her children to the Redemptorist meetings. It is no easy task for me to carry on this work under my particular disadvantages. I am in want of books and papers. The Young Men's Bible Society supply me with Testaments. I have purchased

some Sabbath-school Primers. I need three times as many more, and having no means to procure them, the difficulty increases by the increase of scholars. Second-hand garments for boys and girls, I need very much."

ROMANIST-SPIES, AND THE LAITY'S FEAR.

OUR Irish missionary in St. Louis, Missouri, where he is doing a good work, says:

"In my missionary labors through the city, I feel encouraged by the interest manifested by some, in the truths of the Bible: sometimes according to invitation a few visit my house, where I preach to them, or rather simply converse with them on the subject of salvation as revealed in God's word, and as compared with the teaching of their own Church upon it. It is very difficult to get them to attend.

"The Irish in this city, (especially the Romanists among whom I labor,) so far as regards their social relations, are a people by themselves; and although many of them like the Americans, and speak well of them, yet because of the SPY AND EMBASSIES of Rome, 'whose name is Legion,' and who are all about, they are afraid to be seen attending Protestant houses or places of worship, and hence the necessity of having the Gospel brought home to their own firesides, and preached to them from house to house.

"A marked instance of this fear and espionage came under my observation a few days ago, in one of my customary rounds. I happened to call at a house, which I had visited before, occasionally; but the family had left, and were succeeded by another, who knew not me nor my business. After a few words, however, I soon found that half (the younger half too, consisting of a little boy and two girls, the eldest of whom could not have been much more than twelve years) had just arrived from 'old Ireland.' I congratulated the mother on the safe arrival of her little ones, and then told her of our Sabbath-school, and

that she could not do better than to send her children there—that we would teach them, and do them good, without money or price.

"She seemed highly pleased with the offer, and said she would send them next day, (Sunday.) One of her neighbors, however, who happened to be present, and who seemed to be an adept in Romish doctrine and duty, told her at once that it was against the laws of Mother Church, and that she would incur the displeasure of the priest, by sending her children to a Protestant school.

"The mother's mind seemed to struggle for a while between *fear* and *duty*—*fear* for the priest, and *duty* towards her children, when at length *the fear of the priest prevailed*, and she said, with a sigh, that she could not at present send them, and that she was sorry. I could say no more. I took out my Testament and read for them some striking passages about the liberty of Christ's children, and the free and full salvation which he had purchased for them by his own blood; and showed them that no man, priest or minister, should come between us and this great salvation. I then left them, beseeching God that he would open their eyes to see the wickedness of that system, that thus debars them and their children from the pure and elevating influence of the teaching of God's word.

"This is but one instance out of many, of 'the fear and bondage' in which many live, as regards their religious duty, and also of the close watch kept by the more bigoted on those who are or may be inclined to do right."

ENCOURAGEMENT TO FAITHFUL LABOR.

THE REV. MR. JAHNOKE, our Missionary to the Germans in Buffalo, N. Y., in a late report thus writes:

"Since I commenced my operations on this field, I have often had cause to mourn and lament, on account of the deplorable condition of my countrymen, both in a moral and religious point of view.

"Very many I have found who live as regardless of the interests of their souls, and of the Redeemer's kingdom, as though this world was their home. Even among professors of religion, and so-called members of the Church, it is common to see the Lord's day violated, and to find the use of profane language, and the name of the Lord taken in vain.

"While ball-rooms and theatres are crowded, the places of divine worship are proportionally little frequented. While infidelity, sensuality, and the superstitions of Popery seem to countenance each other, the German press is ever willing to lend a helping hand in this great work of demoralization. And even among those intrusted to my care, I found that vital godliness to some was yet a stranger. Nevertheless, my time and strength have not been spent for naught.

"At first I found it difficult to gain access to the hearts of those whom, in my visits from house to house, I reminded of the depravity of the human heart, the evils of sin, and the atonement made through Christ. But by the help of God, I have gained the love and confidence of many, who are now, by his grace, determined to serve him, and to work out their souls' salvation.

"Our religious services on the Sabbath are well attended. Where formerly, at times, but *half a dozen*, and even less, composed the whole congregation, there are *now from one to two hundred* in regular attendance.

"A goodly number of Romanists have been induced to listen occasionally to evangelical preaching. Some begin to doubt the supremacy of the Pope, the infallibility of the Church, the sanctity of the priesthood, and the propriety of Popish mummeries, in connection with the great work for eternity.

"An old lady, who was born and brought up in the Romish Church, informed me the other day, with an air of joy, that she had attended our Church for several evenings to her entire satisfaction, that she no more believed in the nonsense

of her Church. And though she ran the risk of being excommunicated, she would meet with us often.

"Our English Sunday-school is in a flourishing condition, averaging about 170 scholars, with 25 teachers, and 143 volumes in the library. The German Sunday-school is comparatively small, averaging 80 scholars, 5 teachers, and 86 volumes in the library."

THE WORK ADVANCING.

THE REV. MR. LEO continues his labors in New-England. He has visited many of its towns and cities, and lectured to many thousands of his Roman Catholic countrymen, who have heard him with great pleasure and profit. By the results of the effort, therefore, it is demonstrated that the Papal population of the country are not beyond the reach of the means intrusted to evangelical Christians. Romanists may be induced to hear, and by hearing may be led to renounce the errors which they have cherished from their childhood, and to receive the Gospel.

The signs are very favorable in respect to them, and the following report will be read with interest, as setting forth an awakening spirit of inquiry, both among Protestants and Romanists. Let there be light, and our fears in regard to Romanism will quickly subside. In his report Mr. Leo says:

"The work which I was sent to Newburyport to perform is just finished.

"There are about two thousand Roman Catholics here, and here, as everywhere, the major part of that number, under the complete control of their priest. The ministers of the Gospel here were very desirous that I should begin my public labors among my Roman Catholic countrymen as soon as possible, and for that purpose quite a large Hall (Market Hall) was ob-

tained. But owing to the crowds that assembled to hear the lectures, Market Hall was soon found too small to afford the accommodation required, and the rest of the course was delivered in the large City Hall. Over two thousand persons assembled to hear each lecture, and among them a very large number of Romanists. The Mayor of the city assured me one evening after my lecture, that he was certain two hundred Roman Catholics were present that evening. I *know* that every intelligent, candid Roman Catholic in Newburyport heard my lectures, and I *know* that on the minds of that class an impression, decidedly favorable to our Protestant Faith, has been made.

"The ministers and church members with whom I have conversed here," all assure me that the lectures have done great good in the Protestant community, by fully holding up and candidly discussing the various errors in the Romish scheme of doctrine.

"I am happy to report, that during the entire month which I spent in Newburyport, carrying on this work, not the slightest disturbance took place, either at the lectures or afterwards. I visited several Roman Catholic families, in which we engaged in many profitable conversations on the subject of religion, and in all of which I found a very friendly feeling toward myself, personally. The ministers of all the evangelical denominations rendered me their utmost assistance, and in the kindest manner. Nowhere has our Society warmer friends than in Newburyport.

CHURCH EDIFICE—A GOOD BEGINNING.

THE REV. P. J. HOF, who labors among the French and German Romanists in Detroit, Michigan, in a recent report, says:

"I send you my present report, having my heart filled with joy and thankfulness. New measures have been taken by our American friends and ourselves, to build for us a house of worship. At the beginning I was troubled about it. I feared

that it might not be the will of God that we should build a house, in our present circumstances. I prayed that He would show me his will." (The Missionary here recites an interesting series of events by which it seemed clear that it was proper to go forward in collecting the means to erect a house of worship, and continues):

"I began my collection. The first person I visited received me kindly, and promised me (\$50) fifty dollars. 'I give you this,' said she, 'to encourage you, for you will have much trouble to collect money among our folks just now.' In another visit I paid the good lady, she doubled her subscription, and headed my list with (\$100) a hundred dollars. May the Lord bless her abundantly. But there are many others who love the Mission among the French and German population here. And I only add that (\$300) three hundred dollars are already subscribed, and many promises are made to us by Americans, Frenchmen, and Germans.

"You may think that I spend my whole time in the work of collecting money, and that the work of evangelizing the people is neglected. It is not so; for I visit every house without distinction, when I enter a street, and in that way, I meet both Protestants and Romanists, and have full opportunity to fulfill my work of preaching the Gospel. I hope for great things among this people, for I have free access to them. There is a great number of persons who long to have our house of worship completed.

"My Sabbath-school of German children gives me great encouragement. I have obtained some subscriptions for our Church, of German Roman Catholics. Our meetings, also, held among the French, and in the French language, continue to be interesting."

REV. MR. WELSH AND THE ONEIDA ASSOCIATION.

REV. DR. FAIRCHILD: DEAR SIR: Although I wrote you on Monday last, stating particulars connected with my labors, I write again, to communicate the action

of the Oneida Association. By invitation from three of the Ministers of the Methodist Episcopal Church, I went yesterday to attend a meeting of the Methodist Ministers of the Utica District, in New-Hartford. The district comprises about thirty ministers. I was introduced to the meeting and given an opportunity to address the members upon the subject of the object, operations, and wants of the American and Foreign Christian Union. My address was received with kindness and much interest, and at its close the following minute was unanimously adopted, namely:

"PREAMBLE AND RESOLUTIONS.

"Whereas, we have listened with great pleasure and profit to the remarks of the Rev. Brother Welsh, on the subject of his mission:

"1. *Resolved*, That we highly appreciate the object of the American and Foreign Christian Union, to evangelize and win to Christ the Papists of the old world, and of these United States and Territories. And further

"2. *Resolved*, That we, the preachers of the Oneida District Association, of the Methodist Episcopal Church, do cordially invite the Rev. Mr. Welsh, Missionary in the employ of that Society, to our pulpits and fields of labor, for the promotion of the essential objects of said Society.

"D. COBB,
(Signed) "O. BLAKESLE, } Committee.
"L. D. DAVIS, }

"NEW-HARTFORD, N. Y., Nov. 14, 1855."

Very respectfully yours, etc.,

M. WELSH.

UTICA, N. Y., Nov. 15, 1855.

THE SYNOD OF ONONDAGA.

THE following resolution, in behalf of the American and Foreign Christian Union, was adopted by the Synod of Onondaga, at its session in Cortlandville, October 10th, 1855:

"Inasmuch as this Society occupies a most important position in the great field of Missionary effort, and inasmuch as the Great Head of the Church has not only called us to make special efforts in this

direction, but has, thus far, most happily succeeded the labors of the Society:

"Resolved, That we cordially approve of the American and Foreign Christian Union, and recommend it to the prayers and annual contributions of our churches."

SUNDAY-SCHOOL LIBRARY.

WE would call the attention of our readers again to this Library, arranged especially for the more advanced classes in Sabbath-schools. It is not suited to young children, whose intellectual faculties are not developed, nor does the Board offer it to schools for the use of such pupils. It is for those who are coming near to maturity, and must soon give direction to affairs of Church and State. They should possess and study it, for Romanism can no longer be ignored. It is crowded by its friends upon all parts of the nation, and our youth should understand it, if they are to be guarded against its power. A catalogue of the books contained in the library may be seen on the outside of the cover of the

Magazine. Orders sent to Mr. Edward Vernon at the office for it, will be promptly executed.

TO OUR PATRONS.

THE terms of this publication contemplate payment in *advance*, and where they are not complied with, embarrassment is imposed upon the Board. To avoid this, bills were sent in the December number to those who were in *arrears*, and also to others, for the volume just commenced. Returns have been received from many, to whom we tender our thanks. And now that we may begin the year fairly, and be able to make intelligent calculations in regard to the amount of our issues, we respectfully request our friends who have not responded to our call, to allow us to hear from them on the subject at an early day. Now is the time to subscribe. The seventh volume is just begun, and the nation had never so deep an interest in the subject connected with our labors as at this moment. We trust therefore that our friends will not only encourage us as heretofore, but will take some special pains to increase our subscription-list and augment our power of doing good. We will wait with interest to hear from them.

NOTICES OF BOOKS.

FROM the Presbyterian Board of Publication, No. 265 Chestnut street, Philadelphia, we have received the following works:

1. **SERMONS AND ESSAYS, BY THE TENDENTS AND THEIR CONTEMPORARIES.** This is a duodecimo volume of 374 pages, comprising twelve discourses on various theological subjects, namely: the Justice, the Mercy, the Grace of God; the Wisdom of God in Redemption, Predestination, Regeneration; the means of grace; God's sovereignty no objection to the sinner's striving; the principle of sin and holiness; the spiritual conflict and the madness of Mankind.

These subjects are ably discussed by their

respective writers, the Rev. Gilbert, William, and John Tennent, Samuel and John Blair, and Drs. Robert Smith and Samuel Finley. As these worthy men were of the Calvinistic School in theology, these productions of their pens partake strongly of the same doctrine. They are written in the style of the age in which their authors lived. The sentiments are generally clearly and strongly stated, and the reader will seldom find himself at a loss to determine their meaning. Without indorsing all the expressions found in them, we commend the volume to the Christian community as constituting a valuable accession to a theological library.

2. **MEMOIRS, INCLUDING LETTERS AND SELECT**

REMAINS OF JOHN URQUHART, LATE OF THE UNIVERSITY OF ST. ANDREWS. BY WILLIAM ORME, WITH A PREFATORY NOTICE AND RECOMMENDATION BY ALEXANDER DUFF, D.D., LL.D. The subject of this book, though called from earthly scenes at the early age of eighteen and a half years, accomplished more in religious life than many who live the whole period usually allotted to man in this world. He was a remarkable youth, and while possessed of uncommon powers of intellect, was distinguished by an irrepressible desire to engage in the work of missions among the heathen. His letters and essays on literary, moral, and religious topics, preserved in this memoir, will be read with interest; and can not fail, we think, to exert a salutary influence in behalf of evangelical religion, and especially of the cause of Missions. The Board have done a good service in offering this improved edition to the public; which is comprised in a 12mo volume of 420 pages, well got up with good paper and clear type.

3. **THE OLD AND NEW THEOLOGY; OR, THE DOCTRINAL DIFFERENCES WHICH HAVE AGITATED AND DIVIDED THE PRESBYTERIAN CHURCH.** BY JAMES WOOD, D.D. A 12mo of 262 pages. It contains much information of deep interest to the denominations, is written with considerable ability and adaptation to the end in view—a justification of the disruption of the denomination in 1837—a matter, we take it, that all Christians must deplore, although God may overrule it at last for the advancement of his cause in the world. Many of the paragraphs of the book we think need to be taken with considerable allowance, and should be read in connection with the Rev. Dr. Judd's book on the same general subject.

4. **LIFE SKETCHES FROM SCOTTISH HISTORY; OR, BRIEF BIOGRAPHIES OF THE SCOTTISH PRESBYTERIAN WORTHIES.** A neat 18mo volume of 144 pages. It contains a short account of eighteen eminent men who acted important parts in Scotland in the 15th, 16th, and 17th centuries, in the defense and illustration of evangelical religion, and must be acceptable to all Protestants, especially to the youth for whose benefit it seems prepared.

5. **LEARNING TO CONVERSE.** An 18mo of 180 pages. The subject of this volume is of great importance, yet much overlooked in the family circle, and in our educational institutions. The book is written in an attractive form, well suited to the capacities of children,

and to their improvement in the valuable as well as ornamental accomplishment—conversational power. It should have a wide circulation. It is worthy of a place in every family. While adapted to benefit children and youth, its perusal if not study would be useful to many of adult years. We cheerfully commend it to all classes.

6. **SUGGESTIONS ON THE RELIGIOUS INSTRUCTION OF THE NEGROES IN THE SOUTHERN STATES. TOGETHER WITH AN APPENDIX CONTAINING FORMS OF CHURCH REGISTERS, FORM OF A CONSTITUTION, AND PLANS OF DIFFERENT DENOMINATIONS OF CHRISTIANS.** BY C. C. JONES, D.D. This is an 18mo of 132 pages, (paper cover,) containing a great amount of valuable information on a subject of vast importance to the American people—the instruction and evangelization of the colored people of the South. Its appearance is timely, and its general circulation must do good.

7. **TRACTS.** Nos. 170, 174, 175, 176, and 177, of the Series published by the Board, having the following titles, according to the order of the numbers. *Campellism, its Rise, Progress, Character, and Influence*; by Rev. N. L. Rice, D.D. *The Glory of Woman is the Fear of the Lord*; by Rev. C. C. Jones, D.D. *The Exigencies of the Church, a Tract for the Times*; by a New-England Pastor. *The Dying Irish Girl*. *The Village Carpenter*; or, *Usefulness in Humble Life*; by a Canadian Merchant.

These are excellent tracts, adapted at once to the advancement of evangelical religion and of the welfare of society in general. They can not be prayerfully and seriously read without profit.

8. **TEN YEARS AMONG THE MAIL BAGS; OR, NOTES FROM THE DIARY OF A SPECIAL AGENT OF THE POST-OFFICE DEPARTMENT.** BY J. HOLBROOK. WITH ILLUSTRATIONS. Philadelphia: H. Cowperthwait & Co. 1855.

This is a duodecimo volume of 432 pages, containing well-written narratives of the detection, arrest, and punishment of official delinquents in the mail service, and of others engaged in robbing the mails, or practicing frauds through them. Several of the narratives are enlivened by pictorial illustrations, which add much to their interest. The introduction contains brief biographical sketches, and the portrait of each of the Postmasters General from the organization of the government to the present time; and the supplementary chapter, relating to "Missing Letters," etc., and "the Rules and Regulations of the Department, founded on Existing Statutes of Congress," add much to the value of the work. It is a very interesting volume, and we anticipate for it a large sale.

"**LIGHT AND LOVE;**" A Sketch of the Life and Labors of the Rev. JUSTIN EDWARDS,

D.D., the Evangelical Pastor, the Advocate of Temperance, the Sabbath, and the Bible. By Rev. William A. Hallock. Published by the American Tract Society. Dr. Edwards was a wise man. When he wrestled with an adversary, he always held him, to use one of his own expressions, "with a stiff wrist, and a limber elbow." He was a good man. When he fought, even if it was with the devil,

he wielded none but those angelic weapons, whose names were his own motto, "Light and love." He was a useful man. He was full of work, and all the benevolent enterprises of the day owe him an exalted place in their memorials. Mr. Secretary Hallock has greatly increased his own usefulness by perpetuating in this excellent biography the memory of his excellent friend.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF NOVEMBER, TO THE 1st OF DECEMBER, 1855.

MAINE.

Brewer. 1st Cong. Ch., add. and in full, to make Thos. Gregg, Esq. L. M., \$ 6 00

NEW-HAMPSHIRE.

Dover. Cong. Ch., in full to make Rev. B. F. Parsons, L. M., 20 05
Great Falls. Cong. Ch., towards L. M. of Miss Mary A. Richards, 10 00
Hepkinton. Cong. Ch., to make Rev. Marshall A. Angier, L. M., 35 00
Manchester. 1st Cong. Ch., Hiram Brown, in full L. M., \$10; others, to make Daniel Farmer L. M., \$36.82, 46 82
Franklin-st. Ch., David Gillis, in part L. M., \$15; A. W. Sanborn, \$5; others, \$32.64, 52 66

VERMONT.

St. Johnsbury. 2d Cong. Ch., 178 13
South Cong. Ch., 178 13

MASSACHUSETTS.

Cambridgeport. 2d Evan. Cong. Ch., per Rev. Chas. Jones, 12 00
East-Hampton. Payson Ch., 60 89
Amherst. Missy Soc. of Amherst Col., per Jas. A. Bates, Treasurer, 81 25
Foxboro'. Cong. Ch., to make Lorenzo B. Wilbur, Sanford Robinson, and Levi R. Hewitt, L. M., 90 53
Groveland. Cong. Ch., in full to make Rev. Daniel W. Pickard L. M., 15 25
Georgetown. Cong. Ch., in full to make Richard Tenny L. M., 17 00
East-Douglas. Cong. Ch., a bal., 5 90
West-Amesbury. Cong. Ch., to make Dr. Benjamin Atkinson L. M., 37 43
Westford. Cong. Ch., to make John J. Carter L. M., 34 50
Shirley. Evan. Cong. Ch., 4 00
Lunenburg. Evan. Cong. Ch., 70
Lawrence. Lawrence-st. Ch., 53 52
East-Cambridge. Evan. Cong. Ch., in full to make Rev. Jos. L. Bennett, L. M., 15 76
Boston. A Friend, birth-day thank offering, 5 00
Haydenville. Cong. Ch., 25 00
Shelburn Falls. Mrs. Sarah H. Smith, in full of L. M., 25 00
Newburyport. Temple-st. Cong. Ch., 33 00
Whitefield Cong. Ch., to make the Rev. Saml. J. Spaulding L. M., 36 00
1st Presb. Ch., to make Jas. Caldwell L. M., 60 00

RHODE-ISLAND.

Little Compton. Cong. Ch., 35 00

CONNECTICUT.

Hartford. L. Wilcox's annuity, \$25 00
Norwich. 1st Cong. Ch., 50 50
Greenwich Cong. Ch., 14 26
Greenwich. 2d Cong. Ch., in part, 80 00
Stonington. Maria Hart, \$4; a Friend to the cause, \$1, 5 00
Bethlehem. U. Maynard, 1 00
Greenville. Cong. Ch., 2 00
Greenwich. 2d Cong. Ch., bal., 12 00

NEW-YORK.

Durham. 1st Presb. Ch., add. and in full to make Zenas Whittlesey a L. M., 19 00
Goshen. Dr. Jonas Crane, 20 00
Hornellsville. Presb. Ch., 7 26
M. E. Ch., 4 19
Dansville. Presbyterian Friends, 19 00
M. E. Ch., 3 00
Newark. Presb. Ch., 14 30
A. F. Cressy, bal. for L. M., \$10; J. A. Miller, 2d instal. for L. M., \$5; S. K. Williams, \$3, 17 00
Clyde. Presb. Ch., 8 50
Meth. Ch., 3 67
Bapt. Ch., in part, 1 00
Fishkill. Ref. Dutch Ch., 31 18
Presb. Ch., in part, 16 00
Mrs. C. F. Kirk, to make her husband, Rev. Wm. H. Kirk, L. D., 100 00
Brooklyn. Church of the Pilgrims, Dr. Storrs, 86 68
Marbletown. Ref. D. Ch., Rev. J. L. McNair, 16 14
Lyons. A Young Man, 1 00
Florida. Presb. Ch., Rev. Mr. Piersons, 51 50
Presb. Ch., Rev. Mr. Wescotts, 5 71
N. Y. City. Bequest of Mr. Acheson by Archibald Wilson, Esq., Executor, 300 00
Clark's Factory. Samuel Lockheart, 0 50
Stockholm. Julius Hulburd, add. for L. M., 107 00
Manlius. Presb. Ch., in part, 9 43
Fayetteville. Presb. Ch., in part, 15 59
Sauguitt. \$30 from D. J. Millard, Esq., to make Presb. Sab. School a L. M.; \$5 from Mrs. D. J. Millard; \$4.50 add. from Presb. Ch., 39 50
Malone. To complete L. M. of Rev. J. R. Herrick, and to make the Sabb. School of Presb. Ch. a L. M., 34 00
New-Hartford. J. S. Kellogg, 1 00
Fort Covington. Bal., 3 00
Rodman. In part, which completes L. M. of Rev. D. Spear, 13 00
Utica. Miss E. Kelly, 5 00
Ref. Dutch Ch., 64 80
Albany. 1st Ref. Prot. Dutch Church per J. C. Vanschoonhoven, 23 85
Amsterdam. Bapt. Ch., 8 15
New-York Mills. M. E. Ch., 4 00
Sauguitt. D. J. Millard, Esq., 10 00
M. E. Ch., 4 19

GLOVERSVILLE. M. E. Church.		\$22 00
Bapt. Ch.,	5 50	
Morrisania. George Pollock,	5 00	
Palmyra Presb. Ch.,	7 04	
Albt. Jessup, toward L. M., \$10; Samuel		
Petit, \$2; Joel Foster, \$1,	18 00	
Bapt. Ch.,	8 00	
Yonkers Presb. Ch., in part,	47 87	
N. Y. City. George Kinney,	5 00	
Albany Cong. Ch.,	90 90	
NEW JERSEY.		
Schraalenberg. Ref. Dutch Ch.,	81 85	
Newton Presb. Ch. per Rev. M. Barret to		
make Whitfield S. Johnson, L. M.,	30 00	
New-Shanick Ref. Dutch Ch., in part,	24 50	
Montrose Presb. Ch.,	20 00	
PENNSYLVANIA.		
Sewickleyville. Rev. A. M. Stewart,	1 00	
Philadelphia. A Friend,	200 00	
Williamsport. A. D. Hepburn,	4 00	
Philadelphia. John Constable, Esq.,	20 00	
MARYLAND.		
Baltimore. M. E. Ch., High and Exeter st.,	51 00	
M. E. City Station,	49 00	
Charles-st. M. E. Ch.,	6 00	
SOUTH-CAROLINA.		
Charleston. Mrs. Amelia D. V. Mitchells,	5 00	
GEORGIA.		
Covington and Oxford. M. E. Ch., to in part		
make the Rev. U. J. Sannett & L. M.,	19 85	
Atlanta. Individuals,	6 00	
Marletta. M. E. Ch.,	18 25	
Vineville. M. E. Ch.,	14 00	
Perry. M. E. Ch.,	7 00	
Milledgeville. M. E. Ch.,	17 50	
A. Graves, \$5; W. H. Goodrich, \$5; J. O. A.		
Clark, \$1; cash, 50c.,	11 50	
TENNESSEE.		
Clarksville. Rev. Dr. Hendrick's O. S. Presb.		
Ch.: Wm. M. Stewart, \$10; Bryce Stewart,		
\$10; John Blacker, \$10; others, \$20.10,	50 10	
Bapt. Ch.,	2 50	
Cumb. P. Ch.,	1 50	
Nashville. Dr. Edgar's O. S. Presb. Ch.: T.		
Hill, \$10; J. W. Woods, \$10; Mrs. Bass, \$5;		
D. F. Carter, \$5; Col. Ramsey, \$5; Mr.		
Luak, \$5; Mrs. Jno. Trimble, \$5; Col.		
McEwen, \$5; others, \$10.25,	60 25	
Dr. Lapeley's O. S. Presb. Ch.: J. B. White,		
\$10; others, \$25,	35 00	
McKendree Meth. Ch.,	16 00	
Cumb. Presb. Ch.,	9 50	
Campbell Ch.,	3 05	
KENTUCKY.		
Louisville. Clay-st. Ger. M. E. Ch., which		
makes Rev. C. A. Shelper L. M.,	28 40	
Hancock-st. Christian Ch., in full of L. M. of		
Jesse D. Seaton, Esq.,	17 00	
Walnut-st. Christian Ch., in part,	14 23	
ILLINOIS.		
Chicago. 1st Presb. Ch., to make James Ber-		
ber and F. V. Chamberlain L. M.,	200 00	
Ottawa. 1st Cong. Ch., per J. G. Nottinger,	26 47	
Griggsville. Cong. Ch., per C. W. Kneeland,	60 00	
Jacksonville. Individuals,	1 25	
Caledonia. Asso. Ref'd Church,	5 00	
New-Vinchester. Various churches,	22 75	
Hopewell. N. S. Presb. Ch.,	5 00	
Port Byron. Cong. Ch.,	5 25	
"Frame School-House",	4 00	
Granville. Con. Ch.,	24 00	
Presb. Ch.,	18 15	
Bapt. Ch.,	5 20	
Knoxville. Cong. Ch.,	5 00	
1st Presb. Ch.,	9 20	
Bapt. Ch.,	65	
Peru. Cong. Ch.,	6 25	
La Salle. M. E. Ch.,	3 51	
Rockford. Cong. Ch., add. per Ralph Emer-		
son, Jr., to make Rev. Joseph Emerson L. M.,	31 00	
INDIANA.		
Allenville. N. S. Presb. Ch.,	20 00	
M. E. Ch.,	7 00	
Bapt. Ch.,	1 75	
Pleasant. O. S. Presb. Ch.,	1 75	
North-Salem. Various churches,	16 20	
Evansville. Rev. Wm. McCarter's N. S. Presb.		
Ch.,	10 00	
Rev. Saml. Jacob's Cumb. Presb. Ch., in full		
of L. M.,	19 00	
Rev. Mr. Sterret's O. S. Presb. Ch.,	3 00	
OHIO.		
Cleveland. Wm. Hall,	3 00	
Wellington. 1st Cong. Ch.,	20 25	
Free Cong. Ch.,	11 50	
Middlebury. M. E. Ch.,	1 00	
Indep. Presb. Ch.,	7 67	
West-Williamsfield. Cong. Ch., per Geo. Rob-		
erts,	16 00	
Hamilton. Bapt. Ch.,	9 00	
Asso. Ref'd. and Concord Chs., in part,	6 50	
Portsmouth. 1st Presb. Ch. add. in full of Rev.		
E. F. Pratt's L. D.,	25 00	
Dayton. 2d Bapt. Ch.,	2 25	
1st Presb. Ch., which makes Messrs. E. A.		
More, Esq., and David Osborn, Sen., L. M.,	61 25	
Walnut Hills. Lane Seminary P. Ch.: Mr.		
Burnett, \$1; Mrs. Tichener and Miss Over-		
aker in full for Lyman Alden, Esq. L. M.,	24 00	
Akron. Cong. Ch., in part to make Rev. N. P.		
Bailey L. M.,	13 51	
Sundry others,	1 25	
York. Cong. Ch. in part to make Rev. Rev.		
R. Notch & L. M.,	1 25	
MICHIGAN.		
Detroit. French and Ger. Congn. by Rev. Mr.		
Hof,	20 00	
IOWA.		
Le Claire. Presb. Ch.,	75	
ANSON G. PHELPS, Treasurer.		
Dec. 1, 1855.		

CONTENTS.

	PAGE		PAGE
Constantinople.....	1	Encouragement to Faithful Labor,	26
Borzinsky's Petition to the Pope.....	3	The Work Advancing,	27
Austria's Submission to Rome,	17	Church Edifice: a Good Beginning,	27
FOREIGN FIELD:		Rev. Mr. Welsh and the Oneida Association,	28
Letter from the Evangelical Society of France, ..	19	The Synod of Onondaga,	28
New-Granada,	23	Sunday-School Library,	29
HOME FIELD:		To our Patrons,	29
How the Romish Lally are Prejudiced,	23	NOTICES OF BOOKS,	29
Papish Revivalists in Pittsburgh, Pa.,	24	Receipts,	31
Romanist-Spies, and the Lally's Fear,	25		

THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. VII.

FEBRUARY, 1856.

No. 2.

A WORD TO OUR FRIENDS.

IN the prosecution of the work intrusted to them, the Board of Directors of the American and Foreign Christian Union have endeavored to follow the leadings of Providence, and to do what would meet your hearty approval. They have therefore sought to sustain the missions that were established at the commencement of the year, and also to carry the service into new fields opening around them. By the divine blessing upon the labors performed, they are enabled now to report most encouraging results. And in asking your special attention to the condition of the treasury, and the necessity that exists for your immediate aid, they feel called upon to assure you that the progress of their experience deepens their conviction of the practicability as well as importance of the object the Society has in view.

Many and precious are the fruits which the efforts of the Union have brought forth. Some of these fruits are "seen and known of all men," while others, perhaps not less valuable to the cause of Evangelical religion, and of religious freedom, are less open

and observed. The Society has done much to guard the Sabbath against the assaults of those whose early training in other lands prepared them to countenance and to seek its desecration—to repel the assaults that have been made by the Romish hierarchy upon our system of common-schools, and to set in motion a train of things to secure to American citizens the rights of conscience and of worship, when travelling or sojourning in foreign lands. It has carried the Gospel in its purity to many thousands of Papists in the United States, gathered multitudes of them and their children into Evangelical churches and Sabbath-schools, and very great numbers, as it is believed, into the fold of Christ, the true Shepherd of the sheep.

And a fruit not of small worth in the estimate of our citizens, nor to be lightly overlooked, is that awakened interest, which now pervades all parts of our country, in relation to the maintenance and diffusion of Evangelical and Protestant truths and principles. In this awakened interest, under God, we recognize an agency which,

we trust, will promptly and effectually repel all invaders, and prove the safety of the institutions peculiar to our form of government, and dear to the pious, and to all true-hearted Americans.

And in foreign lands, where "the Man of Sin" holds the populations in ignorance, superstition, degrading servitude and idolatry, it is doing an important work. Ireland, Sweden, Belgium, France, Sardinia, Italy, South-America, the West-Indies, and Canada, have each felt its salutary influence. From all these places, at times, the most cheering intelligence has been received, affording ample compensation for the past, and constituting powerful appeals for future exertions. This intelligence has been laid before the public, and the ordinary means for securing supplies have been kept in operation.

But through political excitement (for the creation and perpetuating of which the Board has no responsibility) the multiplication of objects of charity, and especially the increase of denominational zeal, overshadowing the grace of co-operative efforts, in many churches, to an extent greater than has been known before in more than a quarter of a century; and through the spirit of worldliness generally confessed and mourned, as prevailing in all denominations, the receipts of the treasury, like those of the American Board of Commissioners for Foreign Missions, have fallen several thousand dollars short of the amount received last year at this date. Increased efforts, therefore, need to be made, if the Board are enabled to forward to the various stations under their care, the appropriations that have already been voted to them.

Hitherto the Board have forborne to

make the statement now submitted, in the hope that it would be rendered unnecessary. But they have entered the last quarter of the fiscal year, and in justice to the friends, and to the trust reposed in them, in their judgment they ought not any longer to withhold it. Before the first day of April next, the appropriations voted (and they are the least that the interests of the missions would allow) must be paid, or great embarrassment must ensue.

To France, Switzerland, Belgium, Ireland, and Sardinia, remittances should immediately be sent, while the missions in Canada, the West-Indies, and South-America, ought not to be kept another day without supplies.

In the mean time the work in the Home Field can not be safely overlooked. "The laborer is worthy of his hire." The missionaries, both at home and abroad, have labored faithfully and well, and with good results. *They need support.* They do not ask, nor receive a large allowance. They labor hard, and practise economy and much self-denial, and expect and hope for nothing beyond support in the plainest form. *Shall they not have it!* We can not doubt that every member and friend of the Society will answer in the affirmative; for it is but simple justice, and there is no lack of funds in the land. There was never so much wealth in the hands of the American Churches and of the friends of the Society, as at the present hour. For ability, therefore, to meet the claims upon them and to carry on the work committed to their care, the Board must look to the numerous friends of the Union, to whom God has intrusted the means requisite.

And with this frank avowal of its wants, at this time, they can not

believe that they will be suffered to look to them in vain. They are persuaded that those, whose influence has called the Society into existence and active coöperation, who know *the vastness and wants of the field it occupies, and the unparalleled importance of the work to be done in it, in preparing the way for the conversion of the world to Christ, will not suffer it to halt for want of a few thousand dollars.* They will, therefore, respectfully wait for their responses. And in the mean time, they would, in like manner, ask of every person who may read this communication: Have you made a donation this year, to the American and Foreign Christian Union?

In view of the *increased prices of labor, and of articles of living, which augment the costs of sustaining missionary operations, have you increased your contributions,* so as to render the Society the relative amount of aid which you ought?

Perhaps you are a Pastor: if so, have you given this Society that place in your sympathies and prayers, which its excellent work merits, and obtained from your flock a generous donation to its treasury this year? If your people have not yet made a contribution, will you not see to it, that they have an opportunity to do so soon? If an agent of the Society can not visit, and preach to your people about it, will you not preach to them, and forward the avails of your effort to the treasury *before the fiscal year closes?* It will

close the last day of March next. By a little effort on your part, dear reader, in conjunction with others, the anxiety of the Board may be removed, the usefulness of the Society protected, the wants of Missionaries relieved, and possession may be kept of all that has been gained in the dark and dreary domains of "the Man of Sin." You may, whether a minister or layman, by bringing this cause forward in the Church, on the Sabbath, or at the Monthly Concert, (and we trust the time is not far distant when it will have its place at the monthly concert, in every church,) or by stirring up yourself and others to labor, and collect funds for it, exert, perhaps, precisely that agency which, in the divine economy, is requisite for the ultimate overthrow of his kingdom, "whose coming is after the manner of Satan," and bring upon you the blessings of many "who are ready to perish." By indifference to this call, and allowing your brethren to labor on without your prayers, and your prompt and effective assistance, you may cause deep sorrow to the already afflicted, and leave in the darkness of Papal night, many who were just beginning hopefully to inquire for the "way of life." But we will confidently expect your liberal coöperation, and close by stating that all remittances may be sent to Mr. Edward Vernon, Assistant-Treasurer, No. 156 Chambers street, New-York.

AN AUDIENCE OF HIS MAJESTY THE KING OF SARDINIA.

IN submitting the following letter from the Secretary for the Foreign Department, at London, England, it is proper to state that the Rev. Dr. McClure left New-York on the 17th of November last, to visit the British Isles and various places on the continent of Europe, in behalf of the Society—to do in relation to our future operations, what only a special agent in person can well do. He will probably return so as to be present at the anniversary meeting of the Society, in May next. In the mean time, in addition to other service, he will discharge the duties usually rendered at our Chapel in Rome during the winter. He expected to reach that city before Christmas, and probably did not fail in his expectation. At London he found on foot a movement in behalf of religious freedom, and having taken part in it has given us the following letter, namely :

LONDON, Dec. 4, 1855.

REV. DR. FAIRCHILD :

MY DEAR BROTHER : During the few days I have been here, I have found the minds of our brethren of the Evangelical Alliance all taken up with "one idea," and one that happens to be a reality, to wit, his Majesty, the King of Sardinia. This monarch, attended by several of his ministers of State, has been making a visit of a few days to the Queen of England. He is immensely popular with the English, both as one of their "allies" in this burdensome war with Russia, and as a liberal and constitutional king.

Seizing the occasion of his presence among them, the Committee for Promoting Religious Liberty, founded at Hamburg, in 1853, at its meeting held November 28th, the Earl of Shaftesbury in the chair, resolved to invite the officers

of the great religious Societies of Great Britain and Ireland to sign a Memorial to the King of Sardinia. This document was handsomely engrossed on a sheet of parchment nearly a yard square, having two other similar sheets attached, filled with the signatures, headed by the venerable Archbishop of Canterbury. The address was couched in the following manly and respectful terms :

To His Majesty Victor Emmanuel II., King of Sardinia.

SIRE : We, whose names are undersigned, officially connected with various Religious Societies, representing almost all bodies of British Christians, desire to express to your Majesty the satisfaction which we feel, in common with all our friends, at the cordial Alliance which exists between your Majesty and our gracious Sovereign, of which your Majesty's visit to this country is a gratifying proof.

Observing as we have done with sincere pleasure the enlightened policy of your Majesty's government, we beg with profound respect to offer to your Majesty our grateful acknowledgments for the liberty which has been granted to our fellow-Christians in Sardinia, your Majesty's faithful and loyal subjects, who do not belong to the Roman Catholic Church.

We venture to assure your Majesty that the deference which has thus been shown to the supreme authority of Him "by whom Kings reign and Princes decree justice," and who claims it as His Divine prerogative to be the only Lord and Sovereign of the human conscience, has been and will be to the people of this country the occasion of many and devout thanksgivings, and of their earnest prayers, that it may please Almighty God long to preserve your Majesty at the head of a free people and a constitutional government, and by His blessing, to make your reign increasingly prosperous and happy.

We are assured that there is no greater security for the throne of Monarchs on the one hand, and for the prosperity of their subjects on the other, than the maintenance of the

principle, that it is the right of all men to worship God, and profess their faith according to their own conviction of Christian truth and duty, in every way which is not contrary to morals or good order, or to that obedience to government which the word of God enjoins. And we, therefore, humbly present to your Majesty the expression of our earnest hope, that the Religious Liberty which is now enjoyed in Sardinia by your Majesty's gracious favor, may be secured to all classes of your Majesty's subjects, by bringing the laws of the country into harmony with this great truth.

Should your Majesty, under the blessing of God, accomplish this most desirable and important object, it will not only be the greatest benefit which your Majesty could confer upon Sardinia; but it will attract to your Majesty the admiration and the sympathies of all free and enlightened nations, and history will record your Majesty's honored name among the most renowned princes of Italy and her most illustrious benefactors.

To-day, at 11 A.M., in accordance with an arrangement made through Lord Palmerston and the Sardinian ambassador, resident here, a Committee had an audience of the King at Buckingham House, one of the royal palaces. Though in no respect entitled to any place among them, their courtesy led them to invite me to go with them in a manner that I could not decline. We rode, some ten of us, in the common London cabs, to the place appointed. The palace is a very large and commodious structure, though by no means remarkable either in architecture or furnishing. Here we were courteously received by chamberlains in the rich royal livery, who conducted us through passages as long as rope-walks, some twelve feet wide, with stone-floors, and a single breadth of carpeting, and here and there a plain uncushioned oaken settee. These brought us into a rather grand saloon, which opened into a large parlor, and served as an ante-chamber. This, like the audience-chamber itself, was richly and comfortably furnished, and had a few portraits on the walls. Except in the matter of *sic*, I have seen many a private

house in America arrayed with far more of cost and splendor. All this seemed strange to my democratic eyes, not less than the gorgeous dress of many persons present, in military garb, and having their well-padded breasts thickly studded with stars and orders.

We waited some ten minutes in the ante-chamber, rather nervously; for the English attach vast importance to such matters. The folding-doors were flung open with a sort of dramatic suddenness, and the deputation announced in a loud voice. We marched hastily in, ducking our frontispieces as we went, and halted in an irregular group in the awful presence of a crowned head, though at this time it had no crown to it, except such as all mortals have. Sir Culling Eardley, a most accomplished gentleman, and an ardent friend of religious freedom, read the Address in a distinct and impressive manner. As I was quite familiar with the terms of it, I took the opportunity of the reading to use my eyes rather than my ears.

As the result of my inspection, I am able to report that Victor Immanuel II. is a most prepossessing specimen of regal humanity. He is of full stature, has a well-fed aspect, fine intelligent features, light hair and complexion, and blue eyes. He was in full military costume, and leaned on a sabre with a simple ivory handle, and steel hilt and scabbard. At his left hand stood Count Cavour, his wise and able prime minister. At his right hand was Count d'Azeglio, his ambassador at London.

When Sir Culling had ended his reading of the Address, the Count d'Azeglio read a brief and well-worded reply. It was very satisfactory; and though it made no definite promises, it contained gratifying assurances of the intention of the Sardinian government to respect the rights of conscience. The reply being finished, we again made our best bows, and commenced a backward movement of five or six yards toward the door, somewhat like the oxen which Cacus dragged into his den by

their tails, so that their tracks might not lead toward his place of retreat. Only, in our case, it would have been as well if Cacus, or some body, had steered us by our coat-skirts. For a poor man behind me, in his retrograding progress backed down upon the side of the door, which threw him right in my rear. Just as I was stopped up by this misadventure, a heavy-heeled aristocrat came down excruciatingly upon my unfortunate toes. With fortitude worthy of a tortured Indian, I neither winced nor cried out, but sidled and limped across the privileged threshold.

We were soon joined in the ante-chamber by Count Cavour, a man of fifty years, stoutly-built, and of a remarkably sensible and business-like mien. He conversed with us for some time in French. The substance of his remarks was, that religious liberty was respected by the Sardinian government, both from moral principle and as a matter of judicious and sound policy. He thought that the business could not stand in a better position than it now occupied, and that it would not be well to press the matter any further at present.

At the close of the conversation, I was introduced to the Count, who seemed quite surprised and gratified to learn that I was an American Protestant, on my way to preach this winter at Rome. He suggested that it would be necessary for me to procure an authorization from the Roman government, which might be a matter of difficulty. On being informed that our worship had been authorized for the past five years, he appeared to be both pleased and surprised. He made me promise to call upon him at Turin, which I shall hardly fail to do. After this we quitted the palace, whose yard was thronged with troops, and went our ways.

Thus ended this ceremonial, which I was happy to have witnessed, such opportunities being rare. I can not but hope that good will result from it. Yet my expectations are less sanguine than those of many of our English brethren, who think that if religious toleration were secured in

Southern Europe, there would be a general and quiet throwing away of the Romish yoke and superstitions. I am not sure, however, but that some degree of repression helps the depth and sincerity of convictions, and makes the converts better, if they be not so numerous. Still the claims of conscience are to be asserted and secured as far as possible, because they are just and right in themselves, and vindicated by that avenging God, who "hath ordained his arrows against the persecutors."

The following is the answer which the King of Sardinia gave to the Address of the Protestant Associations of different denominations:

GENTLEMEN: I thank you for the mark of sympathy that you have come hither to give me to-day. The reforms which have hitherto marked my reign are the most sure index by which to judge the principles which direct me; to be durable, they must advance with the spirit of the age, and be governed by the laws of prudence. I am pleased to think we agree upon this point. It is very agreeable to me to see the efforts which I have made to assure liberty of conscience in my States worthily appreciated by the principal representatives of religious opinion in England. My subjects have equally understood my sentiments in this regard, and have shown themselves in every respect worthy of the emancipation which has been granted to them on this important point. I take great pleasure, gentlemen, in seeing, in the parity of these tendencies, another bond the more between our two countries.

It is intended, I believe, to call a meeting of the signers of the Address and others, friendly to its sentiments, to hear publicly the King of Sardinia's official reply. Such an occasion would be one of great interest, and likely to call forth some very able speakers. Truth loses nothing by judicious discussion, except what rust may be rubbed off; and all such loss is gain.

Yours most truly,

A. W. McCLURE.

MISS BUNKLEY'S BOOK.—CONVENTS.

THIS volume is one of the most important that, for a long time, has issued from the American press. It is exceedingly valuable in many respects, but chiefly as a fair, full, intelligible, and reliable exhibition of convent life. It completely lifts "the veil" from the daily life of the nun; and dispels that charm of mystery which has given it such seductive and fatal interest to many sensitive and imaginative natures. It reveals in the open and unflattering light of reality, the wearisome sameness, the mechanical routine, the exhausting toil and privation, the crushing drudgery, the slavish obedience, the stagnation of feeling, and the privation of all human sympathy, which make the existence of a nun so dreary, and usually hasten her to an untimely end. It is an unnatural mode of existence, and also unchristian; for the God of nature is the God of grace, and our Maker and Redeemer is offended and dishonored when the harmony of his work is broken in his redeemed creature, man.

The book before us does not deal in "awful disclosures;" nor does it drag out to view the secrets of those "priests' prisons for women," in a way to excite or gratify a gross or a morbid taste for "horrors" or tales of crime. It is most pure and chaste in its tone and tendencies. No father need dread to place it in the hands of his unsuspicious and susceptible child,

"Who walks,

In maiden meditation, fancy free."

And yet the perusal of these pages will leave a deep impression that the life of the nun is odious, and of immoral proclivities. We feel almost sure, that no parent, though he were the sincerest of

Romanists, can read these pages with candor, and ever after bring himself to place his daughter within conventual walls even for the temporary purposes of education, so great must be the danger that she will be inveigled into the cheerless and hopeless condition of a "vowed sister."

The statements of Miss Bunkley are made with the earnestness of one who has a deep sense of the wrong and misery she has suffered in consequence of the delusions into which she was led; but they are made with admirable delicacy and moderation. Nor has she been less happy in her selection of an editor, to prepare her work for the press, and to furnish it with additions required to make it as useful and instructive as it is. The result of the combined efforts of author and editor is the production of a work, designed, we doubt not, to a wide celebrity, and a lasting value.

Miss Bunkley's narrative adds confirmation, where, to be sure, none was needed, of the fact that nuns are very short-lived. The frightful *per centage* of mortality among them demonstrates that their rules of living systematically violate the laws of health, and consequently infringe the sixth precept of the decalogue, "Thou shalt not kill." Consumption, that fell destroyer, is regarded as the *natural death* of the nun, a sort of *euthanasia*. With their severe labor and unhealthful diet, with their scant bedding and damp cells, they are almost certain to take severe colds; and these, being quite neglected, soon become confirmed cases of pulmonary disease. It is nonsense to ascribe their predisposition to this fatal malady, as their apolo-

gists do, to their labors among the sick; for there is no such predisposition observed among *other* hospital nurses.

The reason why the nuns are suffered to die off as soon as threatened with symptoms of pulmonary disease, without an effort to arrest it, seems to have escaped Miss Bunkley's penetration. At the risk of being reviled by the spurious and sickly charity of the age, we will assign the real reason of this cruel and atrocious neglect. It is thus ordered by the chief managers of these concerns *for the purpose of increasing their wealth*. They insatiably crave richer endowments, having great confidence that gold gives power. Now the more rapid the succession of inmates, the more quickly does the convent grow rich. Every nun brings an endowment with her, a sort of dowry as "a spouse of Jesus Christ." Sometimes the amount of property which she merges in the conventual estate—for the vow of poverty requires her to give up all that she hath—is very large. But suppose that in a convent capable of keeping one hundred nuns, each brings a donation of only five hundred dollars, which is a very small allowance. This creates a fund of fifty thousand dollars to begin with. If the average life of nuns were twenty-five years, and it ought to be more if it were properly cared for, then this fund would be paid in four times over in the course of a century, making the respectable capital of two hundred thousand dollars, to say nothing of the accumulation of income. But if the average life of nuns can be reduced by hard work, hard living, and hard usage, to *ten* years, or even *five* years, then instead of four there will be *ten*, or twenty instalments of fifty thousand dollars paid into the capital stock *of the concern* in the course of the

century. The temptation thus to enrich rapidly these institutions, and so to increase the power and influence of their managers, is irresistible to Roman cupidity. And this wholesale killing off of their poor victims by subjecting them to a mode of life almost certain to superinduce disease and death, is not only justified by the old plea that the end sanctions the means, but it is also sanctified by the hypocritical pretense, that it expedites the "sister's" passage to paradise!

In our country, the possibility of accumulating property with speed is so great and tempting, that this high-pressure system is enforced with the greatest rigor. Though the conventual life is exceedingly foreign to the genius of our American people and of our free institutions, the austere features of that mode of life are maintained here with a severity almost unknown in similar establishments in Europe. This is done only to force a more rapid succession of crops from the luxuriant field.

The grand practical lesson taught by the disclosures of the book, and by the facts and arguments of the editor, *is the imperious necessity of laws, to provide for the strict and careful inspection of all conventual establishments; or, what would be better, for their entire prohibition on their present plan.*

It is strange that this matter should be overlooked as it is, especially in a country where the people are so jealous of any restraint upon personal liberty. Private or irresponsible individuals would not be allowed for any other purpose, to rear buildings wherein men are to be incarcerated, strong as castles, barred and bolted night and day, vigilantly guarded, and with more than masonic secrecy observed as to all that is done in their recesses. Neither pub-

lic sentiment nor common law would tolerate them. Asylums for the insane, whom it is necessary to keep under close restraint in kindness to them, as well as from regard to the common good, must yet be kept as open as possible to the public view, and to the visits of friends of the inmates; so that none may be deprived of liberty without necessity, or suffer, if their confinement be indispensable, from needless rigor or harshness of treatment. Even our prisons for criminals of every grade are made accessible to visitors under due regulations. Their wardens are not left unwatched as to the manner in which they exercise their functions. Not only are there *inspectors* appointed, whose official duty it is to make careful examination as to the sanitary condition and the discipline of the penitentiaries and houses of correction, and to make full reports of the same; but it is usual for the legislatures to make annual visitations, by large committees chosen from their own members. The complaint of any convict is sure to be heard; and his grievances, if he have any, can not fail to be redressed. And shall less justice than this be meted out to those who, being neither lunatics nor convicts, have yet of their own accord surrendered themselves to be confined, ostensibly for religious purposes, during the whole term of their lives, or any part of the same? Are these innocent persons to be subject to a secret discipline, and to an irresponsible controlling power, such as the state will not suffer her own officers to exercise over madmen and murderers?

Is it said that the monks and nuns have *voluntarily* renounced their liberty, and relinquished the protection owed by the state to every citizen? We answer, first, that *some rights are inalienable*;

and chief among them are the rights of conscience, and of "life, liberty, and the pursuit of happiness." No man can strip himself of such rights as these, and for ever put them out of his own power, any more than he can strip himself of his immortality, or of his responsibility as a moral being. To concede that any one person can cast off such rights, is to render them less sure to all other men. They can only be made absolutely secure to all mankind, by declaring that it is impossible they should be alienated; and that all contracts for their divestment are *contra bonos mores*, and *ipso facto* null and void.

We answer farther, in the case of individuals who, by special vows or engagements, whether religious or of any other kind, have attempted voluntarily to abjure their personal liberties, that so far from having thereby forfeited their title to public protection, they have but strengthened the obligation of the state to keep them under its watchful care with even greater jealousy. Such persons, like orphans left unprotected, are the *wards* of the state, which is to see to their welfare. In their case, it is the manifest duty of the state to do all that may be requisite to enable them to resume unhindered their natural rights, if they shall ever choose to do so. Provision should also be made that the recluse shall not be subjected to hardships or austerities which he did not anticipate or understand, and which, therefore, formed no part of his pre-contract, if contract it can be called. Neither should it be permitted that he or she should be subjected to a mode of living or discipline deleterious to good morals or longevity. Surely, in such matters, they ought to be shielded by the ægis of the law, not less than apprentices or factory-children.

The very structure of a convent calls for legislative interference. Who that sees the deep foundations, the vaults and subterranean cells, the secluded cloisters, the massive dead-walls, the barred windows, the ponderous doors, the huge bolts, can regard all this as designed merely to keep intruders out, especially in a land where law and order reign? No: this is the apparatus of confinement; and is evidently intended at least as much to keep in those who are in, as to exclude such as have no business there.

If the internal regulations of convents are such as they should be, they will suffer no detriment from fair and open inspection. Nay; it would remove from them the dark clouds of suspicion which now hang over these dreary retreats; and might possibly raise them in the general estimation. But if, on the contrary, they refuse a proper and equitable inspection, the clouds of suspicion ought to condense into showers of popular conviction, which, like a sweeping rain, should wash away every vestige of their strong foundations.

That very great abuses, tyrannies, vices, and crimes have been perpetrated within conventual walls, is a matter of historical certainty. Ample proof of this can be furnished from Romanist historians of undoubted authority. Miss Bunkley's book, though supplying but a small part of this evidence, affords much more than enough to demonstrate this point. But, aside from the abundant proof of actual cruelty and oppression practised in such places, the known and acknowledged liability of irresponsible power to be abused, and more especially when exerted in secret, is of itself reason enough for providing by law for the careful and systematic supervision of such establishments by competent official authority.

Nothing is more common than for people to mistake their calling. And every principle of justice and general expediency requires, that there should be ample opportunity for correcting such mistakes as far as may be possible. That many persons have thus mistaken their calling in devoting themselves to the monastic condition, is beyond all doubt. That this will often be the case with the young and inexperienced, who enter upon that course of life, is to be expected as a thing of course. The writings of Liguori and other monkish casuists, evince this sufficiently by their long and labored arguments to satisfy the consciences, or content the minds of such monks and nuns as have been hurried into convents by parents or guardians, or interested friends, possibly under deceptive representations as to the charms or benefits of monastic life, or even under an almost irresistible pressure of constraint. Many unhappy persons, who perhaps entered the convent under some transient freak of disgust at the world, or some effervescent fit of enthusiasm, or some baseless dream of a life of imaginary perfection, find at last, that they have "mistaken their vocation." But it is too late. The vows of God are upon them! Or rather, the will of their superiors, and the locks of their jailors, are upon them; and they must abide the miseries resulting from this mistake of a life-time, a mistake which admits of no remedy. They can only escape like a convict from his dungeon, to be ever haunted by the terrors of extradition.

We contend, therefore, that whether the inmates of the convents are to abide therein for life or for a less term, it should be under a judicious police arrangement. There ought to be such inspection and supervision, as that all

who chose might leave them and return to their proper duties as members of civil society; and all who thought proper to remain, should do so only under sufficient guarantees of protection from oppression and abuse. All the clamor which Romanist priests and editors may raise against the proposal to enact laws for these purposes, are so many loud confessions that the interior of the convents will not bear examination and exposure to the light of day.

The simple truth is, and the sooner it is recognized and acted on the better, no such things as priests' prisons, or any other private prisons, ought to be allowed in a free country under any form or pretense whatsoever. All places for the confinement of human beings ought to be exclusively under the power and management of the civil government. Government alone ought to possess the power of incarceration; and that power may only be exercised in accordance with the law of the land. To be able to keep man or woman under restraint, whether with or without their consent, is a prerogative of the state, which it is bound to reserve entirely to itself, and most rigidly to inhibit its assumption by any person or persons whatsoever.

As regards the possible violation of the rights and liberties of the inmates of such places as convents, the state is bound to care for the individual in preference to the corporation. The individual is made by God, the corporation is a creature of man. What God, therefore, has given to the individual as an integral part of his personality, man can not rightfully take away; but what man has given to the corporation he has framed, he may revoke and resume. No individual can be as dangerous to the state and its common weal, under a free government, as a corporation may.

For the individual has but one life; and the corporation has many in one. Yea, the corporation lives for centuries, accumulating wealth without limit, and the power and influence which wealth secures; while the individual soon dies, and his wealth is dissipated, and his power at an end.

And it is especially true of conventual corporations, that the state ought to give them no advantage or authority over the individual citizen. For the very genius of these institutions is hostile to the prosperity, and even to the *existence* of the state. If it be right and meritorious for some young men or women to devote themselves to the seclusion and celibacy of the monastic rule, it must be right and meritorious for all to do the same. In case this conviction should become general, where then would be the family? What would become of all the mechanism of social life? What, in a single generation, would become of the state itself? The principle of monasticism, thoroughly carried out in practice, would annihilate civil government; and for the government to permit it would be madness, and to encourage it would be a suicidal policy. We say, therefore, that the state is bound, by express legislation, to favor each individual within conventual walls, rather than the terrible and crushing corporation into whose enginery he may have fallen.

If the law shall effectually provide, that every recluse who will, may return to the bosom of society at pleasure, the whole monastic system, which is anti-social in its nature and workings, would be shattered at its centre. The source of its strength would be dried up; and all its traces would disappear. The law ought to denounce all promises, pledges, or contracts to desert the duties

of life and abnegate the rights of humanity, as in violation of sound morals, perilous to the commonwealth, and consequently void of all binding force and power. No person should be held, to execute such an agreement, any more than he should be held to keep an engagement to rob a bank, or to defraud the revenue.

This view is in full accordance with the first principles of Christian ethics. When Methodius saw one of the Syrian pillar-saints fastened by a chain to the top of the column which he was never to leave alive, he sent for a smith, and commanded the irons to be removed, adding the noble remark, "That the only chain fit to bind a Christian is love." To substitute for this, where it never existed, or has vanished away, physical force or restraint, is equally condemned by the rules of evangelical morality, and by the laws of natural justice.

But if they must be suffered, the law ought to provide for their frequent and thorough inspection by persons entitled to the public confidence. It should be further required, that the edifices should be built without that formidable array of cells, grates, and bars, which give them their usual prison-like appearance. Next it ought to be demanded, under heavy penalties, that no person shall enter upon the monastic life, without first personally appearing before some magistrate of competent jurisdiction, and declaring their intention; and then receiving from him distinct information that the party making such declaration is, and ever will be, at full liberty to leave the convent at pleasure, and will be protected in so doing by the strong and paternal arm of the law. The law should also provide that every inmate of the convent proper shall be con-

stantly furnished with all the keys needful to secure egress from all the premises at any hour of the day or night. There should also be provision that no novice or professed "religious" of either sex shall be removed from one convent to another, without notice duly given to some local magistrate near either convent, who shall make record of the same, to the end that no one may be spirited away, or removed from legal surveillance and protection. There is still another feature which ought to be incorporated into the law, and that is a requirement that no one shall be allowed to enter the novitiate under the full age of *thirty* years; so that it may be done as an act of mature reflection, and with as little detriment as may be to matrimony, which it is the interest of the government to guard and cherish.

It is not impossible that legislation of this character might take off something of the romance and mystery which make up so much of the seductive charm of monasticism with inexperienced and impressible minds. But this is of very small importance compared with the security of the inestimable right of personal liberty.

The best enactment, however, that could be made would be one that should PROHIBIT ENTIRELY the establishment of convents as being prejudicial to the public interest. This is done in several European states, as well Romanist as Protestant.

In a country like ours, no safeguard of freedom should be omitted. All invasions of it ought to be made impossible, so far as that can be effected by wholesome laws and official diligence. Liberty is jealous. She is keenly sensitive to every threatened infringement. The saying of Patrick Henry has become the American's motto, "Give me

liberty or give me death !" It is better to die as freemen, than to live as slaves. And if we and our children are to be safe from the encroachments of tyranny, we must never forget that "the price of liberty is eternal vigilance."

THE PAPAL ALLOCUTION ON AUSTRIAN AFFAIRS.

SINCE the January number of our Magazine was issued, we have received an official copy of the Pope's recent allocution, in relation to the Concordat between Austria and Rome. It fully sustains the representations contained in the analysis of the treaty we published in that number, and gives something additional. It would be of little interest and scarcely worth recording if it were merely the expression of the private views of Pius IX. whose name it bears ; but as the exponent of the policy of the Papal court, and of the interpretation put upon the provisions of the treaty whose ratification it officially proclaims, by the Sacred College, it has a value, and for the purpose of future reference as well as to furnish our readers with a specimen of Papal ambition, intolerance, and cupidity and a development of Rome's true spirit, we give it a place in our columns.

It will be observed, that no provision is made in it for the protection of the rights of conscience, in respect to Jews or Protestants, of whom there are large numbers in the Empire. They are passed over in silence as though unworthy of notice, or fit only to be crushed or expatriated. And "the 'Faith,' the clergy and the churches are to be avenged by the utmost penalties of canon and imperial laws, upon any who presume to deviate from the authorized standards of dogma and worship."

We commend the serious consideration of the document to all those who profess to see no call for discussions, respecting Romanism, and no propriety in efforts to enlighten the people and thus to prevent its further spread in the United States, and no need of evangelical missionary labors to rescue the millions of the human family who have fallen under the influence of its corrupting and destructive power. We think its candid examination will convince any man that Rome is now no better than she was centuries ago and that neither Christianity, nor civil nor religious liberty, nor pure morality can long abide under her sway. But to the document referred to :

THE POPE'S ALLOCUTION.

The following Allocution of Pope Pius IX. was read in the Secret Consistory of the 3d November :

VENERABLE BROTHERS : In our apostolic solicitude for the universal flock of the Lord, and in our paternal love for all the faithful nations under the sway of the imperial and royal house of Austria, since the commencement of our supreme pontificate, we have directed, venerable brothers, all our cares and most ardent desires to the regulation of the affairs and interests of religion in that vast empire. Thanks to the infinite bounty of God and to the piety of our most dear son in Jesus Christ, Francis Joseph, Emperor and Apostolic King of Austria, what we desired has come to pass, and it is for us the subject of the greatest joy. Scarcely had this religious prince taken the reins of government in the empire of his fathers than, earnestly responding to the just wishes expressed by us and by our predecessors, well knowing also that our

holy religion and its salutary doctrine are the sources of peace, security, and true honor to nations, he saw nothing more urgent and glorious than to merit the blessings of good men by confirming and protecting the freedom of the Catholic Church throughout the extent of his dominions. Daily increasing in zeal and filial devotion to correspond to our solicitude, he earnestly requested of us to conclude with him a Concordat which, in virtue of our apostolic authority, should regulate ecclesiastical affairs in his empire, and afford increased facilities for meeting the spiritual wants of his people. You easily understand of yourselves, venerable brothers, with what joy we received these solicitations from His Imperial and Apostolic Majesty—solicitations so laudable, and which, corresponding so perfectly with our own desires and those of our predecessors, are a striking proof of the love which this eminent prince bears to religion. Accordingly, we employed without delay our care and solicitude to conduct to a happy issue an affair of so much importance; and, with God's aid, we have concluded with our most dear son in Jesus Christ this desired Concordat, which has been signed by the plenipotentiaries chosen on both sides—that is to say, in our name, by our dear son, Michael Viale Prela, Cardinal Priest of the Holy Roman Church, sent by us and by the Apostolic See as Pro-Nuncio to his Imperial and Apostolic Majesty, and recently named by us Archbishop of Bologna; and, in the name of the illustrious Emperor and King, by our venerable brother, Joseph Othmar, Archbishop of Vienna. This Concordat, now ratified by us and by the Emperor and King, will be, according to the orders which we have given, laid before you, with the apostolic letters by which we have regularly and solemnly confirmed it.

But for the moment, we could not avoid communicating to you, openly and publicly in this august assembly, the extreme joy caused us by this happy event, since we have been enabled to regulate what in this vast empire concerns the dignity, authority, doctrine, and protection of the rights of the Catholic Church and of the Holy See, as also what can establish and daily increase more and more the spiritual welfare of those nations. In short, venerable brothers, in this Concordat it has been before all provided that the Catholic Apostolic Roman religion shall be preserved

and protected hereafter in all the empire of Austria, and in each of the States which constitute it, and that it there shall possess and enjoy all the rights and prerogatives which belong to it in virtue of its Divine institution and of the canonical constitutions. And as the Roman Pontiff, Vicar of Jesus Christ on earth, and successor of the Blessed Prince of the Apostles, has of divine right a priority of honor and jurisdiction throughout the entire Church, this Catholic dogma has been expressed in most precise terms in the act itself, and the plenipotentiaries have discarded from it, radically eliminated and banished the opinion—false, perverse, fatal, and entirely contrary to this divine priority of its rights—an opinion always condemned and proscribed by the apostolic see—according to which the *placeat* or the *exequatur* of the civil government should be obtained for what concerns spiritual things and ecclesiastical affairs. Therefore it has been ruled, that the mutual relations of the bishops of the Austrian States, and those of their clergy, and of the faithful population with our apostolic see, in all that regards spiritual matters and ecclesiastical affairs, should be perfectly free, without ever being subjected to any royal authority of any kind whatever. Equal care has been taken to provide for what the sacred pontiffs should enjoy of full and entire liberty in the exercise of their episcopal functions, and that they may thus daily devote themselves better to what the salvation of their flocks demands of them—for it has been agreed, among other points, that the archbishops and bishops may communicate without restraint, not only with their clergy and the faithful people, but, moreover, publish pastoral letters, instructions, and mandates touching ecclesiastical matters—receive clerics, in order to educate them according to the rules laid down by the holy canons, admit them to holy orders, and remove from among them those whom they shall judge unworthy; also, that they may create minor benefices, found and organize parishes, prescribe and indicate prayers and public supplications, assemble synods, whether provincial or diocesan, and impose censures, and interdict to the faithful bad books, contrary to religion and good morals. And as it is of the highest interest for civil and religious society that youth should be early formed in piety and sound doctrine, it has been provided that, in all public and pri-

vate schools instruction be given to all Catholic youth in a manner perfectly conformable to the doctrine of the Church. Thus the bishops will have, in virtue of their charge, not only to direct in every locality the religious instruction of youth, but also to watch with the greatest care that in no part whatsoever of education there enter any thing contrary to the Catholic religion and good morals; and, therefore, all the primary schools shall be subjected to an ecclesiastical inspector. It has been likewise prescribed that the bishops shall have, as the holy canons desire, the direction, government, and administration of the clerical seminaries; and that the establishment and choice of superiors, professors, and masters of *belles lettres* and sciences, and the admission of pupils, shall be left to their prudence and discretion. But it will never be permitted, without the authority of the bishops, to teach any part either of theological science, the science of canon law, or catechism.

All ecclesiastical cases, those especially which concern faith, the sacraments, and the rights of the sacred ministry, and regard only the ecclesiastical court, shall be submitted to ecclesiastical judges, who will pronounce according to the laws of the sacred canons and the prescriptions of the Council of Trent, even in cases of marriage, leaving to the lay judges to take cognizance only of the matter pertaining to the civil relations of the marriage. It will pertain to the same ecclesiastical authority to pronounce on the existence of the acts of betrothal, and on the consequences of the prevention of marriage, observing, with the greatest care, the prudent and wise dispositions of the same Council of Trent, and the letters apostolic of our predecessor Pius VI., of happy memory, commencing with these words, "*Auctorem fidei.*" The bishops shall enjoy their full right to inflict on clerics who shall merit them the penalties established by the canonical laws, or such others as they shall judge appropriate, and they shall be entirely free to impose censures on all the faithful who shall dare to violate and transgress the ecclesiastical laws and the canonical prescriptions. Much, however, as the right of patronage ought to be submitted to the ecclesiastical judge, we have consented that the questions of simple lay patronage be submitted to the civil tribunals. We have also

granted, in consideration of the circumstances of the times, that the lay tribunals may take cognizance of cases purely civil concerning clerics, and we have agreed to permit the cases of crimes and offenses committed by them, and which fall under the jurisdiction of the laws of the empire, to be referred to the same tribunals; but the bishops shall be immediately informed of all particulars respecting such matters, and all the deference which the clerical state exacts shall be observed.

As the house of God should be honored by all with a pious and respectful zeal, all possible measures have been taken to preserve securely the respect and immunity of places of worship. The religious Emperor and King himself will never permit that the Catholic Church, its faith, its Liturgy, and its holy institutions be damaged or disrespected in any manner, whether by word, writing, or act; or that the bishops and sacred ministers be prevented from fulfilling their charge and their duty, especially when they have to defend faith and morals, and to maintain ecclesiastical discipline. Besides, he will lend his powerful assistance in the execution of the sentences pronounced by the bishop against the clerics, and regard with solicitude the honor due to the sacred ministers; not only will he not permit any thing to their prejudice, but, still more, he will direct all the magistrates of his empire to render to the archbishops, the bishops, and the clergy, the honor due to them.

Among the other points agreed upon, the Apostolic See has guarded intact and inviolable its right of erecting new dioceses and assigning to them new limits, when it shall perceive their utility for the faithful; and his Imperial and Royal Majesty, in the exercise of the privilege conceded to him by the Holy See of presenting and naming bishops, will take hereafter, and before all, the advice of the prelates of the ecclesiastical province. The first dignity of a metropolitan Church, archiepiscopal and episcopal, shall be conferred by us and by our successors, unless it belong to a private lay patronage, in which case the second will be substituted. His Imperial Majesty shall continue to nominate to the other dignities and canonical prebends, with the exception, however, of those which belong to the free collation of bishops and of the right of patronage legitimately acquired. These

canonical prebends shall be granted to the priests who, invested with the qualifications required by the canons, have distinguished themselves in the exercise of the sacred ministry, in the management of ecclesiastical affairs, or in the professorship of the sacred sciences. It has been also agreed that in the metropolitan and episcopal Churches where a canon penitentiary and a canon theologian, and in colleges a canon theologian, are required, according to the prescriptions of the Council of Trent, they shall be named as soon as possible; and that these offices shall be conferred according to the prescriptions of the same Council and the pontifical decrees. As the choice of worthy and efficient priests is of great importance to the salvation of souls, it has been agreed that all parishes shall be conferred as the result of a public concursus, and strictly conformable to the proscriptions of the Council of Trent; and, as regards the parishes under ecclesiastical patronage, the patrons will be bound to present one out of three proposed by the bishop at his pleasure. Anxiously desiring to give to the illustrious Emperor and King an enduring testimony of our good will, we have most freely conceded to him and his Catholic successors in the Austrian empire, the nomination to all canonries and parishes, subject to the right of patronage arising out of a religious or scientific foundation, with this condition, however, that one of three, designated by the bishop as most worthy, after a public concursus, shall be chosen. It has not been omitted to provide a suitable dotation for poor parishes in accordance with the circumstances of things and times. But, as the canonical institution gives right over ecclesiastical property only, it has been decreed that all those who shall be nominated to any benefice whatever, great or small, shall not assume the administration of the estates pertaining thereto without having obtained in due form the canonical appointment. It has likewise been agreed that, in order to enter into possession of cathedral churches and their estates, it will be necessary to observe scrupulously the prescriptions of the holy canons, and especially of the pontifical and Roman ceremonial, all usage and custom notwithstanding.

As to the religious communities, which when well administered, are always most useful to the State and to the Church, and are their noblest ornaments, it has been agreed

that they shall be governed according to the rules of their own institution, by their Superiors-General residing at the holy Apostolic See, considering always, of course, the authority of the bishops, conformably to the prescriptions of the sacred canons and of the Council of Trent; that these Superiors-General shall have right to communicate freely with those religious communities that are confided to them, and to visit them at their pleasure; and that all the regular orders shall have right without any obstacle, to observe the rules of their institution or congregation, to receive novices, and admit to the religious profession. The bishops shall have the right to establish in their dioceses orders or congregations of both sexes, observing what the holy canons have with so much wisdom prescribed.

Nor has it been forgotten to confirm and protect, with all the care and attention possible, the natural right belonging to the Church of possessing all sorts of property; for in this same Concordat it has been established that the Church can of itself acquire freely new possessions by every legitimate title, and that the property of the estates which it now possesses, or may acquire hereafter, ought to be altogether intact and inviolable. Therefore the religious foundation, as well old as new, can never, without the permission of this Apostolic See, be abolished or united, the faculties conceded in this respect by the Council of Trent remaining, nevertheless, entire and intact. The ecclesiastical estates shall be administered by those in whom the holy canons recognize the right of administration. But as the most pious Emperor grants from the public treasury a subsidy to the poor churches, and will not cease to grant it, these same goods can neither be sold, nor submitted to a notable change without the consent of this Apostolic See and of his Majesty, or of those to whom they should think the duty of imposing the charge pertains. Besides, as there are in the empire estates called funds of religion and study, and which, in virtue of their origin, are the property of the Church, these estates shall be administered in the name of the Church itself, and the bishops shall supervise them according to the dispositions determined by this Apostolic See and his Majesty. As to the revenues of the religious foundations, they will be employed

for the Divine worship; the churches, seminaries, and all works pertaining to the ecclesiastical ministry, even to the funds themselves, after a previous concert between this Apostolic See and the Imperial Government, may be divided into permanent ecclesiastical donations. But the revenues of the funds of study shall be employed only for the advantage of Catholic instruction, according to the pious intentions of the founders.

The emoluments of the vacant benefices shall also belong to the funds of religion; and, in the provinces of the Austrian empire where these funds do not exist, mixed councils of commissions shall be instituted, by which shall be administered the property as well of the episcopal income as of all the benefices during their vacancy, according to the form and rules prescribed by the Apostolic See and his Imperial Majesty. But, as because of the sad condition of the times, in most part of the countries under Austrian rule, the ecclesiastical tithes have been suppressed by the civil law, and that, in consequence of particular circumstances, they can not be reestablished throughout the whole empire, deferring to the request of his Majesty, and taking into consideration the public tranquillity—which interests religion so much—we have granted and decreed that—the right of exacting the tithes remaining intact and secure wherever it actually exists—in other localities, in place of those tithes, or as compensation, donations may be assigned by the Imperial Government in property and in permanent funds, or in state rents, for the purpose of being distributed to all those who had the right to exact tithes. And these donations, as his Majesty has also declared, shall

be assigned without any kind of change, and received and possessed by the same title as the tithes which they replace.

Finally, it has been ruled, that all the other questions relative to persons and things belonging to the Church, and which are not mentioned in the articles of this Concordat, shall be treated and resolved according to the doctrine of the Catholic Church, and the usage and discipline approved by the Apostolic See; and at the same time it has been established that the laws, ordinances, and decrees, in whatever way they may, up to this time, have been expressed in the Austrian empire, and in each of the countries subjected to it, and which are contrary to the present Concordat, are legally abolished and abrogated; and that this Concordat is in vigor, and is regarded as the law of the state throughout the entire extent of the Austrian dominions.

Such are the principal points of this last Concordat, which we have briefly communicated to you, venerable brothers, to the end that we may offer up together great thanksgivings to the Father of Mercies and God of all Consolation, who has given a wise and enlightened heart to our most dear son in Jesus Christ, Francis Joseph, Emperor and Apostolic King of Austria. Let us humbly supplicate this all-powerful God, by the merits of Mary, His Most Holy Mother, preserved from all spot of original sin, and of all the blessed in heaven, whose festival we are now celebrating in the joy of one common solemnity, to remove from the dominion of the Church all errors and calumnies, and to grant, in His clemency to the Christian people who serve it, a great increase of graces.

IMMACULATE CONCEPTION.

In the light of this new article of Romish faith, we have a fair opportunity to test the pretensions of the Church of Rome to infallibility, unanimous consent, etc. We believe that no Papist with the slightest claim to literature will stake his reputation on a denial of the facts which we here subjoin on the subject.

The first prominent advocate of this doctrine was the celebrated Richard de St. Victor, of whom Johannes Major testifies in *De Gestis Scotorum*, l. 3, c. 12, that "he was expressly the first who held that Mary was free from original corruption." The doctrine was sanctioned also by the Council of Basil, (sess. 36.) And yet after this

the Popes Sixtus IV. and Pius V. allowed full liberty to all either to believe or disbelieve the dogma. And this ordinance of Sixtus is expressly sanctioned by the Council of Trent, (sess. 5.) Paul V. and Gregory XV. sought to reverse this decision, and strongly asserted the immaculate conception. And their procedure was followed up by the University of Paris, which refused to admit any one to the degree of D.D. who would not pledge himself to maintain this doctrine. Such is the history of the doctrine and the decision of the present Pope and Council is known to all.

But how does this doctrine comport with the early history of the Church? This question we shall answer on the authority of some of the most celebrated writers and divines of the Romish Church.

Cardinal CAJETAN brings against it fifteen of the Fathers, and asserts that their decision in this matter can not be overthrown. And SALMERON (Disp. 51, in Rom.) asserts that other writers produce two hundred similar testimonies against it; and BANDELLUS almost THREE HUNDRED.

BANNES (Part i., cap. i. art. 8,) asserts as an undoubted fact that "All the holy fathers agree in this, that the Virgin Mary was conceived in original sin."

CANUS (lib. vii.) in like manner af-

firms that "all the holy fathers, who refer to the matter, affirm with one voice that the blessed Virgin was conceived in original sin." And he adds, that "the contrary doctrine has neither Scripture nor reason for it. Because no traditions can be derived to us, except through the bishops and holy fathers, the successors of the apostles; and it is certain that those ancient writers did not receive any such doctrine from their predecessors.

These facts are known and undisputed. Chillingworth endeavors in vain to call the attention of his antagonists to them. Popish writers have always had, however, something else to do. But in view of the matter, we ask:

1. Can the intelligent men among the laity of the Roman Church, seriously believe that it is right for uninspired men thus to assert a doctrine to be true, and demand assent to it as true, which the whole primitive Church denounced as false?

2. If the present Pope and Cardinals are right in requiring faith in this article, were not Sixtus IV., and Pius V., and the Council of Trent *wrong*, in leaving the matter optional? But in either case, what becomes of infallibility?

Many other interesting conclusions can be drawn from the above; but for the present let these suffice.

FOREIGN FIELD.

BELGIUM.

THE sad picture drawn in the following article by "Philos," one of the Vice-Presidents of the Society, who has seen much of the practical working of Romanism in Europe and elsewhere, must

be viewed with painful interest by every friend of evangelical religion. And yet it is reliable, in every part, though Protestants who have been far removed from Papal society, and accustomed to read the Scriptures, and to think for

themselves, can hardly conceive how such a state of things as is here represented, can be brought to exist among a people nominally Christian. The gross idolatry and the blind credulity of the people on one hand, and the boldness and arrant knavery of the priests in deceiving them on the other, are truly shocking. But they are the natural fruits of the Romish religion. They obtain wherever the Papacy gains dominion. It is gratifying, however, to know that in the midst of all this darkness and delusion, the work of evangelization is begun in Belgium, and is making good progress in connection with the labors of our missionaries and others resident there. But to the article :

RELIGION IN BELGIUM.

In many respects, Belgium with its four millions of people is an interesting country. It is chiefly so in its religious aspects, to the eye of Christian benevolence. During a sojourn in Brussels, its beautiful capital, sometimes called Paris in miniature, and a visit to other cities, we gathered up, by personal inquiry and observation, some interesting facts concerning its religious condition. It furnishes a sad and impressive illustration of the blinding influences of the "Man of Sin."

No people, perhaps, are more devoted to Romanism than are the people of Belgium. The Roman Catholic religion exerts full sway over the minds of the masses of the population. It is one of the strongholds of Popery. A blind and active zeal is manifested for all that is connected with its soul-destroying system. There is an unblushing idolatry in much of its worship. Much money is lavished upon building and adorning churches with shrines and virgins. Superstition spreads her raven wing over the land, and multitudes implicitly trust their immortal interests to a deceiving priesthood. The word of God is disregarded. The traditions of men have full sway, and forms and ceremonies are substituted for spiritual worship.

The Virgin Mary is exalted and worshipped as divine, and receives more homage than does the Saviour of the world. More offer-

ings are made to her than to him. More confidence is placed in her than in Christ the Lord.

The following is part of a prayer addressed to the Virgin Mary. It is translated from a printed paper hung on the walls of a church in Mons.

"I salute you, My Divine Queen, amiable Mary. I adore and bless the design which God has of glorifying you in this holy place, and of glorifying himself in you. To contribute as much as is in my power to the admirable purpose of this supreme majesty, and to render the honor due to you, I cast myself, Holy Virgin, at the foot of the throne of your glory, and with my humble respect, offer you that which all earth and heaven render to you. Amiable mediatrix between God and man! It is particularly in this holy place, you exercise this glorious quality, and open to poor mortals the treasures of divine favors which without your aid Heaven would refuse. Refuge of the miserable! Protectress of all who call upon you, particularly in this holy place! Condescend to pour on me your grace, and to help your poor servant, who will do his utmost to proclaim at all times and in all places your praise and your honor to the greater glory of God and His Holy Mother."

Each church has its miracle-working image or relic, and on the anniversary of the patron-saint, there is a grand procession of this image or relic. On these occasions confessions are made, penances are performed, indulgences and pardons are granted. Thousands of persons undertake their yearly pilgrimage to this or that church to worship the miracle-working relic.

According to the traditions of the Romish priests, in the year 1050, the people living in a large village about twelve miles from Brussels, were accustomed to hear on the feast-days consecrated to Mary, music in the air—a concert formed by angels. This news spread around the country, and crowds came to hear it. The effect on those who visited the place was such that the lame were cured, the blind received sight, all who were sick received relief, and every person was filled with joy. Every one praised the Mother of God. The villagers began to build a chapel to her honor. They chose an eminence for this purpose the valley below being damp and unwholesome.

The Holy Virgin wished to change this valley into a place of joy and consolation, so that every night angels came and carried away the building materials into the valley, and placed them in the same order as the masons had placed them on the hill. Several times the people attempted to build the chapel, but as often as they did so, their efforts were frustrated by the angels. Not understanding at first how the building materials were removed, several priests watched during the night in order to discover the mystery. At midnight they saw a light which was more brilliant than the mid-day sun. The queen of the angels appeared, attended by these celestial spirits, demolished the work done by the people during the preceding day, and carried the materials to the valley below, placing them in the same order and manner as they had been fixed on the hill. The Virgin pronounced these words and then disappeared: "*I will live in this valley because I have chosen it.*" The chapel was built in the valley accordingly.

Some time after this there was found in the valley a box of most exquisite workmanship which was made by angels. Miracles were performed by it, so that no doubt remained of its being a chosen instrument of the mother of God to console and relieve all those who had recourse to her in their afflictions. In addition to the box, the church contains:

1. A large piece of the † cross, upon which Christ was crucified
2. A part of Christ's seamless coat.
3. Some of the Virgin's hair.
4. Her belt or girdle.
5. Her scissors.
6. An ivory needle, with which the mother of God sewed. Miracles in abundance were performed by this instrumentality, it is said, and also devoutly believed, by the Roman Catholic population of the country.

Hundreds of persons visit the place during the year. They will crawl upon their hands and knees a considerable distance before entering the church, and on leaving it, thus doing penance on this pilgrimage, so that the stone pavement around the altar is worn by the long use of the poor votaries of idolatry. Nor is this very singular. Almost every village and town has some "lying wonder," and the religion of the Roman Catholics in this country consists, much of it, in the most devoted

attendance on such like religious mummery. Idolatry reigns in this land as among heathen nations. It is indeed more refined in its outward appearance and is thus more captivating. It is more pleasing to the human heart, and therefore wins the affections. It comes clothed in the mantle of the Christian religion, and with unholy boldness assumes to itself the authority of God as its passport to the hearts of men.

It is the aim of the priests to insure and prolong this state of blissful ignorance. They strive to captivate by gaudy pomp and show and ceremony. They labor to draw all the people within the circle of their enchantments by surrounding them with their most alluring and devoted agents.

From a printed document we learned that there are upwards of *four thousand five hundred priests*, which are paid by the state; but the number of those supported by the fees paid to the Church is *greater* than that supported by the government. Belgium is divided into six bishoprics, and is well supplied in every town and village with regular clergy.

Such is a glimpse of the spiritual condition of Belgium. It is a sad picture to gaze upon in this otherwise beautiful country, where once lived holy men of God, and who were martyrs of Jesus and laid down their lives in his cause. Here is a wide field for evangelical labors, effort, and prayer, upon which to sow broadcast the "seed of the kingdom," which, by God's blessing, will in due time yield an abundant harvest. PHILOS.

SPAIN.

THE LIGHT DAWNING.

THROUGH long and tedious centuries the darkness and the chills of Papal night have rested on the Spanish kingdom. Under the exactions and influence of the Romish hierarchy, the energies of the people have waned away, until there is scarcely a "lower depth" to which they can descend. But notwithstanding the vigilance and opposition of the priests, the Scriptures have lately been introduced into the country, and many copies have been circulated. The spirit of inquiry

overnmental, moral, and religious subjects, has been awakened by various parts of the land, and rent ranks of society. It has its way into the Cortes, or legislature, and effected a number of salutary reforms. It has produced an important movement in religious freedom, which we hope may not be a failure. It will be the result, it is impossible to tell. We trust that all men will pray that God may bless the efforts of the friends of freedom—that kingdom which has been shrouded in darkness, with success, and bring the resources of the nation to aid in the redemption of the world from Papal errors, and its forms of sin.

The following extract, from the speech of Don Rafael Degollada, deputy of Barcelona, addressed to the Cortes, which was furnished us by a friend, will be read, in this connection, with interest. The deputy said :

"My part, gentlemen, I know of only one which is competent to settle religious questions. It is a tribunal from which there is no appeal—the tribunal of conscience. My country shall never be at peace, if I abstain from saying to you that which I feel, yes, I believe on this grave question. Myself alone, I ought to say in presence of the Cortes, has conducted me to these conclusions. My friends know, and the province they represent know as well, that I had in 1843 to retire from politics; this of toleration alone has made me change my resolve, and accept the title of a deputy to the Cortes.

Gentlemen, this question of religious liberty may call that a question which is the constant aspiration of the soul, irrequiet to render to God that worship which it believes worthy of Him—this question always be for nations, the most vital questions. I therefore defend the enjoyment of religion, as I do that of religion

itself; for intolerance and exclusiveness are essentially contrary to the Christian religion. Jesus Christ in announcing the near approach of the reign of God, that is to say, the triumph of the Gospel, has added these words: 'Heaven and earth shall pass away, but my words shall not pass away.' Well, if thus it is, if 'the gates of hell can not prevail against the word of God,' why this puerile and impious fear of the ruin of the Christian religion? It is a negation, a doubting of the truth of the prophecies, an unbelief in their veracity, and nothing more.

"He who employs constraint, physical or moral, to assure himself of the fulfillment of the prophecies, that man has no real faith in them. The friends of intolerance underrate the power of truth, and inflict a grievous blow on the religion they profess to protect. Truth is itself irresistible. It is like light; our mouths can not deny its existence, when our eyes behold it.

"One grand inconvenience of intolerance is, that it hastens, or but little retards the propagation of what is called evangelical doctrine. If those pertaining to other communions are in error, instead of repelling them, ought we not rather to attract them towards us with tenderness and charity? Can they look upon us with favor, when we persecute them, and calumniate them, without ever allowing them a word in self-defense? If these poor souls are in error, let us leave off injuring them; let them practise their own form of worship beside our own, and truth will sooner or later triumph; those whom we can not conquer by our words, let us at least propitiate by our good works, by our example and the practice of Gospel graces, the most efficacious and rarest of all means of propagandism. Intolerance necessarily supposes the use of constraint, physical or moral, by the Inquisition, by fines, or exile. But this constraint, is it consistent with the spirit of the Gospel? What do we see in the Old Testament? God employed the forces of nature to defend his elect: the destroying angel cutting off in one night the first-born of all Egypt: Joshua exterminating the Canaanites, etc. But in the New Testament, how different the spectacle! Here all is good will, peace, and love. The means our Saviour employs to secure the triumph of the new system, are not the plagues of Egypt, pestilence, fire, and sword; but persuasion, the giving of sight to the blind, health to the sick,

life to Lazarus; and when Peter has recourse to the sword to defend him, his Master causes him to restore it to its scabbard; 'Those who take the sword,' said he, 'shall perish by the sword.' Well, are they true Catholics, who call themselves disciples of Christ, when they appeal to intolerance and force in proof of it? Jesus has said to them in the person of Peter, 'Put up thy sword into its scabbard;' and remember that the Son of God while dying, prayed for pardon on his enemies.

"I will not fatigue the attention of this assembly, but I will only add that intolerance exposes that Catholic religion which it wishes exclusively to protect, to a very serious danger; for one day or other, men may apply to it the law of retaliation. It is more than half a century since this question has knocked at our doors and presented itself to every serious mind, for the solution which it has received at the hands of every civilized people; Turkey, even, despite its fanaticism, is before us in this respect. Religious unity, which gentlemen so much desire, I desire as much as any man; but I desire a real, not a factitious and deceptive unity, such as we now possess. If by unity the committee mean an exterior unity of worship and forms, that already exists, since we can not profess here any other worship than the Catholic; but if they mean a veritable unity of dogmas and creeds, they very well know that such a unity does not exist. They know that *there are not wanting many Spaniards who aspire to adopt another religion*; they know that their partisans, the priests, complain loudly in their pulpits, of a multitude of Catholics, as far from the Gospel, as they are from the Koran. Thus, where there are so many citizens living separate from the Catholic communion, under cover for the most part, of a thin veil of hypocrisy, to maintain a religious unity is in effect to maintain a lie with which no one is duped."

BRAZIL.

IN the November number of the last volume, we informed our readers, of the safe arrival at Rio de Janeiro, the place of his destination, of the Rev. V. D. Collins, who went out in the summer preceding, to labor as a missionary under the direction of the Board.

By a letter under date of September 27th, 1855, we learn that he had secured a situation in a Collegio having fifteen professors, and about two hundred and fifty pupils, where he has excellent advantages for acquiring a knowledge of the language of the country, (the Portuguese,) and where he can teach, a portion of his time. He says:

"Within the walls of this Collegio are many very promising youth, both from the city and the distant provinces of the empire; and were their education morally of the right kind, their influence on the country at large would be incalculable. I feel, therefore, that God has providentially placed me just where, of all other positions, I can soonest acquire the Portuguese language, and exert an influence for good. I teach some thirty pupils, devoting however, but *one hour* per day, in the recitation-room; but even there, I am enabled to impart many valuable truths.

"My social and private intercourse with the students is very great. My conversations with them are mostly on religious subjects, and many pleasant and profitable hours have I thus spent in their society. Being anxious to get the true pronunciation of the language, I spend much time with those who visit me, in reading the Portuguese Bible, making such selections as are impressive and pointed, and then inquiring or explaining the meaning. I find them all very ignorant of the Bible, and its contents—most of them having never before seen a copy, or if they have, there are connected with it no hallowed memories and truths, as the rule of their parents' faith, as the book of their own childhood, and as 'the word of God, able to make them wise unto salvation.' I have commenced circulating the Scriptures and religious books among them, as also through the city, and in all cases, they are received with real gratitude.

"For a few months I have concluded to spend a part of each Sabbath, in conduct-

ing a Sunday-school, and in preaching to the poor English, who work in the factories here, and who are truly a neglected class."

Thus Mr. Collins has made a beginning and has found much to encourage him, in his benevolent designs. Many such laborers are needed in that great empire, on which the night of the Papacy has rested so long, and where the grossest superstitions have been engendered by the unprincipled priesthood, which has had control of its religious affairs. This is evident from the occurrence in the capital of a

TORCH-LIGHT PROCESSION,
and a parading of the images of the Virgin Mary, and of Saint Sebastian, the patron saint of the city, and the offering of prayers to them, in order to check the progress of the cholera, mentioned in the following extract:

"The cholera, which appeared here about the time of my arrival, is now very fatal and spreading every week. The number of deaths per day in the city is over one hundred, and quite a panic prevails throughout the provinces. Of course the clergy have taken the usual steps in regard to the disease. While they have very properly collected large sums of money for the hospitals, they have at the same time paraded, with great pomp, by torch-light, through the city, the images of the Virgin, and St. Sebastian, ENJOINING UPON ALL THE 'FAITHFUL,' THE DUTY OF PRAYING TO THEM, TO CHECK THE 'MOLISTIA REINANTE,' as the cholera is styled."

CHILL

CONVENT OF THE CAPUCHINS.

Now, my brother, let me give you an account related to me by a most worthy English family, most of the members of which have grown up in the country, confirmed also by common report, of the Convent of Capuchins, in Santiago.

The number of inmates is limited to thirty-two young ladies. The admittance-fee is \$2000. When the nun enters she is dressed like a bride, in the most costly material that wealth can command. There, beside the altar of consecration, she devotes herself in the most solemn manner to a life of celibacy and mortification of the flesh and spirit, with the deluded hope that her works will merit a brighter mansion in the realms above.

The forms of consecration being completed, she begins to cast off her rich veil, costly vestments, all her splendid diamonds and brilliants—which, in many instances, have cost, perhaps, from ten to fifteen, or even twenty thousand dollars. Then her beautiful locks are submitted to the tonsure; and to signify her deadness for ever to the world, she is clothed in coarse gray cloth, called *serge*, in which she is to pass the miserable remnant of her days. The dark sombre walls of her prison she can never pass, and its iron-bound doors are shut for ever upon their now, youthful, and sensitive occupant. Rarely, if ever, is she permitted to speak, and *never, never* to see her friends or the loved ones of home—to enjoy the embraces of a fond mother, or devoted father, or the smiles of fraternal or sisterly affection. If ever allowed to speak at all, it is through iron bars where she can not be seen, and in the presence of the abbess, to see that no complaint escapes from her lips. However her bosom may swell with anxiety at the sound of voices which were once music to her soul, and she may long to pour out her cries and tears to those who once soothed every sorrow of the heart; yet not a murmur must be uttered. The soul must suffer its own sorrows solitary and alone, with none to sympathize or grant relief, and none to listen to its moans but the cold, gloomy walls of her tomb. No, no, not even the Gospel of Jesus Christ, that great alleviator of all the sorrows of the heart, is allowed an entrance there.

Nor is this all. Besides being condemned to a meagre, insufficient, and unwholesome diet which they themselves must cook, the nuns are not allowed to speak much with each other, except to say, "Que morir tenemos," "we are to die," or, "we must die," and to reply, "Ya los sabemos," "we know it," or, "already we know it."

They pass most of their time in small

lonely cells, where they sleep in a narrow place dug out in the ground, in the shape of a coffin, without bed of any kind, except a piece of coarse *serge* spread down; and their daily dress is their only covering. *Sleep!* did I say? *Alas!* "Tired nature's sweet restorer, balmy sleep, no more with his downy pinions lights on lids unsullied with a tear:" for every hour of the twenty-four they are aroused by the bell to perform their "*Ave Marias*," count their rosaries, and such other blind devotions as may be imposed. Thus they drag out a miserable existence, and when death calls the spirit to its last account, the other nuns dig the grave with their own hands, within the walls of the convent, and so perform the obsequies of their departed sister.

Thus, I have briefly given you not fiction! but a faithful narrative of facts in regard to conventual life, and an establishment marked by almost every form of sin, and yet making pretense of "perfecting the saints," by the free and gentle influences of the Gospel of Christ!!

Query 1st. What is done with all the money?

2d. What is done with the rich vestments and jewels?

3d. Where do the priests get all their brilliants to perform high mass and adorn processions?

4th. Where does all the hair of the saints come from, which is sold in lockets for high prices, as sure preventives of evil?

5th. Whose grave has been plundered to obtain *relics* to sell to the ignorant?

6th. Where does the Romish Church obtain her *surplus righteousness* to sell to the needy, and not to give it like our blessed Lord, "without money and without price?"

7th. Who is responsible for the *fanaticism* that induces a young female to incarcerate herself?

8th. Where is the authority in *reason*, in *revelation* for such a life?

9th. What the average length of life?

10th. How many die insane?

A young lady lately cast herself from the tower, and was dashed to pieces, being led to do it, doubtless, in desperation. The convents of this city, of the same order, require the same entrance-fee, \$2000. Of course, none but the comparatively rich can avail themselves of this *perfection of godliness*."

Who will say that this mode of life has not

been invented in order to cut short life as rapidly as possible, that the \$2000, with all the rich diamonds upon initiation, may be repeated as frequently as possible?

Oh! how true it is, that Romanism is the same merciless, cruel, diabolical organization wherever it can fully develop itself, in all lands!

How truly is it denominated by the pen of inspiration, "*the Mystery of iniquity*;" especially that part of it relating to these secret institutions, and the whole order of the *Jesuits*.

The above account of conventual life is from a report of a Missionary of the Society in Chili, South-America. It confirms our views on that unchristian as well as unnatural mode of existence given in another place in this number, in our article under the head, "*Miss Bunkley's Book — Convents*," and it furnishes a strong practical argument for the prohibition by law, in the United States and its Territories, of Romish convents, as regulated by Papal laws and usages.

We trust that the subject will receive that consideration which its vast importance to the welfare of the public demands, and lead to that judicious and decisive action which a great, intelligent, and virtuous nation ought to take for the protection of the persons and rights of its citizens, against the arts and devices of the agents of a foreign prince, rendered doubly dangerous by their assumption of the garb and profession of religion. For already the fair face of our country is disfigured by the existence here and there of conventual establishments of the Carmelites, Redemptorists, Dominicans, Benedictines, and other orders, conducted by an alien priesthood, and various females banded together under the names of "*Sisters of Charity*," "*Sisters of Loretto*," "*Sisters of the Sacred Heart*," "*Sisters of the Most Precious Blood*," and such like names,

, by the terms of their religion, eschewed the duties and responsibilities of the domestic relation which has appointed not more for the defence and usefulness of society, for its protection from the worst human passions and the most degrading vice, and who are evidently above the power of temptation common to our fallen humanity.

At present, these establishments do show the hideous features which, at least in some cases, assume in countries where Papal influence and authority are supreme. The genius of our government and institutions necessarily exerts a restraining power, which holds them from excesses to which, otherwise, they might run. But they constitute part of a system which is wholly at variance with the interests of humanity, and merely wait the occurrence of favorable circumstances to set upon our land all the horrors which they have inflicted elsewhere. How many conventual establish-

ments there are now in the nation, few Protestants, it is believed, know. And how many young females, guilty of no crime against individuals or society, and condemned by no law of the land, are shut up in their walls and doomed to a life which they did not anticipate when entering them, a life which is more dreadful to them than death, very few of the millions of our citizens conceive. The majority of our people have slept over the whole subject, and the indifference thus manifested has emboldened the priests to push forward the extension of the system, and the workmen are now busy in various places in the construction of additional establishments. But such facts as are revealed in this article, from the pen of our Missionary, in connection with things that are occurring around us, show that no time should be lost in examining the whole subject of Convents and Monasteries, and in legislating rightly about them.

HOME FIELD.

POVERTY, SUFFERING, AND BIGOTRY.

The following extract from a report of our missionaries in a Western country reveals a state of things among us, few, perhaps, living in comfort and enjoying the privileges of Christian institutions, imagine to exist; and also the desirableness of maintaining with regard to the missionary cause, by whose aid these abodes of wretchedness may be visited, their inmates instructed and otherwise relieved, and, if possible, raised to the condition of useful citizens.

There is no hope of the elevation of

these poor and suffering people by Romanism, or the Romish Priesthood. There is no sympathy for the sufferer in the Papal System, and the subject soon learns by experience, the utter uselessness of applying for help to priest or bishop, as did Mrs. G., whose case is here given, unless his relief can in some way be turned to the advantage of the hierarchy.

Ignorance, superstition, bigotry, poverty, suffering, the natural fruits of the system, in respect to the people, may not be expected to meet the counter-acting influence of the priesthood,

whose interests lie in keeping it in active operation. Protestants must therefore gird themselves to the work, and follow their missionaries with their sympathies and prayers, and cordial and ample support. The missionary says :

"The reception I meet with in my daily visits is on the whole encouraging. I am made welcome to the abodes of the poor, the miserable habitations whose emptiness in mute eloquence speaks with far greater power to the sympathetic feelings of our nature, than the glowing rhetoric of the most powerful orator. To these abodes where few beyond their own level in society ever enter, your missionary is received at first with not a little degree of surprise, and often of suspicion ; but by entering into their feelings, sympathizing with them in their wants and sorrows, I am generally listened to, with a degree of patience and even earnestness, beyond my most sanguine expectation. A few examples will, I presume, be sufficient to illustrate the idea.

"Among the families visited was a Mrs. G——, the mother of the girl and the four boys who, as I stated in my last report, were scholars in my Sunday-school. Oh ! how hard a task to describe the misery within this dwelling-place ! My heart aches at the bare rehearsal of what met my eyes. I found her squatted on the floor. There was not a chair, nor a bench, whereupon a person might sit, nor a table, nor bedding nor bedstead. The family lay down at night on the bare boards. There was not a dish inside that miserable abode, except a tea-kettle, two or three old bowls and plates, and a water-bucket. In fact the whole family was almost destitute of bodily clothing. I was much troubled at witnessing such a sight. I said to Mrs. G. : 'Have you made your case known to your priest and bishop ?' 'I have, sir,' said she, 'and I shall never do it again. I went to Father M'Mahon, and got no redress ; I then went to the bishop ; he came with his cane in his hand

where I was, and when I stated my case to him, he told me that he was as poor as myself.'

"I then conversed with her freely about the salvation of her own soul, and that of her children. I spake to her of the great and wondrous love of the Redeemer—how he pitied our race when he took upon him our nature, and died in the room of sinners. I told her of his sympathy for the hungry multitude that followed him, of his willingness to receive penitent sinners into his presence, and give them relief in their distresses, and that he turns none away that pleads with him for deliverance.

"I trust my visit has not been lost upon this poor family. I had to stand all the time I was with them, as there was no place upon which I could sit down.

"A particular friend, whose Christian compassion and charity abound more in *acts* than in *words*, to whom I made her case known, has clothed the children. He gave me \$2 to purchase provision for them, which gave them an immediate relief. Immediately after the boys got the clothes, they started to show them to me. I met them on the street. The poor fellows gathered round me, apparently as glad as if they were the children of the richest man in the city. They are very punctual in their attendance on the school.

"Some time afterwards, while visiting in the same part of the city, a woman addressed me from her window, as I was conversing with some persons in a little court, next to her house, and giving them tracts. 'I am a Huguenot,' said she, 'please give me a tract.' 'Yes, ma'am,' said I, 'with all pleasure ; and if you please, I will go into your house with it, and know if you are a good Huguenot. I went into her house, and after my usual manner, I looked round the walls, to know where I was. I perceived at first glance, *by the paper pictures hung around her house*, that either herself or husband, or both, were members of the idolatrous Church of Rome. I learnt from her, that her husband was one of those who claimed to be of Presbyterian descent, but was not a

ber of the church. She herself was inherent of the Pope of Rome.

They are both from the north of Ire-

She had lived some time in the of Glasgow, and had been a servant two and a half years in a devoutly family of my acquaintance in that

In that family she was taught to the Scriptures. She said that she and her husband never had any difference of religion. She continued: 'I am not a Catholic. I have seen so much in Captain ——'s house, I know such persons as he and his lady must have much of the love of God in their hearts, and if we believe the Bible they must be eternally happy.'

'You then believe,' said I, 'that what the Bible says is true?' 'Yes, undoubtedly,' replied, 'I know that it is the word of God, and therefore must be true.' 'How do you know it, then,' I asked, 'that you have pictures hung round the room, contrary to the express command of God in the Bible?' 'The Bible,' she answered, 'does not say any thing about pictures.' I read the second commandment, 'Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above or in the earth beneath,' etc., 'This picture,' said I, 'has the name of Christ on it, with the likeness of a man; has the name of the Virgin Mary, and a male figure. Are they not supposed to be the likenesses of things in heaven?—you keep them there contrary to the express commandments. You are a transgressor of the divine law, and that is as long as you keep them there.' She attempted to exonerate herself, stating that her husband brought them home, and hung them upon the nails there, and that they were never 'blessed,' but she thought before that God forbade the hanging and keeping of good images, such as these were.

She prayed with her before I left, and she thanked me for what I had spoken to her. She promised most faithfully that she would go with her husband to an evangelical church. May God in his infinite mercy bless to her conviction and

salvation the truth spoken, and the supplications that have been, for the first time, offered up in her dwelling-place, in behalf of herself and her husband.

"When going to my Sabbath-school, on the 28th of October, I noticed a poor female, with an empty basket on her arm, and leading two little boys by the hand, passing along the lower street, on Hard Scrabble. I knew her to be a stranger in that district, asked her a few questions, and ascertained her place of residence. I called the following day to see her. She was in a low cellar, with her two little boys. When I met her with the basket on her arm, on the Sabbath, she was going to gather coal along the banks of the river. In the space of the last month, I have met with upwards of sixty families in nearly the same condition.

"Another female, in a house in which I called, on offering her a tract, said to me: 'To what religion does this tract belong?' I answered: 'The Christian religion.' 'And where,' said she, 'I'm a Catholic, and belong to the holy Catholic Church.' I replied, 'I am a Catholic, too, ma'am, and the tract I offer you, speaks of Christ and his Church.' 'But,' said she, 'I belong to the Catholic Church of Rome, sir.' 'That,' I answered, 'is no reason for you to refuse a tract that speaks of Christ. Have you a Bible in your house?' 'No, sir,' said she. 'The Bible and tracts say an open confession is good for the soul. I hate all such. They speak against our Church, and our guides will not permit us to read them. In place of reading them I would use every effort to destroy them.'

"Such is the spirit and tendency of Popery."

IRISH MISSION IN LOUISVILLE, KY.

In a recent report Mr. J. McBride, our Missionary in Louisville, writes:

"Our sewing and Sabbath-schools are quite as prosperous as when I last wrote. Last Sunday, although the weather was unfavorable, we had over one hundred scholars in attendance. Last Friday about seventy were at the sewing-school. In the

Sabbath-school we have *twenty* regular teachers, and enough attend occasionally to make the number twenty-four.

"During the last month I have made two hundred and forty-eight visits to families and individuals for religious purposes.

"Since I have been engaged in this work I have received in calico and money to the amount of (\$30.50) thirty dollars and fifty cents, for the benefit of the sewing-school. I have received small contributions of second-hand clothing from some of the churches, which I have given to the most needy. I have just received a fine lot of various articles, and have the promise of more, which I shall dispose of to the best advantage.

"Hitherto the school has been furnished with books from the Depository of the Sunday-School Union. Last week I received a ten-dollar library from the same source, but have not yet obtained a book-case. That I expect to get this week. I have also obtained (\$17.30) seventeen dollars and thirty cents for the poor, which sum has been disposed of according to the wishes of the donors.

"I am gratified to be able to state that the Irish Catholic population are becoming more accessible, and are sending a larger number of their children to the schools than at any former time since my labors began. The interest taken in our work by the Protestant population has also received an impulse from the prosperity of the schools, and seems to be increasing."

IRISH MISSION IN SPRINGFIELD, MASS.

The Rev. T. Jordan, who labors at this station, and has collected a Sabbath-school of children of Romanists, and maintained it against much priestly opposition, writes:

"What has been done, and is now doing, in this field, affords me encouragement in my work. Some have publicly come out from Romanism, hazarding the odium, evil-speaking, and threatenings of *violence* from their neighbors and rela-

tives, and have sought and found reception in Christian churches. Others more timid abide in the profession of the religion of their parents, but in words they deny the absurd doctrines of Popery.

"Since my last report, besides my daily labors, I preached, on two occasions, in the prison, to the criminals confined there. They number nearly one hundred, the most of whom are Irish Romanists. I visited them also, on two occasions for personal conversation, on their own request, communicated to me through the jailer and his wife, who are Christian people. Laboring from house to house brings me in contact with parties of diverse dispositions. I meet some professing Romanism, of Galio's spirit, some like Hymeneus and Alexander, of whom Paul wrote, others of the spirit of Jannes and Jambres, and some who wrathfully say to me: Why teach us? We are Romanists forbidden by our priests to listen to you. Others (Romanists) defend me against such reproaches, and others hear me respectfully, and even gladly, and invite me to call on them often.

A Romish organization has been formed in Springfield within the last or the preceding month, and a treasury formed to arrest the work, which is going on in the ranks of the Papists. The members go from house to house among Roman Catholics, saying that they are delegated by the Church of Rome to forbid the children of Romanists entering any Sabbath-school conducted by Yankee Protestants, and to forbid the parents themselves to listen to Protestant teachings, or to read the Bible or Protestant books; and also that they are authorized to require all to attend, every Sunday, in the Romanist Church, to be instructed in the Papal catechism on pain of having their names reported by them to their priest, and subjected to ecclesiastical penalties. Previous to the last two or three years not more than *one* Romanist family out of every *sixteen* would accept the *Child's Paper*, or the *Messenger*, or any religious tract or book. This year *fifteen* Romanist families out of every *sixteen* in the city receive them gladly, and read

them, and some subscribe to get them for themselves and their children. This is gratifying evidence of the progress of evangelical sentiment among the Romanists in Springfield."

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WE have a number of interesting reports from French, German, and other missionaries in the home field, whose publication, for want of room, must be deferred until next month. In the mean time we are happy to inform our readers that while there is no abatement of the hostility of Rome to the Bible, religious freedom, and all evangelical truth, our work among the people is progressing, at most of the stations, in a very encouraging manner.

OUR TRACTS.

WE beg to call the attention of Pastors, and others interested in the enlightenment and salvation of Romanists, to a tract published some time since by our Board, entitled, "*The Bible.*"

It is admirably suited for distribution among that class of our citizens. It is furnished, as are all others, at the rate of 15 pages for one cent. It ought to be offered, at least, to every Romanist in the nation. Romanists are now found in almost every parish in the land, and very few of them read the Bible. *Why not circulate this tract among them?* Perhaps pastors and officers of churches, and of local Tract Societies, to whom is intrusted the business of procuring the tracts to be used in their neighborhood respectively, have not known of the existence and excellence of this tract. Orders addressed to Mr. Edward Vernon, at this office, conveying the money in payment for the tract, will be attended

to without delay. We earnestly solicit orders for it.

We hope, too, our friends will remember the tract "*Do you pray for Roman Catholics?*" and order and circulate it *generously* in their respective places of abode. Every Protestant in the nation ought to have a copy of this tract, and to read it often. If one or two persons in a town or church would interest themselves in procuring and causing the circulation of this tract in their neighborhoods respectively, we are confident that a deep interest would soon be manifested in our country for the salvation of that great class of our citizens who now are under the influence of the "Man of Sin." Being deeply convinced of this, and of the importance of the measure, we beg that it may be tried at once, and effectually. Put it into the hands of the tract distributor this month, and let it be repeated a short time hence. It will cost but little to do it, but the result may be of immense value to the Church and the world. Try it.

The Board have other good tracts of which we may speak hereafter.

DEATH OF MR. USMAR.

MR. JOHN USMAR died at his residence, in this city, in the month of October last, aged about four-score years. He was a native of England, emigrated to Canada, and thence came to New-York about twenty-five years ago.

Though in an humble sphere, he has been identified with the Protestant cause since that time. He was the carrier of *The Protestant*, which was published in 1830 by the Rev. G. Bourne; and subsequently of the various papers, *The Protestant Vindicator*, *The American Protestant*, and *The American and Foreign Christian*

Union, which, at various intervals, succeeded it. He carried the last-named paper till a very short time before his death.

Mr. Usmar was a sincere, humble, and lovely Christian. He adorned his profession by a life of consistent evangelical piety. He was ardently attached to the work of Missions to Romanists, as also to other benevolent enterprises. And in his will, considering the amount of his property, he

made liberal bestowments to several of them.

Most of our city readers will doubtless remember the aged pilgrim, with his thin white hair, benevolent expression of countenance, and kind salutation, who brought this magazine to their doors. But he is gone, we doubt not, "to the rest which remains to the people of God." In testimony of his attachment to our Society, he left it a legacy.

NOTICES OF BOOKS.

1. *THE NEW-YORK WATCHMAN AND CRUSADER*, is the name of a new weekly journal recently commenced in this city, by Signior G. F. Secchi De Casali. In the *Prospectus* the proprietor says:

"This Journal is successor to the *New-York Crusader*. It is designed to make it a model anti-Papal paper, excluding all personalities in regard either to political men, or to private individuals. It will be a champion of the Protestant cause, embracing in a brotherly union all believers in evangelical doctrines, of all countries and religious denominations. It will be a journal of a high tone—never compromising principle for popular patronage, nor truth for fiction."

Rev. NICHOLAS MURRAY, D.D., Rev. H. GALPEN, ALEXANDER GAVAZZI, Prof. S. F. B. MORSE, and other eminent writers, whose names will appear in due time in the paper, are amongst its regular contributors.

Subscription, \$2 per annum—invariably in advance. Office, 298 Broadway, (third floor,) New-York.

2. *MY FATHER'S HOUSE; OR, THE HEAVEN OF THE BIBLE*. By JAMES M. MACDONALD, D.D. This is a 12mo volume of 376 pages, comprising twenty-two chapters, on as many different topics connected with the subject of which it treats. It does not pretend to have exhausted its theme, nor to be wise above what is plainly revealed, but to establish the reader in the Bible's view of the future state of blessedness, and to point out the way by which it may be attained; and thus to guard him against the many false notions and popular delusions, in respect to the spiritual world, that are now afloat.

Among the topics discussed are: *The Place, Seeing God, The Glory of Heaven, The Guide, The Preparation, Recognition, Angel-Compan-*

ions, Who will be there, Who will not be there, Little Children in Heaven, etc. The work is well calculated to do good. It is well got up, with good paper, and large and readable type. It is published by Mr. Charles Scribner, 145 Nassau street, New-York.

3. *THE SKEPTICAL ERA IN MODERN HISTORY; OR, THE INFIDELITY OF THE EIGHTEENTH CENTURY THE PRODUCT OF SPIRITUAL DESPOTISM*. By T. M. POST, is also from the press of Mr. Scribner.

This is an able work, and happily meets an exigency of the times. The author has met the sophistries and assumptions of *Romish*, Prelatical, and infidel writers, in a clear and masterly manner, and relieved the cause of Protestantism and evangelical religion from the charges they have sought to fix upon it; and demonstrated that Romanism or spiritual despotism, which they have so zealously lauded, is itself the cause of infidelity and a large brood of vices and crimes. It is incompatible with the welfare of society. The book is worthy of a wide circulation; and notwithstanding some peculiarities, and even infelicities which may be found in it, we think it can not fail to do good, as well as to interest the reader, and we wish it a large sale.

It is a 12mo of 264 pages, handsomely got up.

4. *THE ACTS AND MONUMENTS OF THE CHURCH: CONTAINING THE HISTORY AND SUFFERINGS OF THE MARTYRS*. By JOHN FOXE. "*Foxe's Book of Martyrs*," abridged or unabridged, has been so long before the public that the design and excellent character of the work must be generally understood. But the edition edited by the Rev. M. Hobart Seymour, M.A., and just published by the Messrs. Carter, of this city, is an improvement upon any of the editions hitherto published in this country. It is comprised in one large octavo volume of 1082 pages, embellish-

ed with a number of engravings, together with a likeness of the author.

Under the judicious hand of the editor, much redundant matter has been expunged. Coarseness and indelicacy in some narratives have been removed. Latin and Greek quotations have been converted into English; and errors in dates have been corrected. The value and interest of the work have been further enhanced by the addition of an appendix of more than 80 pages, containing accounts of the Massacre of St. Bartholomew—of the Spanish Armada—of the Gunpowder plot—of the Irish Rebellion in 1641—and of the executions in England, during the reign of Queen Elizabeth, and the grounds of them.

When so much is done, as now, to introduce Romanism into our country, and to secure for it the popular favor, the appearance of this work, in this attractive form, is very gratifying. A perusal of its pages will do much with the reader to strip the system of Popery of its deceptive colors, and to guard the unwary against its snares. It should be in every family's library.

5. THE WONDERFUL PHIALS, AND OTHER STORIES TRANSLATED FROM THE FRENCH. By ANNA. A neat and interesting 18mo volume

of 323 pages, containing twenty-one stories, suited to the capacities of children, and to render essential aid in their right moral training. It is worthy of a place in every family. It is published by Mr. M. W. Dodd, Brick Church Chapel, City Hall Square, New-York.

6. THE WORLD'S JUBILEE. By ANNA SILLIMAN, is also from the press of Mr. Dodd.

This is a handsome 12mo volume of 343 pages. The design of the book is to show that the earth will not be annihilated at the final judgment, but that God designs to renew and perpetuate it, for the glorious and everlasting kingdom of his Son; that it will be inhabited, not only by the children of the resurrection, but also by men in the natural body, who will continue to live and multiply upon it throughout the everlasting ages.

In the discussion of the various topics comprised in this book, there is a seriousness and earnestness which disclose the deep conviction of the writer of the exact agreement of the Scriptures with the theory of the school to which she evidently belongs. The work is executed with ability, and while it will probably meet with little approbation in certain quarters, it will doubtless be hailed with much satisfaction in some others.

Receipts

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ANSON G. PHILIPS, Treasurer.

Jan. 1, 1856.

CONTENTS.

	PAGE
A Word to our Friends.....	33
An Audience of His Majesty the King of Sardinia.....	36
Miss Bunkley's Book—Convents.....	39
The Papal Allocation on Austrian Affairs.....	45
Immaculate Conception.....	49
FOREIGN FIELD:	
Belgium.....	50
Spain—The Light Dawning.....	52
Brazil—Torch-Light Procession.....	54, 55

	PAGE
Chili—Convent of the Capuchins.....	51
HOMES FIELD:	
Poverty, Suffering, and Bigotry.....	57
Irish Mission in Louisville, Ky.....	58
Irish Mission in Springfield, Mass.....	60
Our Tracts.....	62
Death of Mr. Usnar.....	62
NORRONS OF BOOKS.....	62
Receipts.....	62

THE
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No. 3.

THE ROMISH CONFESSIONAL:

IS IT PROPERLY ENTITLED TO PRIVILEGE?

By privilege in this connection, we mean exemption on the part of the confessor and his penitents, so-called, from the supervision of civil law, or liability to be called in question for, or even in respect to, what may have been heard or confessed in the Sacrament of Penance.

Papists and their abettors of course will take the affirmative of our question. And we may be reminded that the people of the State of New-York have taken the same side, and settled it by an act of their Legislature, of more than a quarter of a century's standing. But notwithstanding this, the subject is still urged upon us. It is urged by recent occurrences, in different parts of our country, in connection with the Confessional, and by the growing impression on the popular mind, that it is *not* of that class of things in religion to which a fair construction of the constitution and laws, in regard to religious liberty, would award any special "*privilege*." They

indeed tolerate and protect all religious tenets or principles that do not lead to licentiousness, or to practices inconsistent with the peace and safety of the state. But it is extensively believed that the confessional is not thus distinguished, especially as it is now managed. We can not avoid the conviction, therefore, that the whole subject needs to be reëxamined, and put upon a different footing from that which it now occupies. And with the increased light which the experience and observation of the last twenty-five years have poured upon the people of the United States, in relation to the theory and practice, the spirit and design of Romanism, we are persuaded that much juster views, in respect to this important part of the Papal system, than were formerly entertained, could now be brought to the investigation, and lend a safe influence in determining what position it ought to hold.

And it is not unreasonable to suppose that if more enlarged and correct

views of its character and designs had obtained, on the part of those who were chiefly instrumental in inducing the state to take it under its protection, and to shield the Confessor from examination, touching things made known, or devised within its inclosures, a different result would have been reached. For at and previous to the time of such action, the masses of the people, by the management of the priesthood and interested partisans, had been led to believe that Romanism had been radically modified—had been enlarged, or abridged, or so changed that it was no longer what it had been in the countries of the Old World, in the times of the dark ages, or even in subsequent periods. As yet very few of its odious features, in doctrine or practice, had been allowed to appear. Bishops and priests, and all orders of officials, were careful to respect public opinion, and to conform largely in appearance at least, to the usages of the Protestant community. Advantage was thus taken of the times and of the national sentiment respecting religious toleration, and the confessional was consequently admitted to its present "privileged" position.

But since that period great changes have occurred. Availing themselves of the known liberality of American laws and institutions, immense multitudes of the subjects of the despotisms of Europe, educated in the Papal religion, have congregated on our soil. And encouraged by their presence, the hierarchy have abandoned much of their former reserve and taken an almost entirely different attitude. They have greatly changed their conduct and their teachings. We now see in almost every part of the land Romish *chapels and seminaries, cathedrals and*

mass-houses, altars and schools, and other appliances for propagating the faith, and accomplishing the design of the system with which they are connected. And chief among the devices for eluding individual or governmental efforts at detection, or for overcoming hindrances in the march toward a specific end or ultimate triumph, is the Confessional.

Now, confession of sin, as spoken of and enjoined by the Scriptures, is not only a simple and harmless service, but proper and beneficial, both to private and public welfare. It is a penitent acknowledgment to God, or to the party that has been injured, of the wrong that has been committed, and implies an abandonment of it at once and for ever. It contemplates God as offended by every sin, even by that which is committed only against his creatures, as well as by that which is committed more directly against himself. And although the person offended may be induced, through confession on the part of the offender, to remit the punishment which he might justly exact, the transgressor is taught that forgiveness, in relation to the future life, and to the offense that has been offered to God, is a divine prerogative, and that God only, of whom it must be sought, can grant its bestowment. By no possibility can *this* be tortured into evil to the souls of men, or danger to the state.

But confession in the Romish system of religion is materially different from this, and holds but few points in common with it, or which are known to the Bible. In it, the offending party goes to a priest instead of God, or the person or persons injured. He asks for forgiveness, not of God, nor of the offended, but of a priest, whom he

meets in a *private* interview. And absolution from liability to future punishment, and priestly assurance of divine approval, are obtained rather by frequent and minute acknowledgments of sin, according to a prescribed ritual, than by genuine sorrow for its commission, and an instant and perpetual abandonment of the evils which had been perpetrated. As a necessary consequence, the confessional *encourages* rather than *imposes a restraint* upon a life of wickedness. And this constitutes a large part of our objection—and we think it an important one—to its enjoying the protection of “privilege.”

The Council of Lateran, in the early part of the 13th century, and by whose authority auricular confession was first imposed upon the members of the Church, enjoined :

“That every man and woman after they come to years of discretion, should privately confess their sins to their own priest, *at least once a year*, and endeavor faithfully to perform the penance enjoined on them, and after this they should come to the sacrament, at least at Easter, unless the priest, for some reasonable cause, judges it fit for them to abstain for that time. And whoever does not perform this, is to be excommunicated out of the Church, and if he die, he is not to be allowed Christian burial.”

The Council of Trent, in the 16th century, confirmed this requirement of an *annual* confession, and pronounced an anathema against any who should deny “that all Christians of both sexes are bound to observe the same once a year.”

The practical effect of this stated settlement of all accounts—of having all charges against one, as a sinner, blotted out, so as never more to be

brought to remembrance—and also of knowing that, at a small cost, it can be effected, must necessarily be to diminish very much in the mind of such as believe it possible, the odiousness and danger of sin, and to lead them on to its commission.

And cases are not wanting in Papal history that abundantly and painfully confirm the correctness of this view. And, on the other hand, there are notable instances of the discontinuance of crimes in Romish communities, where the perpetrators, when arrested, have been denied, by the officers in power, an interview with their priestly confessors.

These facts throw a flood of light on the subject. They are worth more than volumes of abstract reasoning to show the influence of the confessional, and especially its relation to crime. They show conclusively that the influence is prodigious, and the relation is that of cause to effect. If in some cases it may restrain from sin, in others it is promotive of disorder and immorality : and, consequently, we are constrained to believe that it is not properly entitled to that position which has been awarded it as a part of a system of religion. For neither the constitution nor the laws were intended to operate as a shield to vices or crimes, or any thing that would lead to their existence ; and the argument, therefore, for its protection—the inviolability of its seal—is of no value, because of its want of applicability to the case. In reaching this conclusion we bear distinctly in mind the American doctrine, that “every principle and tenet of religion, which does not lead to licentiousness, and to practices inconsistent with the peace of the state, is to be protected ;” but we find, un-

fortunately, that the confessional is not so distinguished. It bears a positive and fearful relation to iniquity, which places it beyond the pale of "privilege."

And for the same reason, the argument drawn from the respect and protection due to "the rights of conscience" is of no force. It is based on an entire misconception of their nature and what they require. They are always in harmony with natural right, and are neither vindicated nor honored when converted into a sanctuary for sin, or made even the occasion of detriment to public or private welfare. And, on the other hand, they are not injured when wickedness is arrested, and the means of it destroyed, however the parties involved may, through ignorance or malice, or interested motives, exclaim against it.

A case or two in other connections may elucidate the idea. We take the Mormons and their views of concubinage, and the Thugs and their views of murder.

The Mormon, by his religious system, demands a plurality of wives; and the Thug, by the same authority, engages in acts of murder. They severally plead for undisturbed indulgence in their respective ways, because they constitute a part of their "systems of religion." Now are they to be heard, and their operations protected, because they put forward their religious system, and plead "the rights of conscience"? Most certainly not. The ignorance or depravity, or both combined, which such things imply, may excite the pity, or, it may be, the indignation of the right-minded and the good, but the usages pleaded for have no just claim to protection. And *the true principles of religious liberty*

and the real "rights of conscience," would be vindicated and honored by their immediate and perpetual prohibition, because of their immoral and injurious character.

Thus in the case of the confessional: its connection with a system of religion, and the plea for the undisturbed use of it, based on the respect due to "the rights of conscience," ought not to be taken without examination, nor allowed to defend and perpetuate such a prolific source of evil, as it is now known to be. These rights demand for their vindication an opposite line of conduct, where sin is involved.

Now, so far as the priesthood are concerned, and, if we mistake not, they constitute the principal party interested in it—the withdrawal of privilege can inflict no wound on their consciences, when considered simply in their relations to penitents—and these seem to be their principal relations, and to give it its chief value. For conscience, in the matter of religion and of duty, has respect only to that which appertains to its possessor. Whether, therefore, their flocks, or any part of them, come or not on a given day, once or more times in a year to them, to make known a portion of their past history, the secrets of their hearts, or the purposes they have formed in reference to a period of life yet to come, their consciences can not be affected by it. Their interests in a commercial and governmental point of view, might suffer by it, and undoubtedly they would; but these are not necessarily comprised in the question of religious liberty and the rights of conscience, and we consequently leave them out of sight. And while we would indulge in no uncharitableness, we are constrained to say, that from

what has been crowded on our observation in regard to it, we have been compelled to believe that if it were not for the maintenance of these interests, little would be heard in respect to the confessional—it would soon drop into disuse, and go out of existence. The hierarchy are the chief advocates for its continuance and inviolability, and they make it the source and defense of their power. Whether, therefore, the rights of individuals, the happiness of families, the peace of the community, the welfare of the state, and the salvation of souls, should be allowed to be disturbed, or put in peril, for the sake of gratifying the ambition and maintaining the position and temporal interests of any class of men, under a plea derived from “the claims of conscience,” or of “religious liberty,” is worthy of serious consideration. In the light that is now enjoyed, in respect to the confessional, its uses, and designs, we think it a question not of difficult solution; and we hope it will be taken up by all classes of citizens, and fairly and fully discussed, and properly decided. To this end chiefly we have here introduced it.

If our space would allow it, it would be interesting in this connection, to trace the origin and progress of the Romish doctrine of confession to its establishment in its present form. Its origin was not coeval with Christianity, as its abettors now teach. It was unknown to Christians for many long centuries, and it is the result of much research in the subject of government and financiering, and in the 13th century was brought into observance on the part of the laity, only by the most terrible pressure of disabilities and anathemas, and such like things. An exhibition of the numerous and painful

disabilities threatened, and of the terrific anathemas denounced in respect to such as failed to attend upon it, would probably in the case of every unprejudiced person, awaken more than a suspicion that FEAR has as much as “conscience” to do even now in bringing the masses to submit to it. But we can not, at this time, go into that matter. We believe, however, that if all of the *alarming* considerations that are usually employed by prelates and priests, theological teachers, and others in authority, to influence the faithful, and terrify the delinquent were withdrawn, few would find the argument from “conscience” strong enough to lead them to that humiliation and destruction of all proper self-respect, which the service in the confessional always implies. It reduces the subject to the lowest point of degradation—requires him to lay open every department of his soul, the most secret thoughts and emotions, and even demands the surrender of the conscience, an unquestioned obedience to what is enjoined.

Before we close this article, however, as it may serve to enlighten inquirers, in regard to the general subject under consideration, and aid them to determine the estimate they should make of those who manage the confessionals, we will submit some of the authoritative instructions that are given to them, and in accordance with which they are expected to act. And as most of the Irish priests in the United States have been educated at Maynooth, near Dublin, in Ireland, we will quote from the class-book used in that college. The same things, however, are substantially taught in this country; for as they are approved by those in power, they are general, at least so

far as it is deemed prudent to make them so.

But we will first give the authority of Councils on the topic we intend to present. The authority for an annual confession we have given above, in quotations from the acts of those of Lateran and Trent. And we will now quote from them, merely upon the subject of SECRESY. The Council of Lateran says:

"Let the priest take special care, neither by word, nor sign, nor by any other means whatever, to betray in the least degree, the sacred trust confided to him by the sinner."

The Catechism of the Council of Trent says:

"Secresy should be strictly observed, as well by penitent as priest."

On this subject, Peter Dens, in his Moral Theology, prepared for the use of Romish seminaries and students of theology, thus discourses:

"Can a case be given in which it is lawful to break the seal of confession?"

"Answer: None can be given, although THE LIFE OR SALVATION OF A MAN, OR THE DESTRUCTION OF THE COMMONWEALTH WOULD DEPEND UPON IT. Nor can the Pope give any dispensation in this case; because the secresy of the seal of confession is more binding than the obligation of an oath, a vow, a natural secret, etc. And it depends on the positive will of God."

A high estimate this, of Romish interests, and a very low estimate of human life and salvation, and of the value of our country's safety! Men's lives must be sacrificed, the government and the nation destroyed, rather than Romish interests or the confessional be given up! But let us go on, and see how courts of justice, and the solemnity of oaths, are to be

treated by Romish priests, if called in question.

"Question: *What, therefore, must a confessor answer when interrogated respecting any truth which he has learned only through the confessional?*

"Answer: HE MUST REPLY THAT HE DOES NOT KNOW IT, AND IF IT IS NECESSARY, HE MUST CONFIRM THE SAME BY AN OATH."

And what will honest American moralists say to this? In their view, as also of our courts of law, it is falsehood and perjury, and yet Romanists are taught that they are to be indulged in. The confessor is deliberately to commit both, rather than fail to set forward the interests of the Romish system! Mark how straightforward the teacher goes through with his instructions to his pupil! He uses no circumlocution, no ambiguous phrase, but tells him at once, and right out, "*He must reply that he does not know it, and if it is necessary, he must confirm the same by an oath.*"

Do our constitution and laws design to protect a religion like this?

But lest some tender minds should be shocked by such excessive wickedness, and by instructions so very base, this teacher propounds an objection which might naturally rise in the mind of the pupil, and proceeds to answer it thus:

"Objection: *It is not lawful to lie, but this confessor would lie because he knows the truth, therefore, etc.*"

"Answer: I deny the minor proposition; because such a confessor is interrogated as a man, and answers as a man: BUT NOW HE DOES NOT KNOW THIS TRUTH AS A MAN, ALTHOUGH HE MAY KNOW IT AS GOD, as St. Thomas Aquinas says: And this sense is naturally in the answer; for when he is

questioned, or replies out of confession, he is considered as a man."

"Question: *But what if the confessor is directly asked whether he knows that by sacramental confession?*"

"Answer: In this case he need answer nothing: so Steyart with Sylvius. But the question is to be rejected as impious: or the confessor might say absolutely, not relatively, to the inquiry, (*Ego nihil scio.*) I know nothing, because the word (*ego*) I refers to human knowledge."

"In like manner if a confessor should be cited before a court for trial, that he might give a reason for the denial, he ought to contend that in this matter HE KNOWS NO SUPERIOR BUT GOD."

It is difficult to conceive of assumptions more blasphemous, or of teachings more abhorrent, than these contained in the answers to the objections proposed. And yet they are what are inculcated in Romish seminaries; and in accordance with which Romish priests are expected to act.

In the confessional, the priest is as God! And he may, according to Romish theology, set at defiance the authority of the courts of law, magistrates, judges, and the highest functionaries known to human governments. He is taught to recognize no superior but God. Thus he is above, and independent of all. And the obligations of truth, and the solemnities of oaths, he may dispense with and violate, when in his judgment, the ends of Romanism will be promoted by their sacrifice! Such are the teachings of standard Papal authors. And under such instructions, sanctioned by the forms of their sacraments, indelibly to stamp them on their memories and hearts, young Papal priests are reared. And many thus trained are now in the United

States, and their number is annually increasing.

We will not stop here to inquire what kind of citizens persons so instructed will make, or how much confidence may be reposed in the generation that may rise under their influence, and be taught religiously to embrace and approve such principles. Every reader can form his own judgment respecting them without help. But we submit it seriously to our fellow-citizens, of all denominations, whether the confessional, managed by men avowedly holding such principles, and teaching a religion that comprises such sentiments and authorizes such practices, is entitled to "privilege"? We ask for this subject a candid and impartial examination. For when such principles and practices are openly avowed as a part of their "system of religion," and put forth without protest or disclaimer from any of the denomination from which they proceed, and especially when great efforts are made in many quarters by lectures and sermons, orations and speeches, and newspaper paragraphs, lauding it to give it currency and favor, duty to themselves, their children, and coming generations, calls earnestly upon the people to examine and deal with it according to its merits.

If by the suppression of its peculiarities, or any other means, our forefathers were led into error in ranking it with those matters in religion that are manifestly, by their character, entitled to respect and to privilege; let it now be reexamined in the light which its fuller development by its friends and confessors has shed, and let the principles of religious freedom, and the rights of conscience, be vindicated from the wrong they have suffered.

THE ROMISH CHURCH IN MEXICO.

ALTHOUGH Mexico is near to the United States, bounding them on the South-west, and comprises an area of 1,320,000 square miles, and a population of nearly 8,000,000 of souls, comparatively little is known by the body of our inhabitants in respect to the country or its people. From its first subjugation by the Spaniards under Cortez, it has been as to religion under Roman Catholic influence, and it now presents a striking and instructive illustration of the legitimate tendency of the Papal system.

The following account of the Romish Church in that country is taken from Wilson's "Mexico and its Religion," an interesting and very valuable volume recently published by the Harpers of this city, and which we trust will serve to awaken a deeper interest in the moral and religious welfare of the Mexicans than has hitherto been felt by American Christians. The author says :

"The Catholic Church of Mexico is a peculiar institution. Its historical antecedents have been considered in previous chapters in connection with other subjects. Men no longer whisper their unbelief with trembling, nor have they any longer to dread inquisitorial fires if they refuse to pay tithes to the bishop, or if they neglect to bestow rich gifts upon the priests. Still the Church survives the losses of this important engine of piety, and continues unmodified by passing events. In the midst of revolutions it stands unchanged, a relic of the last century: It stands like a great showman's wagon from which the horses have been detached, and children, great and small, are collected around to look at its images. Unfortunately, there is an abundance of full-grown children in

a country where, for centuries, a combination of spiritual and temporal despotisms have dwarfed the intellects of men down to the standard of a toy-shop religion, which had long rejoiced in crushing the human intellect, while it disdained to enlighten the humblest understanding.

"Mexico is the only Catholic country in which the Church has remained unchanged during all the revolutions of the last half-century. The French infidel armies, and the wars and revolutions that followed the French invasions, overturned the Church of Spain and Italy, so that the Church organization that now exists in those peninsulas is a new creation. Not so in Mexico. Its revolution was for the purpose of saving the privileges of the Church from the too sweeping reforms of the Cortes of Spain. And there it now stands, with all the properties and annuities which it enjoyed in the time of the idiot kings. The Inquisition no longer enforces with fire the censures of the Church, and men are no longer compelled by legal process to pay tithes. But for these losses the Church has received a heavy compensation. The priests and inquisitors who ruled the childish court of Spain would allow no independence to the Mexican Church, but supplied, by royal appointment, all the candidates for vacant bishoprics and chapters, while the Viceroy was allowed to fill the inferior offices of the Church.

"By the partial separation of Church and State which took place in 1833, the Church of Mexico became independent of the State. The chapters acquired the right of electing their own bishops; the bishops, by virtue of their spiritual authority, appointing the priests and exercising control over all Church property as quasi-corporations-sole, at least over all property not vested in religious communities, if practically there could be said to be any real exception. What that newly-acquired power of the Mexican bishops amounts to,

we in the United States, from our own experience of the same authority, can judge.

"That the reader may know how extensive is this money-power of the bishops, I subjoin an extract from a statistical chart* published by Señor Lerdo de Tejado, *First Official de Ministerio de Fomento*, the following synopsis of the clergy and their incomes :

"There is one archbishop, the Archbishop of Mexico, and eleven bishops, and one to be created at Vera Cruz. There are 184 prebends and 1229 parishes. The total number of ecclesiastics is 3223.† There are 146 convents of monks and 59 convents of nuns, and 8 colleges for propagating the faith. The convents of monks are inhabited by 1139 persons, and there are 1541 nuns in convents, and with them 740 young girls and 870 servants. There are 238 persons in the colleges for propagating the faith.' This is less than half the number of the *religios* under the vicings, while the riches of the Church have immensely increased, as we shall presently see.

"I translate from the same author, in a note, statistics upon the much-agitated question of the wealth of the Church of Mexico,‡ from which it will be seen that

* *Grande Sinoptico de la Republica Mexicana* en 1850. Por Miguel M. Lerdo y Tejado ; approved by the Mexican Society of Geography and Statistics."

† This number 3223 includes all of the 1139 monks, except the lay brothers. The two classes of priests, those who are not monks and those who are monks, are distinguished in Catholic countries as seculars and regulars, (*clerigos* and *religios*.) Humboldt says the Mexican clergy are composed of 10,000 individuals, (*Essai Politique*, vol. i. p. 173.) and, including the nuns, and lay brothers and sisters, he puts the sum total of the religious at 14,000. But in a note he gives the numbers in five of the principal departments out of twelve, which foot up at only 5405 for the clergy of both orders."

‡ The general revenue destined for the maintenance of the clergy and of religious services in the republic may be divided into four classes: first, that which appertains to the bishops and to the canons, who form the chapter of the Cathedral; second, those revenues which appertain to particular ecclesiastics and chaplaincies; third, those of curates and vicars; fourth, those of divers communities of *religios*, of both sexes.

"The first class is principally of tithes and first-fruits, the product of which was very considerable in

the total amount consumed in the maintenance of these 3223 persons is annually \$20,000,000, besides the very large sums

times past, when they included a tenth part of all the first-fruits which grew upon the soil of the republic, and the firstlings of the cattle. But lately this revenue has much fallen off, since by the law of the 17th of October, 1833, it is no longer obligatory upon the cultivators to pay this contribution. Nevertheless, there still are many persons who, for conscientious reasons, or for other cause, continue to pay this tax, so that it produces a very considerable sum. This part of the clergy also receive considerable sums which have been left by devout persons for the performance of certain annual ceremonies called *aniversaries*.

"The collegiate church of our Lady of Guadalupe has, in addition to a monthly lottery, which operates upon a capital of \$18,000, certain properties and other capitals of which the government takes no account.

"Particular ecclesiastics and chaplains are supported on a capital generally of \$3000, established by certain pious persons for that object, besides the alms of the faithful, which are given for a certain number of masses to be applied to objects of their devotion.

"The support of curates consists of parochial rights, namely, fees for baptisms, marriages, funerals, responses, and religious celebrations, (*funciones*), which, in their respective churches, they command the faithful to make; and, finally, by the profits which they derive from the sale of *novenas*, medals, scapularies, ribbons, (*madecadas*), wax, and other objects which the parishioners employ.

"The income of convents of monks, besides the alms which they receive for masses, *funciones*, and funerals, which they celebrate in the convent churches, consists of the rents of great properties which they have accumulated in the course of ages.

"The convents of nuns are in like manner supported by the income of great estates, with the exception of two or three convents which possess no property, and whose inmates live on charity.

"Besides the incomes named, which pertain to the *personnel* of the clergy, there are, in the cathedrals and other parochial, [churches,] revenues which arise from some properties and foundations created for attending to certain dues called "*fabrica*," which consist of all those objects necessary for the services of this worship, (*culta*.)

"From the want of publicity which is generally observed in the management of the properties and *rents* [incomes] of the clergy, it is impossible to fix exactly the value of one or the other; but they can be calculated approximately by taking for the basis those data which are within the reach of the public, which are the total value of the production of the annual return (*movimiento*) of the population for births, marriages, deaths, and, finally, the devout practices which are still customary among the greater part of the population. Observing carefully these data, I assume, without the fear of committing a great error, that the total amount which the clergy to-day realize in the whole extent of the republic, for *rents*, proceeds of tithes, parochial rights, alms, religious ceremonies, (*funciones*),

expended in the repairs and ornaments of an enormous number of churches, and in gifts at the shrines of the different images, which can not be appropriated to the maintenance of the clergy. This sum of \$30,000,000, if fairly divided among them, would yield an abundant support, though not an extravagant living; but, unfortunately, the greatest portion of this immense sum is absorbed by the bishops, while the priests of the villages contrive to exist by the contributions they wring out of the *peons*. At the time of the census, 1793, the twelve bishops had \$539,000* appropriated to their support; but now their revenues are so mixed up with the revenues of the Church, that it is impossible to say how much these twelve successors of the apostles appropriate to their own support.

"In place of the Inquisition which the

and for the sale of divers objects of devotion, is between eight and ten millions of dollars.

"Some writers have estimated the properties belonging to the clergy at one half of the productive wealth of the nation; others at one third part; but I can not give much credit to such writers, as they are only calculations that rest on no certain data. I am sure that the total amount of the property of the clergy, for chaplaincies, foundations, and other pious uses, together with rustic and city properties, which belong to the divers religious corporations, amount to an enormous sum, notwithstanding the falling off that is said to have taken place from the amounts of former years.

"All property in the district of Mexico [federal district] is estimated at \$50,000,000, the half of which pertains to the clergy. Uniting the product of this property to the tithes, parochial rights, etc., I am well assured that the total of the income of the clergy amounts to from eighteen to twenty millions of dollars."

"* The Archbishop of Mexico,	\$130,000
Bishop of Puebla,	110,000
" Valladolid,	110,000
" Guadalajara,	90,000
" Durango,	85,000
" Monterey,	80,000
" Yucatan,	20,000
" Oajaca,	18,000
" Sonora,	6,000

Total individual income of twelve bishops \$539,000
—*Essai Politique*, vol. I. p. 173.

"The reason why the Bishop of Sonora was limited to \$6000 was that his diocese was so poor that he had that salary paid out of the king's revenue."

reformed Spanish government took away from the Church of Mexico, the Church now wields the power of wealth, almost fabulous in amount, which is practically in the hands of a close corporation-sole. The influence of the Archbishop, as the substantial owner of half the property in the city of Mexico, gives him a power over his tenants unknown under our system of laws. Besides this, a large portion of the Church property is in money, and the Archbishop is the great loan and trust company of Mexico. Nor is this power by any means an insignificant one. A bankrupt government is overawed by it. Men of intellect are crushed into silence; and no opposition can successfully stand against the influence of this Church lord, who carries in his hands the treasures of heaven, and in his money-bags the material that moves the world. To understand the full force of his power of money, it must be borne in mind that Mexico is a country proverbial for recklessness in all conditions of life; for extravagant living and extravagant equipages; a country where a man's position in society is determined by the state he maintains; a country, the basis of whose wealth is the mines of precious metal; where princely fortunes are quickly acquired and suddenly lost, and where hired labor has hardly a cash value. In such a country, the power and influence of money has a meaning beyond any idea that we can form. Look at a prominent man making an ostentatious display of his devotion: his example is of advantage to the Church, and the Church may be of advantage to him, for it has an abundance of money at 6 per cent per annum, while the outside money-lenders charge him 2 per cent per month. The Church, too, may have a mortgage upon his house over-due; and woe betide him if he should undertake a crusade against the Church. This is a string that the Church can pull upon, which is strong enough to overawe government itself."

THE FESTIVAL OF SAN AUGUSTINE.

From the same volume from which we gave the preceding account of the "Romish Church in Mexico," we copy the following. It speaks for itself and shows to what lengths the Papal system unrestrained will go in demoralization, and that if utter ruin is ultimately avoided by a people with whom it obtains, the system must be curbed by the strong arm of the law, or some other power.

The writer says :

"I have already said that my first entry into the valley of Mexico was from the south, through the suburban city of Tlalpan, where in good old times was held the great gambling festival of San Augustine. The advancing morality of our day has put an extinguisher on this noted festival, which was one of the most noted days in the Mexican calendar. Crowds flocked to it to gamble, to dance, and to adore the most holy Saint Augustine. To a looker-on it was hard to say whether it was the devil or the saint whom the people had come to worship. The chief business of high-born dames seemed to be to make a display of their taste in dress, and to set off the whole contents of their wardrobe ; for five times in each day was their entire wardrobe changed, and so often did they appear in a new set of jewels. To this festival came also noblemen and highway robbers, to gamble and to rob each other, and to be robbed by the women at the *monté* table. In honor of the saint, the city was crowded with monks, and thieves, and Magdalens, and the dignitaries of the Church and State. The rich and the poor came together to enjoy the saturnalia in honor of the most blessed Saint Augustine. Gambling was here duly sanctified by the participation of the priests, who were here, as they are everywhere in Mexico, the most expert gam-

blers at the tables. While this festival continued, money changed hands more rapidly than in California in her worst days. Five dances a day were the pastime ; but at the *monté*-table was the solid sport. This was the great attraction that had called all the crowd together. It was an exciting scene to see the ounces piled up as men got excited in the game. What is there left of woman's virtue, when the highest ladies of the court stake their ounces at a public gaming-table, and poorer ones eagerly throw down their last piece of silver? Woman's rights have not yet reached that point with us that she may gamble and get drunk without losing caste ; and God grant they never may.

"It is a consolation to be able to add that the late government of the State of Mexico had sufficient firmness to suppress this abominable festival of the Church, much to the pecuniary disadvantage of the saint and his priesthood. Indeed, there is now no public gambling, not even in the City of Mexico, except the lottery of the Academy of Fine Arts, and the lottery which is monthly drawn to promote the adoration of our Lady of Guadalupe. This last is one of the most corrupting of all lotteries. Tickets for as small a price as a Spanish shilling are hawked about the street, and by the exhibition of a splendid scheme the poor Indians are tempted to venture their last *real* in the hopes of winning a rich prize through the kind interposition of the Virgin, to whom they are taught to pray for that purpose. It is true that a mass is performed for the benefit of all losers ; but this mass has never had the power of restoring to the poor Indian his lost shilling.

"Let us now go from this place, where gambling used annually to have its festival, or rather harvest of victims, into the cathedral church of San Augustine, to whom the lucky gamblers were accustomed to

dedicate a part of their winnings, that thus they might sanctify their unrighteous calling by bringing robbery to the saint for an offering. Poor saint! how much he and his priests have suffered by this wanton interference of the civil government in Church affairs—this prohibition of *monté-playing* in honor of the festival of San Augustine! There was much in this Church

to admire, and much of that gold displayed which gamblers are accustomed to lavishing upon their idols. It seemed like another worship and another religion from that which I had been accustomed to witness in the humble chapels of the Pintos, in whose country I had so long been wandering."

CONVENTUAL LIFE—A GAMBLING SCENE.

IN the work on "Mexico and its Religion," from which we have already quoted, the author gives the following account of a scene in a Franciscan Convent in Jalapa, a short distance from Vera Cruz, on the way to the City of Mexico. We copy it that our readers may see the practical bearing of Romanism, and learn how to estimate it as a religion; and also be led to guard our country against its influences. In Mexico Romanism has had its own way for about three centuries, and its religious fruits are shown in part, in this scene. Mr. Wilson says:

"Our good monk, with whom we parted at Vera Cruz, visited the convent at Jalapa, on his journey, and thus records what he saw:

"The night of our arrival at Jalapa we were entertained at the convent of San Francisco, where we passed the day following, as it was Sunday. The income of this convent is great, notwithstanding the community is composed of only six *religios*, though it might well maintain more than a score of them. The guardian of Jalapa is no less vain than the prior of Vera Cruz; but he received us with much kindness, and treated us magnificently, although we were of another order.

"In this town, as in all others, we observed that the lives and customs of the *clergy*, both *seculars* and *regulars*, (monks,) were greatly relaxed, and that their conduct completely gave the lie to their vows and their professions. The order of San Francisco, besides the vows common to the other orders; that is to say, chastity and obedience, exacts that the vow of poverty shall be observed more scrupulously than the other mendicants enforce it. Their dress should be of coarse cloth, and of a color to which they have given a name, [monk's gray;] their girdles, or cordons, of rope, and their shirts of wool, if they can bear them. They are to go without stockings; and, finally, it is not lawful for them to use shoes, but to wear sandals. Not only are they prohibited having money, but they ought not even to touch it; neither to possess any thing as their own. In their journeys it is forbidden them to mount a horse, although they should fall by the way from fatigue. It is necessary that they should go afoot with sorrow and fatigue; esteeming the infraction of any of these precepts a mortal sin, which merits excommunication and hell. But they neglect all the obligations which the rigorous observance of these rules imposes upon them—to the neglect of all discipline, and to the disregard of the penalties. Those that have been transported to this country live in a manner which does not in any thing show that they have made a vow to God of even trifling privations. Their lives are so free and immodest that it might be suspected, with reason, that they had renounced only that which they could not or were unable to attain.

"We were surprised and even scandalized at the extraordinary sight of a San Franciscan of Jalapa, riding a most beautiful mule, with a groom, or rather lackey, behind him, while only going to the end of the village to confess a sick man. His reverence, as he went along, had his garments tucked up from beneath, which exhibited a stocking of orange-color; a shoe of the most exquisite morocco; small-clothes of Holland linen; with knots and braids of four fingers in width. Such a spectacle made us observe with more attention the conduct of that friar, and that of others beneath whose broad sleeves were exhibited a jacket embroidered with silk. They also wore shirts of Holland; and hand-ruffs inclosed their hands. But we did not discover, either in their garments or in their table, any thing that indicated mortification; on the contrary, every thing exhibited the same vanity which was noted in the people of the world.

"After supper some of them began to speak of cards and dice, and they invited us to play, in order to contribute to the entertainment of their guests, one hand at a rubber. Almost all of our party excused themselves; some for want of money, others from not knowing the play. At length they found two of our *religious* that would place themselves hand to hand with other two Franciscans. The party being arranged, they commenced playing with admirable dexterity. A little was put down at first; it was doubled. The loss vexed the one, the gain stimulated the other. At the end of a quarter of an hour the convent of the Angelic Order* of our father of San Francisco had converted itself into a gaming-house, and the poor *religious* (friars) into profane worldlings. We, who were simply spectators, had occasion to observe what passed in the play, and to acquire matter for reflection upon such a life. As the game went on engrossing in interest, the scandal continued to

increase. The draughts of liquor were repeated with much frequency; the tongue unloosed itself; oaths mingled themselves with jests, while loud laughter made the edifice to tremble. The vow of poverty did not escape from the sacrilegious mirth. One of the San Franciscans, who had often touched money with his fingers and placed it on the table, when he gained any considerable sum, in order to divert the company, opened his broad sleeve, and with the hem he swept the table of all the stakes, amounting sometimes to more than twenty gold ounces, into his other sleeve; saying, at the same time: "Take care of it thou that canst, I have made a vow not to touch it." It was impossible for me to listen to such imprecations, and to witness such scandalous lives, without being moved; more than once I was on the point of reproving them, but I considered that I was a stranger, a passing guest, and besides, what I should say to them would be like preaching to the desert. I therefore rose up without making any noise and went to my sleeping-place, leaving the profane crowd, who continued with their diversions until the dawn. The next day the friar who had played his part with so much facetiousness, with more of the manner of a brigand than a *religious*, more suitable for the school of Sardanapalus or of Epicurus than for the life of a cloister, said that he had lost more than eighty doubloons, or gold ounces—it appearing that his sleeve refused to protect that which he had made a vow of never possessing.

"This was the first lesson which the Franciscans gave us of the New World. It clearly appeared that the cause of so many friars and Jesuits passing from Spain to regions so distant, was libertinage rather than love of preaching the Gospel, or zeal for the conversion of souls. If that love, if that zeal, were the motives of their conduct, they might offer their own depravity as an argument in favor of the truths of the Gospel. Wantonness, licentiousness, avarice, and the other vices which stained their conduct, discovered their secret in-

* This is the title of this order of friars."

tentions. Their anxiety for enriching themselves, their vanity, the authority which they exercised over the poor Indians, are the motives which actuate them, and not the love of God or the propagating of the faith."

For the American and Foreign Christian Union.

TO THE FRIENDS OF MISSIONS.—No. III.

POPERY is the "Mother of Abominations." Among the very abominable things that now exist, perhaps there is none greater than that professing Christians should be divided into so many sects and parties, and that there should be so much unholy rivalry and dissension between Protestants of various names. Every one seems to have an interpretation, and a doctrine, and if his neighbor does not receive it, either one or the other must branch off, and form a new sect, instead of quietly agreeing to differ. This is one of the many abominations that can be distinctly traced to the spirit of Popery which still abounds even in Protestant denominations. We aver that Romanism is the cause (aside from the pride and perversity of high-minded men) of most of the dissensions, rivalries, and sectarianism of our day. Do you ask for proof of this assertion?

From a *mistaken notion of the unity* which Christ prayed for, and the Apostles directed and enjoined upon the Church, has arisen the present multiplicity of different sects. This at first may appear paradoxical to some, but a moment's examination will convince of its truth.

The unity which our Lord and his Apostles enjoin upon the Church, is the "unity of the Spirit in the bond of peace." But this is a far different thing from that uniformity of outward order and discipline, which the originators and upholders of churchcraft insist upon as true Christian unity. The idea of the unity of the Church, which has prevailed since the utterance of the absurd and bigoted patristic dogma, "*sine Episcopo nulla Ecclesia est*," has been the occasion of all the discord, confusion, strife, bloodshed, hierarchical pomp, and blasphemies of the last fifteen centuries. The unity of the Church, meaning its uniformity of order and discipline, is one of the cardinal tenets of the Romish Anti-Church. It is emphatically the mother of

this abomination, and whatever denomination holds this dogma, in so far is a daughter of Rome, bearing a strong resemblance to its parent. The Saviour and his Apostles meant no such outward uniformity in administrative affairs. If they had, they would have said so; for it was no more difficult to have said, the "unity of order and discipline," than to say, "the unity of the Spirit." Besides, if they had intended such a meaning, they would have been sure to have said it, to remove any possibility of misapprehension. It is very likely that the Lord of language, and the fountain of wisdom, with his inspired Apostles, knew just as well what they wished to convey to our minds, as any of the hierarchs of the fourth or any succeeding century.

But there is, lamentable to say, in some professedly Protestant churches, a strong tincture of the same exclusive spirit which distinguishes the "Mother of Abominations." As the idea of universal conformity in outward order, is not a Scriptural one, we must look for its origin outside of the Scriptures; we accordingly find it in the so-called Church of Rome.

Without enlarging farther on this topic at the present time, we wish to show how the prevalence of such an idea, with the concomitant strife, debates, rivalries, and animosities it engenders, militates against the conversion of the Heathen World, as well as Mohammedan and Papal nations. The Christian missionary goes forth to the precious work of evangelizing the world. He lands in the midst of enemies to the cross of Christ, and labors patiently to spread the Gospel among a heathen people. After some time, another missionary arrives, who holds different theological opinions from the first; he also wishes to labor in the great cause, and win souls to Christ; but, unfortunately, he is strongly biased in behalf of the particular doctrine in which he differs from his fellow-laborer, and

must conscientiously oppose what he believes to be the wrong principles and practices of the first. This introduces dissension between themselves, whose consequences reach out into the field of labor, and the simple Pagans become involved in theological controversies which have tasked and mocked the energies of the acutest thinkers and theologians of Christendom to settle. Thus the fruitless discussions and questions of strife of Christendom, are carried into the missionary field, to produce the same results there.

Some one will here say, your illustration goes too far; if this be so, all ought to profess the same doctrine, and observe the same outward unity, if they would succeed.

This is exactly the objection we wish to meet and obviate. We say, in brief, that the Christian Church ought not to be rent and torn, *on account of differences of theological opinion* and slight diversity in practice. We maintain, that those who coincide with the views of Calvin or Arminius, of Luther or Zuingle, of Cranmer or Knox, of Brown or Roger Williams, of Wesley or of Baxter, should hold their theological opinions in the unity of the Spirit, and the bond of peace; and that they should no more be at variance and strife on such accounts, than because one preferred a rose and another a lily, or that one was fond of acids, and another of sweets. We maintain, that if they expect to enjoy each other's society in heaven, as they profess they shall, they might as well live in concord and harmony on earth, where so much is needed to sweeten the unavoidable ills of life. We say that it is not necessary to have so many different church organizations; because a little forbearance would enable persons even of contrary views to live together in peace. In the Church of England, persons of all shades of belief as to the real meaning of the 17th article, live in unity and amity, and it might be and ought to be thus in regard to all other points of Christian doctrine. But we are yet carnal; for whereas there is among us envying, and strife, and divisions, are we not carnal, and walk as men? For while one says I am of Luther, and another of Cranmer, and another of Calvin, and another of Wesley, are we not carnal! Who, then, are Luther, and Cranmer, and Calvin, and Wesley, but ministers of God; even as the Lord gave to every man! The truth is, brethren, the Lord will not give the world to us until we have

reached a higher tone in regard to true Christian unity. When we can disseminate the Gospel in "the unity of the Spirit, and the bond of peace," then may we hope to see the world evangelized, and not before.

And this is not too much to hope for. The Church is almost at a stand-still, because we have paused in fighting the Lord's battles, to quarrel about the particular dress or position of our regiments, while the enemy has been gaining the advantage over us. What matter is it how our forces are clothed, whether in white or black, blue or yellow; or by what names called, so long as we are accoutred, caparisoned, and denominated in SUCH A MANNER AS TO BE ENTIRELY DISTINCT FROM OUR OPPONENTS? If it would be absurd and suicidal for the various regiments of an army to pause, and quarrel in the midst of an engagement, concerning the positions assigned them; their various order and merit; their dress and titles, and their respective claims to honor and precedence; how criminal is it in the forces of King Emmanuel in the holy war he is waging against Satan and his hosts, to pause in the midst of the momentous conflict, in the sight of God and angels, who are awaiting the result of the Church's conflict against "principalities and powers, and against the rulers of the darkness of this world," and quarrel among themselves. How criminal to cease the godly warfare, and commence to dispute as to the strength and disposition of their forces, or the names by which they should be called; about gowns and bands, and lawn-sleeves, and water, and liturgies, creeds, symbols, and confessions, sects and parties, titles and offices, as children over glittering toys. Will God give the world to such a Church as this! No! It will be given to men of faith, and hope, and prayer; of earnest action and single aim; to men who will be willing to wait for their reward, whether of pay, rank, or title, until He shall confer it in the sight of an assembled universe: if there, then, be any Arch or Right Reverend titles to give, He will bestow them freely, for "no good thing will he withhold from them that walk uprightly."

But while Romanism exists, the fountain of all the discord, strife, and rivalry for power, place, pageantry, and pomp, remains open. What are all the absurd titles of lordly state, and hierarchical rank, from the title of "Pope" down to that of "His Reverence" in the

Church, but parts of the ungodly system of Romanism, which exalts the "priesthood," and deprecates the "laity"! The Church in all its denominations must purge itself of these and all other marks of "the Beast," before it will be ready for the Bridegroom. Christ will have his Bride, the Church, a glorious one, "without spot or wrinkle or any such thing;" and he will not assuredly have any "marks" of that "Beast" so fearfully denounced in the Revelation, visible upon her. These marks, as seen wherever Romanism holds sway, are described in the 5th chapter of Galatians, 19th to 21st verses. The marks of the true Church are given in the 22d and 23d verses of the same chapter.

We have shown the intimate relation which this whole subject bears to the evangelization of the world. We have demonstrated the fact that **ROMANISM IS THE GREAT OBSTACLE TO THE CONVERSION OF THE HEATHEN, THE JEWS, AND THE MOHAMMEDANS.** *That it is the great hindrance to the spread of the Gospel in nominally Christian lands.* We have shown it to be the cause of the dissensions, the rivalries, and sectarianism of the present day.

Let us, in conclusion, advert to the objects of the American and Foreign Christian Union, and see if they are not absolutely necessary to carrying out the grand design of bringing the world to Christ.

This Union proposes to combat Romanism with the Gospel, and enlighten the darkness of the votaries of "the Man of Sin." It seeks the conversion of the souls of those who are but nominal Christians.

It enlists under its banner all who love the Lord Jesus in sincerity. Here sectarianism is exchanged for union, and rivalry for concord. Here party names are forgotten, and theologic discord hushed to peace. There's music in its name, sweet as the harp of Eolus, or sweeter still, like David's harp of joyful sound. "Behold how good and how pleasant for brethren to dwell together in unity."

It offers itself to all, as the great instrumentality to bring the Gospel to bear upon the grossest, foulest, and vilest system which has ever been palmed upon man for religion. It would bring the enlivening beams of the Sun of Righteousness to shine in upon the gloomy dungeon-house of Romanism; and diffuse light and heat to the imprisoned minds, chained in the damp and gloomy cells of supersti-

tion. We claim for it the strongest interest and sympathy, from all who love the missionary work. We hail it as one of the great instrumentalities of the Church to destroy "the master-piece of Satan." It is necessary that we should be fully alive to the importance of the objects of the American and Foreign Christian Union. As long as Christians look upon the Romish Anti-Christ as an integral part of the Church, as long as Romish priests are regarded as Christian ministers, so long will our efforts for the salvation of their deluded followers be tame and ineffectual. We must first get the beam out of our own eyes. If we, with all our light and knowledge, call "the Mystery of Iniquity" the Church of Christ, how can we expect them to think otherwise! And while we are busying ourselves with isms, and ologies, New-School, and Old-School, High-Church and Low-Church, Ho! Church, and Lo! Church, the synagogue of Satan is profiting by our dissensions. When shall we all be united under the glorious banner of the Great Captain of our Salvation! The signs of the times all declare that the last great conflict with Popery is at hand. If our theological professors, and theologians, instead of devoting so much of their time in pursuing the subtle distinctions of metaphysical theology, and brainless transcendentalism, with the worthless speculations, not to say insane ravings of German rationalists, would bestow their attention on such subjects as Romanism and Infidelity, to oppose them, both themselves and their hearers would be much more benefited. The truth is, "it is high time that we were awaked from sleep." The morning reveille has been beaten; the tocsin sounds the notes of alarm, the enemy are upon us; the battle of the Reformation is to be re-fought.

The war this time is to extermination. Truth against Error; Light against Darkness; Michael against the Dragon; Christ against Satan; Liberty against Slavery; Purity against Lechery; Innocence against Lust; Candor against Treachery and Deceit; Peace, Hope, and Joy, against Discord, Despair, and Misery; the hosts of God, against the legions of Hell. The day of decision is drawing nigh, and the mighty angel will soon declare: "Babylon the Great is fallen, is fallen." Reader! do you not wish to share in the triumphs of such a glorious victory?

FOREIGN FIELD.

ITALY.—THE WALDENSES.

THE following letter, addressed to the Rev. Dr. McClure, Secretary for the Foreign Department of the Society, by the Rev. Dr. Revel, Moderator of the Waldensian Synod, will be read, we doubt not, by the friends of evangelical religion with deep interest. And if the appeal it contains for sufficient additional help to enable "The Table," as the Board of Directors of the Missionary operations of the Waldensian Church is called, shall meet with a prompt and liberal response, it will afford us much pleasure to communicate the same to La Tour without delay :

LA TOUR, PIEDMONT, ITALY,
December 26, 1855.

REV. DR. A. W. MCCLURE, Secretary, etc. :

DEAR AND HONORED BROTHER : It has been impossible for me to fulfill, exactly, the promise made to the respected Dr. Baird, during his short but most agreeable visit of last summer, of writing to you in the month of November. Two causes have prevented me. One is the change which has taken place in the "personnel" of our principal laborers in the various missionary stations, which has multiplied my labor, and has not permitted me to furnish you with sure, and consequently satisfactory accounts. The second reason is a personal one. I have been obliged to change my sphere of action.

My brethren who compose the corps of Pastors of our Church, called me to commence, in the month of October, the theological lectures in our College of La Tour. This unexpected call, which I really could not refuse, immediately imposed upon me occupations so continuous and so numerous, that I have been obliged to delay writing you to the end of the year, when I have a few days of vacation, so as to

write to you with that order and connection of detail which would be of interest to you. I propose to pass summarily in review our various posts of Italian evangelization, dwelling more at length upon that of our capital, which is the most important.

Constantinople. We have there a Vaudois colporteur, who distributes numbers of Bibles to the French and Italians. Our minister at Turin, who has been a missionary for four years among the numerous Italian refugees, and latterly among the invalid French and Sardinians, has been obliged to return, sick in body and mind. He was cordially welcomed, constantly encouraged, and his return is deeply regretted by the respected brethren of the American mission. We hope to be in a position, ere long, to send a successor to Mons. Turin.

Florence. For some time we have not been able to provide a young minister for Tuscany, who might visit the brethren from house to house, and break to them the bread of life. But there is one now, who is going to them who are as sheep dispersed in the midst of many wolves which seek to devour them.

At Favale, in Liguria, a little flock of forty persons is superintended by an evangelist, who teaches a school of about a dozen children, in the day-time, and at night instructs and exhorts the adults.

Genoa. This station of evangelization has undergone a change in the "personnel" of its laborers. The minister who had commenced this work, having been chosen to open, with me, the theological school at La Tour, the evangelist, who was at Pignerol, has occupied the post at Genoa. There is now there a Vaudois minister, an evangelist, not yet ordained, a convert from Romanism ; an Instructor and an Instructress.

At Sampierdarena, a suburb of Genoa, we have an evangelist who has left the

Church of Rome, and who is sincerely attached to the Gospel. The pastor at Genoa visits, from time to time, to administer the Lord's supper. At the last celebration, he had nineteen communicants. The greater part are working people. The cholera having severely visited them the last summer, they organized themselves into a society for mutual aid, with what assistance we were able to render them. There were two good results, which they thus described to us in an affecting letter of thanks, namely:

"Of the numbers of brethren who have been prostrated by the violence of the disease we have to deplore only two victims. There would, doubtless, have been more, but for your Christian charity; for not only were we torn from the bosom of our families, but immured in the Romish lazarettos, where, deprived of the assistance of our evangelical brethren, our faith springing from the only Saviour of the world would have been exposed to continual assaults. May this sweet odor, this agreeable sacrifice to the Lord, be returned to you an hundred-fold; we would express our gratitude to you, beseeching Him who has promised not to leave unrecompensed even a glass of water, given in his name, to enrich you with his heavenly gifts."

At Savona, a school-master has desired to attempt a work of evangelization, and he has been authorized to proceed. We have yielded to an entreaty which might be the expression of an inward call. We have not yet received any report from which we might say whether there is a prospect of obtaining any good result.

From Onégia, the evangelist has repaired for three months to Nice, where he continues the Italian work—the minister in charge having been transferred, necessarily, to Turin.

At Nice we have again two pastors, one for the French service, and the other for Italian evangelization. We intend to send there the minister who returned to us from Constantinople sick, and who, the Lord be thanked, is now sufficiently recovered to undertake moderate labor in a

mild climate. There are there, also, schools, and the system of colportage.

At Pignerol the school-master takes charge of those children who need instruction, and visits the members of the congregation. The minister who is permanently stationed there, has been obliged to be at Genoa, since the month of October. My colleague and I have been charged with the performance of the regular public services on the Sabbath.

At Turin the work should have, and in effect has, a greater extension, and demands a larger number of laborers than the other stations. For the purpose of strengthening this post, we have made various changes, and I venture to persuade myself that the Board of Directors of the American and Foreign Christian Union, if you, dear and honored brother, will have the goodness to plead its claims, which I respectfully request you to do, will consent to take it under their patronage. And under this pleasing conviction I will enter into more circumstantial details. I will arrange my observations under different heads, for greater clearness.

I. *Of the Congregation.* The number of converts from Romanism remaining under the direction of the Vaudois evangelists (after the division which happened last year, and which resulted in the formation of an evangelical Italian society, which finally constituted itself into a Congregational Church) according to the most exact accounts which have been collected, is 264; of which 200 are adults, and 64 children, forming the Italian evangelical congregation, in connection with the mission of the Waldensian Church. The direction of the mission of the agents who are there employed, and of the establishments which appertain to them, is confided to "The Table," which has intrusted the special work and detail to two ministers—evangelists—who are assisted by a limited council, composed of the most intelligent and pious brethren of the congregation. These members of the council will become the elders, as soon as the congregation shall be in a condition to constitute itself into a regular church or parish.

The council is charged with the particular care of the flock, the visiting of the poor and sick, and the duty of procuring for the pastors all the information desired, concerning those who ask to be admitted into the church.

II. Of Worship, and instruction of Catechumens. There are three services in Italian every Sabbath: one commences at 9 o'clock A.M.; another at 2 o'clock P.M.; and the third at 7 o'clock P.M. The first is a Sabbath-school, which is attended quite regularly by about 60 children, and from 150 to 200 adults. The second service is the principal one. The number of auditors varies from 300 to 500, almost all of whom are, or have been, Romanists. At the evening service there are from sixty to eighty, and even to one hundred persons present. Monday evenings from 6 to 10 o'clock the female members of the church meet together as a benevolent society, in the school-room, to make garments for the poor. In a neighboring place, the pastors with their councillors are occupied in considering the wants of the poor, the progress of the work, and the measures to be adopted for extending, animating, and keeping it pure.

The pastors themselves devote one evening each week to see each other at home, to read and pray together, for the purpose of promoting their mutual benefit, the union of heart, and that sweet harmony, without which it is impossible to labor with profit in this excellent work.

Wednesday and Friday are devoted to instruction exclusively designed for Catechumens, who, at present, are twenty in number. On Thursday one of the evangelists presides at a meeting in a distant quarter of the city, and the other expounds in the chapel, before a tolerably numerous audience, the principal characteristics of the word of revelation. Saturday is appropriated to exercises in sacred music, and our evangelists intend to bestow much care and attention upon this very important part of our worship. Besides these meetings, more or less public and numerous, the evangelists and their helpers,

chosen from amongst the most active members of the church, visit as assiduously as possible the different families, especially those with whom they may have observed any remissness, to read the word of God, pray with them, and reanimate their zeal.

III. Of Benevolent Operations. The resources which go towards aiding the poor and necessitous brethren (who form a large number, for from the beginning it is to the poor that the Gospel is preached, because they are more accessible) are of four kinds: (a.) Collections at the close of divine service every Lord's day; (b.) Special donations placed in the boxes in the church; (c.) Gifts (in provisions, etc., or money) which are made by friends in Turin, or by strangers; (d.) The products of the ladies' benevolent society, already mentioned.

With these slender resources they have to contribute toward the payment of—1st. The regular allowances for the year; 2d. Extra allowances in provisions and clothing, demanded by the rigor of the winter season; 3d. The expense of burying the poor; 4th. The services of the physician charged with the care of the sick poor, which amounts to \$80, and for the medicines, which cost annually about \$60.

IV. Of Schools. The Italian schools attached to the Mission of the Vaudois Church have been, for the last two years, three in number. (1.) An Infant-school, attended by fifty children. (2.) An elementary school for boys, which has twenty pupils. (3.) A school for girls, consisting of fifteen scholars. All these schools continue to progress in a satisfactory manner. The expenses which they occasion are the following: (a.) rent and fuel for the three schools, \$340; (b.) male and female teachers, \$480.

V. Of Publications. As preaching is for those who are near, so the press reaches those who are at a distance. Our evangelists have used every endeavor in order that this portion of the work should not fall much short of the other. They have contributed, directly or indirectly, to

the publication of a considerable number of books and tracts, but as these publications are far from sufficient to supply the demand which is manifested, we are about to found a Religious Tract Society, and establish a dépôt in one of the most frequented parts of the city, at a little distance from the railroad station-house. The publication to which, from the outset, has been accorded the most particular attention, and one of peculiar importance, is the journal called *La Buona Novella*. Thus far, it is the only periodical publication in Italy, designed to convey to the hearts of our ignorant population, any knowledge of those evangelical doctrines and practices which have been so strangely disfigured by our adversaries. This journal has already rendered, and can render such distinguished service to the cause of evangelization, as to place us under the most pressing obligation for its continuation. It is published once a week, upon a single sheet, but occasionally has supplements. The annual expense is about \$700. The subscriptions cover about one half of the expense, leaving a deficiency of about \$350.

You have now before you that which I wished to state to you, concerning the work of evangelization at the station of Turin. Grateful to God, and aiming at his glory in all that has been already done, we must still say, however, that it is but little. Is it the fault of the instruments, which are so feeble? But God is pleased to employ the weakest things to do his work. This reassures us. On the other side, we feel, notwithstanding all our difficulties, that the souls whom our Saviour would redeem at the price of his blood, are dear to us; and as long as the Lord deigns to permit, we shall be happy to be employed in conveying that good news to them which becomes the source of life eternal to those who receive it. Our weakness and insufficiency do not discourage us.

Continue to us, dearly beloved brethren on the other side of the Atlantic, (for seas can not separate hearts which are united

and cemented together in Christ,) your precious encouragements—your prayers—the testimonials of your active and ardent sympathy. *Our cause is your cause*, for it is that of our common Saviour. Believe me in Him, your ever grateful and affectionate brother,

J. T. REVEL,

Moderator.

SWEDEN.

THE REV. C. O. ROSENIUS, the Society's missionary at Stockholm, Sweden, in a letter dated the 2d of December last, gives the following details connected with the labors in which he and his colleague, Mr. Ahnfelt, are engaged. The religious awakenings which are taking place in connection with the efforts of missionaries in Sweden for its evangelization, and which are noticed in the subjoined letter, should lead to devout thanksgiving on the part of all evangelical Christians, and to earnest prayer for their multiplication, till spiritual despotism and all forms of evil are broken up and removed from its territory.

Having assigned a satisfactory reason for omitting remarks on the general state of things in the country, he confines himself to the details of missionary labors. Of these he says:

"They contain very little that is new; all goes on evenly, and under the blessing of God—I hope so at least. The only change is, that I have engaged an assistant, a young master of arts, Mr. Flyborg. Scruples have kept him from entering the service of the Church. Though young, he is faithful and earnest, and though not possessed with any uncommon talent, the whole tenor of his life and manner is good and edifying. In the pulpit and at conventicles, you have in him a child of grace, who really believes the doctrines he inculcates, and wishes them to be believed by others.

"It is certainly a heavy expense in these

dear times to have to maintain a man with lodging, food, and all that he wants; but partly has my work so outgrown my strength, that I wanted his assistance; partly have the demands for messengers of the Gospel from every part of the country become so urgent, that I have considered it necessary, for the furtherance of the cause of Christ, to have a person who can be sent now and then to such places when most wanted. While I am writing this, Mr. Flyborg is at a distance of more than seventy miles in some parishes where his presence was much desired, and notwithstanding the severity of the season, he is gone to satisfy the spiritual wants of the people, inasmuch as the Lord will bless his work. When he is in Stockholm he is constantly occupied in digging in the vineyard in the same way as I do, and besides this, he for the most part manages the editorial work of the Stockholm missionary paper.

"He will, probably, take part in another branch of Christian labor just now commencing. A school and home for colporteurs was begun a twelve month ago, by Doctor Fjellstedt, but discontinued in consequence of his various occupations and travels. The members of the Tract Society, seeing the importance of bringing forward colporteurs, and of having them under some control, have now taken up the matter, and after due consideration, have decided on having such a little "home," superintended by two respectable ladies, who will act as matrons and keep the house, so that the young men who come there will have every thing done for them in the most economical but orderly way. They will have their food and lodgings there, while under their course of instruction. This will be given them principally by Mr. Flyborg; occasionally, also, by Mr. Elmblad and myself; and we hope to secure the valuable services of Doctor Fjellstedt also, when he is in town.

"The Tract Society, having taken this in hand, it will have a sufficient guarantee that the young men who go out are tolerably fitted for the work, and also in re-

gard to the books sold by them. I do not know of any branch of Christian work more promising at this moment than that of sending out colporteurs in the wide and thinly-inhabited regions of our country.

"It has already shown forth such blessed fruits, though hitherto conducted without any plan, merely depending on individual effort. One exception as to method is, however, the Jonkoping Tract Society, which sends out two colporteurs regularly every year, and the consequences have been very remarkable. In several parishes near that town, there is such a number of anxious inquirers that it is difficult for the serious clergyman of the neighborhood to satisfy the demands of these seekers after salvation when they come to be further enlightened and comforted. Whole parishes seem to be awakened in some places. The people come together and read the word of God, and they also send and invite some minister or experienced layman, to come and explain to them the word of salvation. But there are large tracts of land as yet where no such messenger of peace has come. We wish to be able, with the blessing of God, to send our humble colporteurs to such places, that they may act as fore-runners.

"I have mentioned to you before that the work of God in this country seems to proceed so fast that we who wish to be the Lord's laborers (1 Cor. 3:9) are at present scarce more than spectators. The work goes on before us. Among many instances of this, I will select one which has interested me uncommonly.

"This summer I left town with my family and took up my abode for some weeks at a beautiful place about two English miles distant from it. Thence I could easily come to town on lecture-evenings, and three or four times during the time I made longer excursions or preaching tours. The owner of the place was a worldly man, young and rich. He lived in a stately mansion, which contains so many rooms that several distinguished families from town came out to live there during summer.

"The house is beautifully situated near the water. It is approached by an avenue containing two hundred and twelve fine old trees. In this shady walk I sometimes met the owner. We touched our hats on seeing each other, having once interchanged a few words on a boat. I can well imagine, however, with what feelings he would look on us 'poor readers.' His grand house was the seat of pleasure and enjoyment, over which the spirit of this world presided, while we had taken up our humble abode with his gardener, a pious man who had a few rooms to let. Here we often had little meetings, with the consent of my host, who had been my friend many years. Thus things proceeded during the summer months. When I returned to town two months ago, I could not expect that the same person whom I had seen as a perfect stranger, during three or four months, should come in, two or three times a week, during these dark winter evenings, to hear the person of whom he scarcely took any notice while living so long on his own estate. This, however, has actually taken place.

"God has employed, as means to bring about the conversion of this man, first a brother of his, a master of arts, who, at the academy of Upsala, has been awakened in his conscience, sought and found peace in the blood of Jesus Christ. This young man came to H——d once in the summer, partly to see his relations according to the flesh, partly to see me. We had never seen each other before, but we embraced each other with rejoicing. We spoke about his brother, the owner of the place, and wondered if God should convert him, or rather if he should ever cease with his opposition to God's merciful call, as he seemed to be so imbued with a worldly spirit. The brothers had spoken of it, but seemingly to no effect.

"But the Lord could employ mightier weapons than these. When the summer was over, the leaves fell from the trees, and all the merry guests left the house, more stillness and peace reigned at H——. Then came an awful visitation instead of

rejoicing. The young wife of the owner suddenly became insane, and very violent. She uttered the most dreadful oaths and imprecations. All the best doctors were called, but could not effect a cure. Though less violent, she still continues in the same perturbed state of mind. Now the wrath of God began to be apparent. The opportunities of hearing the word of God, which had been neglected, came up before an accusing conscience. Now the young husband began to seek the word of salvation and those who deal with it. Judge of my surprise when, a month after my arrival in town, I saw the owner of H—— sitting by the side of his gardener in my meeting-room!

"His sister was also with him. Three days later he came to see me. Now we were not strangers any longer. During these six weeks the work of the Lord seems to have made steady progress in the heart of this dear brother. He has become what his name signifies—he is called Humble. He already works for the salvation of others. He has bought many tracts to spread among his people, and he speaks so warmly with those who surround him, on the necessity of conversion, etc. Oh! could I have believed this when I left H., two months ago? Not only that he himself should become convinced of the truths inculcated by these poor 'readers,' but that he should try to persuade others of their importance! Now he comes through dark and rain to be present at my meetings, and with tears he has spoken to me from the inmost recesses of his heart, while, during the summer, we only passed by each other during those fine evenings when we could have had the best opportunities for conversation and meditation on the word of God. How has this been brought about? Not of me or of any creature. *'It is of the Lord, and is wonderful in our eyes.'*

"Brother Ahnfelt has been travelling this summer as usual. Sometimes he has preached out of doors, to gatherings of two or three thousand people, coming from nearly twenty different parishes. He has

again visited Denmark, and this time, also, been invited by the Queen Dowager. There are constant lawsuits pending against him. At present his case is before the king. He has complained of the fines to which he has been sentenced liable, and appealed to the sovereign. Hitherto he has never been constrained to pay these fines. One court of justice sends him to another, and often the case is put off for another time.

"He was in Stockholm lately, and he requested me to express to you his Christian love and gratitude for the assistance you afford him, as to pecuniary means. For this I have also to thank you, and request you to thank those who are the contributors toward it. May the Lord bless and preserve you, and sustain you in all your work! May he also bless this country and our work, is the sincere prayer of yours in Gospel bonds,

"C. O. ROSENIUS."

ST. DOMINGO.

NOTWITHSTANDING the bitter persecution to which our mission and missionary in Dondon, have been subjected by the influence of the Papal priesthood of the Island, the truth has steadily made progress among the people. A well-organized church is now gathered there of sufficient numbers and strength to justify the commencement of labors in another place. The Rev. Mr. Waring, through whose efforts the church has been gathered, will still have the pastoral supervision of it, though his time will be chiefly occupied at Cape Haytien. He will have assistants at Dondon, and from their coöperation we look for happy results. The following letter just received will show the state of the mission in an interesting light:

"DONDON, October 12, 1855.

"REV. A. W. McCLEURE, D.D., Sec., etc.

"DEAR SIR: I informed you in my last, of the baptism of the Chevalier Richard,

and all his family and some others. He and all his give every indication of conversion, as also do all the rest who have professed their faith in Christ. The utmost harmony prevails among the converts, and no case of discipline or dissatisfaction has ever occurred. Their example to the community is most excellent and salutary, and has been the chief *visible* source of the rapid spread of Gospel principles which still manifests itself in various ways here.

"My reasons for going to the Cape are many. There is now here a substantial church established, composed of the most respectable members of society for the most part, and who exert a strong and wide-spread influence on the surrounding country; but it is *isolated*, being in the interior, and needs the support of a kindred institution in some large community, where *numbers* can be reached in a small compass.

"Indeed, I am and have been for some time past utterly unable to hold open meetings of any kind, or to administer the ordinances without risk of being opposed and interrupted by the military, who have strict orders from the Emperor to that effect, and even to put in prison and in *irons*, all who come to my meetings. This will appear strange to you, unless I tell you the reason, which I must do in very few words. It is known by every one, that all my wisdom for Haiti in a general sense, is reduced to a single point, which is, '*Romanism must be destroyed.*' This is the secret of all. Yet the things I do are in conformity to the laws of the land, and exactly so to the fundamental law, that is, the Constitution. Hence I tried to get the assistance of the American consuls to make the government respect its own laws, in regard to me and my affairs; but they said they could not do it; and the government declared at last, that it could only support me and my preaching in *the large towns*.

"When the Emperor's ambassador came here to me, he told me that the Emperor had in a manner assigned me the Cape, to

do what I liked there, and had given orders to the authorities of the place to let me build a chapel, and do whatever else might be required. I can not put too much confidence in such promises; but for the reasons I mentioned at the beginning, I feel very confident, that *that* is the place marked out by Providence for me to labor in; at least for some time. I say for some time, because if the Lord continue to help me, I must go in the end to Port au Prince and there finish in one way or another. But there must first be a church established at the Cape. Popery is now nearly dead at Dondon, and will, I think, die entirely out in the end.

"The old priest I spoke of in my last letter, could not continue his route to the neighboring village of St. Raphael because no one there would receive him into his house, and he was before-hand notified of the same, from that place. So he returned whence he came, and will probably come no more in this direction. He did nothing here. He is the same, who some time ago, had a number of women in training for conversion, (Catholic conversion,) at St. Michel, and kept them all for his wives. He was driven away from that place on account of it. The Catholic religion here, is now reduced to that of the vagabond part of the community.

"I shall leave the church here under the conduct of Rolin Lacrosse, who is a very pious and capable man. He will be assisted by another young man, and in the country by another; that is, Captain Fouquet. This last-named man is altogether a remarkable individual, and full of the Holy Spirit. He is doing a great deal of good in the country; that is, out

of the village. He is not learned, but he is more; that is to say, he is a wise and a *Christian* man. The church is fully organized, as Baptist churches usually are. It has Lacrosse for licentiate, Fouquet and Adrien for deacons, young Ménau for treasurer, etc., and his brother for clerk, and another member for sexton. They will from this time be laying up money, by my advice, to build them a church, and I shall from the beginning at the Cape, strive towards the same point for that place. I shall myself of course, continue to be the pastor of this Dondon church, and shall visit them as often as possible.

"There are some persons at the Cape who were converted here, waiting to be baptized as soon as I come down there. That some outcry may be made at the Cape about my *baptizing*, is like enough, because Papists do not like to see it; and this is with me a great reason for thinking that all Christian ministers ought to re-baptize converted Catholics. I mean in the same *manner* they are accustomed to administer the ordinance to other people. If Romanists are not convinced that their *baptism* is a *false one*, they will hardly ever be converted and leave their poor superstitions. We know that Popery has no *soul in it*; but *Papists* do not know this, and they expect to be saved by one means or another in virtue of their *baptism*. This is *exactly true for Haiti*, how ever it may be for other lands.

"I shall expect to go down to the Cape before the close of this month.

"Your most devoted brother in the Lord Jesus Christ,

ARTHUR WARING."

HOME FIELD.

ROME'S VAUNTINGS.

"WHOEVER undervalues the spiritual power of the Church in the United States, wanders in a fearful labyrinth. We have *not only seven* Archbishops, thirty-three

Bishops, and seventeen hundred and four Priests, all in the service of the Pope and the Church; but we have also thirty-one Colleges, thirty-seven Seminaries, and a hundred and seventeen female Academies

all founded by the Jesuits, bringing danger and death to unbelief and misbelief, to American Know-Nothingism, and un-American radicalism. And the hierarchical band which, like a golden thread, surrounds forty-one Dioceses and two Apostolic vicariates, and stretches from the Atlantic ocean, to the still waters of the Pacific, maintains an invisible, secret, magnetic connection with Rome. This Hierarchy is to us a sure guarantee that the Church, perhaps after severe struggles and sufferings, will one day come off victorious over all the sects of America. It is computed that there are at present more than two millions of Catholic inhabitants in the United States, who are baptized and confirmed Catholic soldiers of the Lord, and who, at the first summons, will assemble in rank and file; then will men undervalue the power of the Catholic Church in the United States?"

The above paragraph is credited to a German Roman Catholic paper of Buffalo, New-York. We cut it from one of our exchanges, and give it place in our columns, not so much to inform our readers of the Papal force in the United States, of which, from time to time, we have advised them, so far as we have had reliable means to determine it, but to call attention to the spirit of Romanism—to the wonderful and certain bearing of its complicate combinations on its one chief design—and also and especially to the construction which Romish journalists among us give to the mission of Romanists in our country. These things Americans seem imperfectly to comprehend, reluctant to study, and slow to believe; yet upon their just appreciation, matters of the greatest importance to individuals and the States depend. They ought, therefore, to be distinctly understood, and justly estimated.

In 1852, the Popish National Council, during its sessions in Baltimore,

Maryland, took higher ground, or rather more openly avowed what ground they stood upon, than had been done by Papists before, in respect to the strife for the spiritual mastery of America which they were charged to wage. Previously, want of numbers and position had rendered it unwise and impolitic to announce it. But then the proper time was supposed to have come. And in the official circular sent to all Romanists in the land they said:

"Our special and instant mission is to convert our country. If we do not succeed we shall be scarcely in our graves when the deluge of impiety will sweep over the land, destroying both the Church and the State. In truth they do not read the *times nor the country* aright, who dream that there is any middle course to be pursued."

And in the same strain of self-conceit, and with marked disrespect to the nation and the religion of its citizens, as though it were nothing superior to that loose, undefined sense of obligation to some fancied deity that the most barbarous of heathens entertain, they added:

"The United States must become a Catholic country, or it will first of all lose the vague sense of religiousness, that still checks its madness, then rush into political radicalism and democratic robbery."

Such sentiments in regard to the religion of the nation and the overthrow to which it was destined by the Papal force, emanating from such high authority, encouraged utterances from the Papal pulpit and press, of similar character, which increased in frequency and aggravation till endurance could no longer endure, and called forth such rebukes as we supposed could have left

no doubt on the mind of the stoutest Romanist, in regard to the temper of our people or the sure result of such things.

We deplored such aggravating announcements through newspapers, and sermons, and lectures, as the Papal leaders indulged in, and lifted our voice to dissuade from their use. And we sincerely deplored the measures for rebuke to which we foresaw they would unavoidably lead. And now we confess that we are grieved to see the same course of aggravation begun again, and are surprised to see it so soon.

But it is difficult to fight against nature and to suppress its manifestations. It will overcome at times all guards that are set upon it, and by legitimate disclosures betray itself. And as Romanism is essentially a combination against the rights of mankind and the Christian religion, it will occasionally burst out to view despite the Jesuitism and the vigilance of its keepers, wherever it is allowed an opportunity to work at all. And Americans may as well understand it, and perhaps the sooner it is understood the better, that Romanism is their uncompromising foe. An entrance has been sought for it in the United States by those who dread the example and influence of a free people, in order to divide, embarrass, and conquer.

And if its own advocates and journalists are to be believed, it has its machinery for the work extensively established and in operation among us. We gather from the paragraph here cited that its members are trained to the belief that they have a vital connection with the supreme Pontiff at Rome, whose injunctions are more binding than those of earthly governments;

and whose bidding they will certainly obey. And already, though citizens of the United States, yet having higher feelings of loyalty to the Roman Prince than to any other authority, they hold themselves, says the paragraph, "more than two millions in number," "as baptized and confirmed Catholic soldiers of the Lord," in readiness "*at the first summons to assemble in rank and file.*" But for what? Is it to demonstrate "the power of the Catholic Church in the United States"? Our readers will observe the language used.

If the views in the paragraph which we have quoted are the expression of the views of the Romish press and communion in America, then our citizens, we repeat it, ought to understand it. And if a conflict is provoked on our soil, on the score of religion, by the Romish hierarchy and those under their direction, which in its results shall bear with prodigious and even crushing force upon themselves, it must be borne in mind that on them alone the responsibility will rest. We desire no strife, no animosities, no ill-will. On the contrary, we earnestly desire that all our citizens should live as becomes our national fraternity, seeking "the things which make for peace," and the highest good of all. And to this end we desire Rome to cease from her innovations, her efforts to stir up strife, and from her threats and provocations, and to teach her adherents to "lead quiet and peaceable lives in all godliness and honesty."

LABORS AMONG THE GERMANS IN CINCINNATI.

THE Rev. Mr. Winnes is doing a good work among the Germans in the city of Cincinnati, Ohio. He entered that

eld under the direction of the Board, something more than a year since, a ranger, "not knowing what should befall him there." He had no house for worship, no audience, and no Sabbath-school, and no room in which to gather a school.

His monthly report, here subjoined, will show something of his manner, and give additional assurance that Romanists can be, and are, benefited by missionary labors; and in this success Protestants have a strong inducement to come to the help of this branch of benevolent effort with great earnestness and liberality. We beg all Protestants to ponder this in connection with the Papal boast, that "Romanism is rapidly growing in the United States, conversion, as well as immigration." [r. Winnes says:

"My public services are advancing in interest. I had yesterday morning a congregation between sixty and seventy hearers, all our own persons. The afternoon service is regularly attended; so is the Thursday evening service, and also our Bible-class on Tuesday evening. The prayer-meeting on Saturday evening is maintained every week. Our Sabbath-schools are doing well, and increasing in numbers. The one in the engine-house had this month ninety-seven in the morning. The one held in the afternoon in the Clinton-Street church, had eighty-three children, usually present.

"In my family visits I have had many needed hours. I trust I have sowed the seed of life in many hearts; especially among the Romanists. I have found open ears at last to hear.

"A Catholic woman I found very ill. After some questions I found that her heart was open for the truth. I preached to her Christ crucified for us, and that we must trust alone in him. At the close of my remarks she said:

'I have never before heard such precious words in all my life.' After a little time she died again, but to her sister, who sat near by, I said: 'Sister, never, never before have I heard such words!' I read a chapter and

prayed with her. I left. She thanked me heartily.

"I found two old Romanists, a man and a woman. The woman was sick. Both looked much astonished when I told them I had called to speak with them, if they pleased, on the subject of religion. I said to them: Dear friends, be not terrified; I will speak of nothing but Christ. They asked me to sit down. I did so. Then I led them to Calvary, and showed them what Christ had done for us, and that we can be saved alone by him, and not by works. After considering these things, they said: 'Sir, you speak the truth. You do a good work; the Lord give you a rich reward. I left with them a tract, and they kindly expressed a wish for me to see them soon again.

"A few days ago, I was in a family where I was once before, for the first time. The woman then drove me off with hard words, and a direction never to come into her house again. As I was round in her neighborhood, I did not know what I ought to do about calling again on her. I was a little in fear. I looked up to the Lord for wisdom and grace to do my duty. He gave me joy and strength. I knocked at the door, and I heard a voice say: 'Come in.' I went in. She and two daughters stared at me wonderfully. I said to them kindly, I could not pass in my visits by your house. I wanted to see you again. I gave a tract to the mother, and also one to each of her daughters. They began to read it. I kept still. After a while the mother laid hers on the table. I asked her if she found any thing wrong in it? She said, No; and entered into a free conversation on the subject of religion. After reading a few verses of Scripture, I left them under a very deep impression.

"In another Catholic family, I found a few women who were very friendly. Before I left they pointed out a house which they wished me to visit. I went to it, and found the family very decided Romanists. Three women came round me. I opened my New Testament and read to them. I think that the word of God was not without effect on them. They took a book from me to read, till I should come again.

"In another family where I asked to hold religious conversation, the woman cried, No! We do not need it. Her little boy stood

near by her, and seemed glad to see me. I said to him: How do you do, dear little boy? He said, very well. To his mother he cried: It is my teacher. The woman became calm, and I had a long conversation with her. And before I left, she bought a New Testament. Her two little boys come to our Sabbath-school.

"Of family visits, I have made this month two hundred and sixty, and have induced fourteen Catholic families to receive the New Testament. I have also distributed four other Testaments and one Bible, fourteen other books, and 150 tracts.

"I teach my people to support the Gospel. But till lately we had not even a congregation organized, and for six months after I began to labor here, I had but five persons among my hearers who were pious. We could not raise money then. Since that time, my small congregation has done something. Our Sabbath-schools cost us more than (\$25) twenty-five dollars last summer. We have no help for our Sabbath-schools from other people. For the *Child's Paper* we have paid about (\$12) twelve dollars. The repairs of our Church cost us about (\$25) twenty-five dollars, and we have paid some other expenses. Next year we can do something, I think, toward the support of the missionary."

FRENCH ROMANISTS RECEIVING THE GOSPEL.

THE Rev. J. B. C. Beaubien, stationed at Burlington, Vermont, and who extends his labors to various French settlements in that vicinity and along the northern line of the State, in a late report writes:

"During the past month I have preached twenty times, visited at different times twenty-two families, conversed on the subject of religion with thirty individuals, and distributed two Bibles.

"The prayers of Christians in behalf of the Roman Catholics in this part of Vermont, are, I am convinced, being answered. A few weeks since another station was added to the already large number of stations I have to supply, and a number of Papists who had never heard the Gospel proclaimed, are open-

ing their eyes to the truth, and some have already asked the question: 'What must I do to be saved?'

"This state of things is more and more alarming to those who have caused my dear countrymen to have been so long plunged in ignorance. But the words and the actions now of that class of men, instead of producing the effects they have heretofore produced, seem to hasten the time when my fellow-Frenchmen shall be free from their power, and be enlightened.

"The number of those whom I believe to be not only Protestants, but Christians, is increasing, and their influence is felt all around; so that but a few Romanists dare to open their mouths against Protestants and Protestantism. And seeing the *good works* of those who once were like themselves, they abstain from doing those evil deeds, which have for so long characterized Romanists here and elsewhere."

HOW A ROMISH BISHOP RAISES MONEY.

THE Rev. J. L'hereux, who labors among the Canadian-French Romanists, in the central parts of Vermont, and reports several cases of hopeful conversion of recent date, relates the following incident in illustration of the state of things among the Romish population around him. It shows at once the degraded position to which Rome brings a people, and the vast importance of American citizens seeking to enlighten all in our land, who, like them, have renounced their independence and the authority of their consciences, and substituted in their stead the authority of a priest:

"Last Sabbath the Roman Catholic Bishop stationed at Burlington, in this State, came to Brandon, where I reside, to promote the interests of the Romish religion. He had much to say about things told him, or given him in charge when in Europe—and about images and pictures, etc., etc., which he had received for the advancement of his cause. When he had ended all he had to say about the images or idols which the 'holy Pope of Rome' had

given him to spread about in his field of labor, he began to speak very sharply to them about their church edifice. He had expected to find it finished on his return from Europe, but was disappointed, and gave them to understand very plainly that he was not going to come there this winter to freeze, 'in such a house,' and that he should take things into his own hands and finish the edifice himself. His language and manner excited both the surprise and fear of his people.

"When the Bishop had got the edifice in his possession, he called all the Roman Catholics of the place to meet him. He then informed them that a collection for the completion of the house must be taken, and ordered the man who had charge of the door, to shut it, and to keep it shut, and let no person go out. He then addressed the congregation with much severity, and assured them that not one should go out until he had made a contribution, or had paid his share toward finishing the building. This produced a wonderful scene. The people feared the wrath of the Bishop, and yet many did not wish to pay, or to such an amount as he demanded. Great confusion arose. Some who had heard me preach, ventured to cry out: 'We do not expect to buy heaven with our money.' On that out-cry, a multitude rushed to the door to force a way out. But the Bishop ran after them, and shouted to the door-keeper to maintain his position, and keep the door fast. The effort of the people was in vain. The Bishop conquered, and obtained the money."

A LAYMAN'S VIEWS OF OUR WORK.

A LAYMAN in one of the western cities, in writing to the Assistant-Treasurer of the Society, and forwarding a remittance, says :

"The cause in which you are engaged ought to receive aid and encouragement from all who desire the spread of *civil and religious liberty*. The sole aim of the Romish corporation is, to enslave the human mind by ignorance, and superstition, and gross idolatry.

"Your noble efforts are the more appreciated, I presume, by one who, like myself, was

born and raised in a Papal land, where its blighting influence has been felt for centuries, and where even now, 'the *Man of Sin*' is vigorously at work, through his emissaries, the priests, in embarrassing and hindering the free circulation of the word of God.

"May your efforts meet with abundant success in this free and happy land, and send their benign influence throughout 'the dark places of cruelty.'"

NOTICE

To the Missionaries, District Secretaries, and Agents of the American and Foreign Christian Union.

As the missionary and fiscal year of the Society closes with the month of March, you will confer a favor on the Board if you will forward to the office on the 1st day of April next, a *full and carefully-prepared report* of labors performed during the period covered by your commissions since April 1, 1855.

Let your report notice the topics specified in your commission, together with such facts and events in your field of labor as may illustrate the spirit and doings of Popery, and the efficacy of the Gospel in checking its progress. We earnestly request attention to this, as it is impracticable to prepare the annual report of the Board properly in the absence of such local information as your reports would supply.

We have received a copy of the Appeal of the Evangelical Alliance which met in Paris in August last, recommending the observance of a season of prayer weekly, for the Church and the world, which will appear in our next number.

NOTICES OF BOOKS.

We have received from the Messrs. Harper of this city the following works :

1. **CHRISTIAN THEISM. THE TESTIMONY OF REASON AND REVELATION TO THE EXISTENCE AND CHARACTER OF THE SUPREME BEING.** By ROBERT ANCHOR THOMPSON, M.A.

To this work was awarded the first of the "Burnet Prizes," in Aberdeen, Scotland, where it was recently published, although there were two hundred and seven other competitors for it. Of its purpose the author says: "A double purpose is proposed by the present essay: The first to answer the objections of Atheists and Deists, and to examine the foundations of the true doctrine of the Supreme Being; the second to awaken a deeper and more abiding sense of His being and presence." In his effort to accomplish his purpose, Mr. Thompson has done well, and produced a work which all the friends of religion must rejoice to see. It is a very valuable acquisition to theological literature, and the Messrs. Harper have done a good service to the public in re-producing it. It is worthy of a wide distribution, and we hope it may have it. It is a 12mo of 477 pages.

2. **HISTORY OF THE COUNCIL OF TRENT, FROM THE FRENCH OF L. F. BUNGENER. EDITED FROM THE SECOND LONDON EDITION.** By JOHN MCCLINTOCK, D.D.

This is a duodecimo volume of 546 pages, well got up as to paper, type, and binding; and for popular use. It is not so large as to be forbidding to the common reader, and yet it comprises the principal transactions of that famous Council. The value of the book is much enhanced by the summary of the acts and decrees which the editor has added.

We are glad to see authentic works upon the subject of Romanism multiplying. The people of our nation now need them. And if they will acquaint themselves with their contents, we shall entertain little fear of their adoption of Romanism as a religion. We cheerfully commend this work to those who desire a condensed yet reliable and well-written history of the Council which, more than any other, has given Rome its power and authority."

3. **MEXICO AND ITS RELIGION, WITH INCIDENTS OF TRAVEL IN THAT COUNTRY DURING PARTS OF THE YEARS 1851, '52, '53, '54. AND HISTORICAL NOTICES OF EVENTS CONNECTED WITH PLACES VISITED.** By ROBERT A. WILSON.

An instructive and interesting 12mo volume of 406 pages, handsomely got up. It is written in a clear and agreeable manner, and

gives the impressions of the country and its people, their habits and manners, their institutions and usages, their intellectual and moral condition, as made upon an intelligent American traveller. Its perusal can not fail to benefit the reader who desires the welfare of his own country, but has doubted in regard to the influence of Romanism in relation to it. Romanism in Mexico has had undisturbed sway, and wrought its legitimate work of ruin. The book ought to be read: a few extracts from it may be seen in another part of this number of our work.

4. **NO. 15 OF HARPER'S STORY-BOOKS**, comprising the history of America, from the earliest settlement of the country, to the establishment of the Federal Constitution. By Jacob Abbott. A little work suited to children, and rendered attractive by many illustrations.

5. **HARPER'S MAGAZINE** for February, which, for variety and manner, well sustains the high reputation it has gained in the kind of literature to which it is devoted.

From the Presbyterian Board of Publication, No. 265 Chestnut street, Philadelphia, we have received

1. **HENRY ON PRAYER**, a neat 18mo volume of 273 pages. Many editions of this excellent work have been published since its author in 1710 first gave it to the public; but it has lost none of its value by multiplication. It is comprehensive in topics and especially happy in its employment of Scriptural phraseology to express the desires and emotions of the suppliant. It is a valuable auxiliary to the devotions of the closet, the family circle, or the public sanctuary.

2. **THE SYNOD OF DORT**, an 18mo volume of 260 pages, comprising the articles of that Synod, held in 1618, with an introductory essay, by the Rev. Samuel Miller, D.D. This little volume contains a large amount of information of great interest to the friends of Evangelical religion, and constitutes a valuable accession in its present form to the historical and theological literature of the country.

3. **Tracts, Nos. 178, 179; entitled, "CHRISTIAN VIEWS OF FOREIGN MISSIONS," "IS JESUS THE MESSIAH?"** also another, entitled, "CHRIST'S GRACIOUS INVITATION."

The first two are in English, the last, (a sermon by the Rev. Dr. A. Alexander, on Matt. 11: 28,) is in German. These are excellent tracts, and adapted, we think, to do great good in awakening an interest in the work of missions—in convincing the Jews that Christ is the Messiah, and in persuading men to embrace the Lord Jesus Christ as the only source of relief from the burden of sin.

Receipts

OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF
JANUARY TO THE 1st OF FEBRUARY, 1864.

MAINE.		North Bapt. Ch., G. C. Davis,.....	8 00
Peter E. Vose, Esq., for the		South Cong. Ch., P. D. Stillman, \$8; Beth	
France, and to make M. Victor		Terry, \$5,.....	8 00
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Treas.,.....	60 00	Beach, \$20; Geo. S. Beach, 10; Jas. B. Hos-	
Cook,.....	2 00	mer, \$25; others, \$34.00,.....	189 80
Mrs. Hannah Eastman, in part to		Canterbury. Rev. Robert C. Learned,.....	8 00
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ack, to make herself a L. M., \$30,		North-Byron. Bapt. Ch.,.....	2 00
nake Dea. Eleazer Gaylord L. M.,		Sweden. Presb. Ch.,.....	5 28
.....	66 56	Mrs. Phebe Capen, \$5, for L. M.; Peter Sut-	
n Cong. Ch.,.....	7 00	phen for L. M., \$5,.....	10 00
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M. E. Ch.,.....	2 50
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1st Christian Ch.,.....	2 61
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Glendale. Presb. Ch. and Female College, in part,.....	19 08
Springdale. Presb. Ch. in part,.....	9 61
Wellington. 1st Cong. Ch. add,.....	75
Elyria. Presb. Ch., to make Rev. Francis A. Wilber, L. M.,.....	80 75
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Hudson. Cong. Ch., in part, for L. M.,.....	15 00
Rev. V. Church,.....	50
M. E. Ch.,.....	1 81
Clinton. Cong. Ch.,.....	6 84
Tecumseh. M. E. Ch., in part,.....	2 78
Presb. Ch.,.....	18 00
Rev. E. N. Nichols,.....	1 00

ANSON G. PHILIPS, Treasurer.
Feb. 1, 1856.

CONTENTS.

	PAGE		PAGE
The Romish Confessional—Is it Properly Entitled to Privilege?.....	65	HOME FIELD:	
The Romish Church in Mexico,.....	72	Rome's Vauntings,.....	88
The Festival of San Augustine,.....	75	Labors among the Germans in Cincinnati,.....	90
Conventual Life—A Gambling Scene,.....	76	French Romanists Receiving the Gospel,.....	92
To the Friends of Missions. No. III.,.....	78	How a Romish Bishop Raises Money,.....	92
FOREIGN FIELD:		A Layman's Views of our Work,.....	96
Italy—The Waldenses,.....	81	Notice to Missionaries, Secretaries, and Agents of the American and Foreign Christian Union,.....	96
Sweden,.....	84	NOTICES OR BOOKS,.....	94
Dominica,.....	87	Receipts,.....	96

THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. VII.

APRIL, 1856.

No. 4.

PAPAL CONVENTS :

SHALL THEY PREVAIL INDEPENDENT OF LEGISLATIVE CONTROL ?

WHETHER the conventual system of the Romish corporation, as developed in Papal lands, shall ultimately obtain in our country, is a question of very great importance. Indeed, few questions are of deeper interest to all classes, for few more vitally affect evangelical religion, individual rights, or public welfare. Pressed by the excessive evils of the system, Denmark, Norway, Sweden, Finland, Russia, exclusive of the Polish provinces, Greece, Switzerland, and most of the Protestant States of Germany, long since prohibited the existence within their territories respectively, of either monasteries or nunneries. Spain and Sardinia have lately taken measures for breaking up those which formerly existed in them, and if we mistake not, they have well-nigh accomplished the work.

Having suffered this diminution of territorial domain, and the loss of the conventual property within it, which, by legislative enactments, reverted to its proper owners, or went into the

hands of more appropriate managers, it was natural that the Roman See should seek for a place where its losses might be repaired. The United States were therefore early marked, as the field for the experiment.

The achievement could not be the work of a day ; the country was peopled, almost entirely, by those, or their descendants, who had felt the oppression of ecclesiastical power, the tyranny of Rome, and they were therefore to be approached gradually, with the utmost caution, and in a way not to excite apprehension of danger from their ancient oppressor.

In such an enterprise, measures and even ages are of little account with Rome, if the object in her estimation worthy of the outlay, can be gained. But our country, though in its infancy, was seen to be a most valuable prize. Its extensive territory, healthful climate, productive soil, inexhaustible stores of minerals ; its rivers, lakes, bays, harbors, and facilities for commerce ; its various means of wealth

and power, would make ample amends for European losses, if in time, though quite remote, the Papal system could be established here.

From the beginning therefore Rome has cherished the hope of this achievement. It has animated her zeal, stimulated her perseverance, and largely governed all her movements in respect to the United States. And although *apparently* indifferent in the earlier moments of our national history, seeming to do nothing here for herself,—and some of her priesthood during the Revolutionary war, making common cause with the defenders of liberty, civil and religious; the *end* to be gained was not suffered to be forgotten for a moment, nor an opportunity for promoting its attainment suffered to pass unimproved, when deemed prudent to improve it. And now such progress in relation to Romanism, and its institutions has been made, as she herself little expected at this period, and such we think, as few of the masses of the Protestant inhabitants of the country apprehend.

But what has she done—what progress has she made?

She has thrown into the country a large number of her subjects—a great variety of the “Orders” and “Fraternities,” which she has organized and trained for the execution of her work—such as Dominicans, Benedictines, Redemptorists, Lazarists, Franciscans, Cistercians, Carmelites, Jesuits, Ursuline Sisters, Sisters of Mercy, Sisters of Notre Dame, Sisters of Providence, the Sisterhood of St. Joseph, Loretines, Sisters of the Sacred Heart, and Sisters of the Most Precious Blood, with some others of some other names, through whose instrumentality, according to their own showing, she has

established upwards of *one hundred and forty* “religious communities” in different parts of the land. This is surely progress enough in this direction at so early a day in our history!

Of the character or moral condition of similar institutions in Austria, we gave a painful account in the January number of the Magazine, in the petition of Ubaldu Borzinsky, addressed by him to the Pope. That account would do no injustice to them, if it were cited to represent the convents generally, in other Papal lands. We need not repeat it, nor impress a stain upon our pages by a recital from other Romish writers of the state of things in convents elsewhere. All who desire to consult facts in the case, can refer to it. The hardships, injustice, oppression, cruelty, and general wickedness connected with conventual life, rendering it unfit for any community to encourage, or suffer it, are very clearly indicated by the action of those European governments above referred to, some of which are Roman Catholic, which have suppressed all convents, and excluded the conventual system from their dominions.

And now, do Americans wish to see these establishments—the rendezvous of idlers, beggars, libertines, tools male and female of a foreign despot, transferred, set over and fastened on their now happy and prosperous land? Will they consent to be hood-winked by Jesuitical priests, interested and unscrupulous political demagogues, to be frowned down into silence and be made to allow the conventual system to be foisted upon their territory—and in the estimation of surrounding nations to adopt, cherish, and warm into life the whole viper-brood, from whose deadly stings and loathsome

soils, some of the nations of Europe had freed themselves, by expulsion, and others are struggling for the same blessed consummation?

We trust not. They may be deceived by appearances for a time, and under the power of the delusion hold their peace, while the evil work is secretly going on around them. So it has been in the case of the Romish conventual movement in the nation thus far. But a change is about to take place. Information is spreading through the masses in regard to the nature and influences of convents. And although those which are most widely known among the people are put in their infancy, and necessarily restrained a great deal, by the presence of Protestants, and the free institutions of the country; yet there is known to be much in their doings that is extremely offensive and wrong. A little more age, on their part, if uncorrected, will naturally lead to an increase of these evils. And we can not persuade ourselves, that the people of this nation when they come to understand it, will consent for a moment to allow the conventual system, as understood and practised by Papists, to locate itself here.

If Romish Convents are allowed to exist here at all, like all other public institutions of the country, they must be open to inspection, and subject to legislative supervision and control. Individual and public rights must in no case be infringed, or put in peril by them. We feel assured that this will be the verdict, which the people will pronounce upon the case. And if the Papal hierarchy, engaged in introducing them into the country, had pursued a frank and open course—had announced the object and uses of the buildings

they were putting up, and honestly disclosed the discipline, and usages that were to obtain within the walls of those buildings, appropriate legislation we doubt not, would have been had in reference both to the priesthood, and the establishments, long before this day. But thus far, on the part of the priesthood, and their tools, great pains have been taken to conceal, not only what is done within the walls of their cloisters, but the fact that such establishments exist here at all, or that their existence is even contemplated.

They have been smuggled into the country. They have usually appeared at first under the name of "Schools,"—"Select Schools"—"Boarding-Schools"—and they have held those designations outwardly until suspicion has been supposed to be allayed, on the part of the Protestant community in the vicinity, or until sufficient strength has been acquired, to make other developments, and to allow their real nature or object to be known.

On this subject Miss Bunkley, who recently escaped from the Convent at Emmetsburgh, Maryland, in her book entitled "Miss Bunkley's Book," in Chapter xxxix., p. 200, says:

"It is proper that some explanation be given at this point with reference to one of the objects of these Roman Catholic institutions of learning, as it is one not generally understood by the Protestant public.

"Schools are first opened in connection with a new enterprise of the Sisters of Charity, at their mission-houses, for the reception of children belonging to the poorer classes. This course at once establishes the reputation of the order for benevolence and charity, and serves to ingratiate that part of the population, who do not fail to speak in terms of eulogy respecting their amiable and disinterested benefactors. The sisters have among them teachers highly competent to give instruction in all the branches of female educa-

tion, even for the highest departments. Such teachers can always be procured from the older and well-established houses of the community, and that without cost, save their maintenance merely. Very soon they add 'pay-scholars' to the number of their pupils; and, as the school becomes better known, the proportion of such scholars augments, while the number of those who are taught gratuitously diminishes. At length there are none at all of the latter class, and then the institution assumes the character of a select school. Even though the prices of tuition may not greatly increase, a selection will be made from the more wealthy families, and such as will best suit the purposes and designs of the managers. Next it becomes a boarding-school; the prices are advanced; and in the course of time a more strict discrimination is made in the reception of pupils. The number is more and more limited, until, a sufficient amount having been realized from the proceeds of instruction, the object is attained, and the school is abandoned altogether.

"Collections are often made among the scholars to add to the funds of the institution. At St. Joseph's this was frequently done for some special purpose, as, for instance, to beautify the grounds of mission-houses.

"At the Visitation Convent in Baltimore, on the corner of Park and Centre streets, the sisters had formerly a very extensive school, with a large number of boarders. When I visited that convent prior to my entrance at St. Joseph's, I was informed that the number of boarders was then limited to sixteen, and that the school would soon be discontinued. I was also told that a sufficient amount had been acquired for the purchase of Mount de Sales, a beautiful and most valuable property, which cost over a million of dollars, and is now, I learn, the residence of Father Deluol, the Superior General of the order of Jesuits."

This extract of course relates to the way in which things have been done in Maryland. It may serve, however, to illustrate the mode adopted elsewhere. In other States, there are Papal establishments *professedly* devoted to the instruction of youth. They are large, and costly, and reputed to have con-

nected with them large amounts of property. But what is the *design* of these establishments? To what *uses* are they devoted? What iniquitous practices, if any, are encouraged by them and their perpetrators sheltered from detection, and merited rebuke? Who are the *legal* owners of the property? What relation does it sustain to the state, or to the civil authorities within whose jurisdiction it is situated? Is it held by trustees, and before the civil authorities is it subject to the same regulations as apply to the property devoted to educational and religious purposes among Americans and Protestants?

These are reasonable questions, and ought to be answered satisfactorily to all of our citizens; for in such matters all classes should be equal before the law. What is imposed on one class, for the safety and welfare of individuals, or the state, should be imposed on all other classes. The observance of this equality should be earnestly insisted on in every case, where through favoritism, religious bigotry, political aspirations and hopes, or any other cause, it is violated.

No institutions affecting personal rights or public interests should be permitted to be introduced and put into operation in our nation, without being subjected to the supervision and control of our laws. Hence from a deep conviction that the state of things in the country, in regard to convents, brought about by the agents of Rome among us, and by the influence of their coadjutors in this and in foreign lands, demands it—we have again taken up the subject; and we do respectfully and earnestly request our fellow-citizens of every denomination, in every

State of our Republic, to give it a fair and thorough examination, and to do in regard it, what sound morality, good order, public and private welfare, and evangelical religion require.

The time has fully come when Protestants should lay aside their apathy and too-long-cherished indifference in respect to the movements of Rome in this land. It is time for them to call to mind the testimony of their fathers—their bitter experiences from the Papal See—and to take effective measures to protect the inheritance bequeathed to them, that they may hand it down to their children free from corruption, as pure and as valuable as when they received it. They should remember, that Rome claims never to change—that what she was in Europe, when in the zenith of her power, she will be here, when fairly installed, and has ability to enforce her commands.

Her numbers now on our soil—her nearly 2000 priests moving about everywhere,—her colleges and printing-presses, her schools and convents, and enormous amounts of property held by her bishops, have served as an occasion to draw out something of her spirit, and to show that she is *arrogant, and abusive to the extent of her power.*

Scarcely a newspaper issues from her press, but is loaded with abuse of Protestants and of their religion, and at every available point assaults are made upon their institutions and laws; and Rome and her institutions and interests are crowded into notice—and special privileges are loudly clamored for.

All Protestants therefore of every name, and of every religious and po-

litical creed, we repeat it, who do not desire to ignore the past, and to renounce all care or concern for the future, as to their children and children's children, should lose no time in informing themselves of the state of things around them, in regard to the Papacy, and its institutions. They should, without delay, devote their efforts and influence to the protection of the country, against those Popish establishments and their usages which have been set up among us without the authority of law, and under whose crushing weight some of the nations of Europe have staggered and reeled for centuries, and have now but little of their former power and glory remaining—and under which Mexico, just upon our borders, has sunk, manifestly beyond the power of recovery.

Let each individual seek to awaken an interest in this matter, in the mind of his neighbor. And if there be Papal establishments in the neighborhood, under the names of "schools"—"Retreats"—"Religious communities,"—or any other designation, which are at variance with, or are not conformed to the laws of the commonwealth in which they are situated, let memorials be prepared and signed by the citizens, and forwarded immediately to the Legislature, praying that they may be subjected to examination, and required to conform to the laws by which all Protestant institutions of public nature are governed.

Let us exclude from our national territory all irresponsible institutions. Let us seek to maintain a government of law, and insist upon the equality of all classes, before it.

THE GENOESE HOSPITAL.

THE following statement, setting forth the proselyting cruelty practised in the public hospitals at Genoa, is from the pen of an English gentleman resident there, on whose fairness and integrity the utmost reliance may be placed. American sailors and strangers, as well as British, are exposed to the same abuses; and if these abuses shall have the effect of necessitating the erection of a Protestant hospital at Genoa, it is to be hoped that American liberality will contribute freely toward its erection :

"The want of a hospital in Genoa for Protestant patients has long been felt and deplored. As a seaport having much intercourse with England, British sailors, on an average, one hundred in a year, are sent to the hospital in this city. The English and Scotch clergymen are both of the opinion that their sick countrymen are ill-used in these places. The Scotch minister told me last winter, that he had repeatedly heard the sick sailors complain bitterly that they had no peace, and that they were tormented night and day by the friars to change their religion. The English clergyman declares, that their food is extremely bad, and that they are ill-cared for. If such be the case with regard to the treatment of English patients, it may be imagined what would be the tender mercies of Rome in the cases of the Vaudois and of the Italian converts, whom they rightly consider as prey escaped from their grasp—as brands plucked from the burning!

"Before I proceed to mention facts, I must explain that the hospital authorities, with apparent liberality, profess to permit the Protestant patients to receive visits from their friends and pastors. At the first entrance, therefore, of a patient, all seems fair and right, until, either in consequence of the natural, or the unnatural,

course of the disease, the body and mind of the patient become weakened. Then comes the hour of conflict between the agents of darkness, and the feeble, frightened, dying sufferer.

"The Capuchins, not as ministering angels, but as birds of prey, flit incessantly through these hospitals; either 'crying Peace! Peace! where there is no peace;' or engaged in their savage pastime of hunting souls to death, and seeking to slake their unquenchable thirst in the blood of the saints. These men begin their work by inducing the physician (of course one of their own creatures) to forbid his patient to receive visits. No exception in favor of the pastor is made to this prohibition. Under the plea of the doctor's orders, the victim is placed under their absolute control, for as long a time as may be necessary. Words are wanting to express the scenes which are *known* to have taken place, under these circumstances, around the agonized patient's bed. Promises, bribes, threats, terrors, curses, and blessings are poured upon the wretched sufferer, until the end—their end is gained; and the friends of the victim are informed, either that he has died in the faith, declaring himself a true son of the Church; or that he has recovered, has confessed, and has received the holy communion of the Roman Catholic Church.

"Now for stubborn facts to confirm what I have asserted. Last winter, an Italian convert, member of the Vaudois Church here, who had long suffered from a painful and hopeless malady, having been supported by the congregation till the funds were nearly exhausted, at last expressed his wish to be sent to the hospital, with a view to better medical treatment. Every precaution possible was taken, previous to his entrance, by the pastor and some of the members of the congregation, to insure good treatment, and protection from all persecution. Additional pre-payment was given on these ac-

counts; and promises were made to these too confiding Protestants by the hospital superintendents, that Carlo should not be interfered with. The money, as usual, was paid beforehand; and this, if the patient dies the day after admission, is forfeited.

"At first, all went on well. The patient was well attended. Friends and pastor saw him when they liked. After a time, however, the poor man murmured to his visitors a few complaints of bad usage, and of tyranny exercised over him. Our own servant, who went to see him, told us that Carlo complained to her, that he had been dreadfully threatened and abused, because, in one of his walks up and down the ward, he had recognized and spoken to one of the sick men, though not on any religious subject. He was ordered never to dare to open his lips to any one; and in future to confine his walks to within a few yards of his own bed. He added, that now they began to neglect him in every way, and to maltreat him. Soon after this, his friends and pastor were refused admittance; 'the doctor had prohibited any one seeing him!' On one occasion, some of his friends having entered the hospital, had approached near to his bed, when they were seen, and turned back. 'The doctor forbids his seeing any one!' The sick man heard their voices, and their orders to withdraw; and he called out: 'It is not the doctor's orders—it is the priests', who torment me night and day.'

"Rev. Mr. Geymonat applied again and again for leave to see him, but in vain. At last he went to the *Intendente*; (major or prefect,) and to him made a formal request to see the sick man. He was told that he might in the presence of others, see him, on condition that he should not converse with him. He was also told, that Carlo had become again a Romanist. Mr. G. set off for the hospital. When poor Carlo saw him, he became deadly pale; and to the inquiry whether he had indeed become again a Romanist, he sighed, and murmured, 'Si, Signore.' Now, this man we all know well, and be-

lieved, and do still believe him quite sincere; but, as has been unfortunately proved, too weak in faith to resist the fiery trial to which he was subjected.

"A few days only after this, another Italian convert, member of the little Vaudois congregation at St. Pierre d'Arena, close to Genoa, met with a frightful accident. A heavy boiler fell upon him, and crushed him in the workshop. He was taken off to the hospital. He saw his pastor the next day with joy. A few days afterward he died, having been induced, in a half-delirious state, to recant, and return to the Roman Catholic apostasy.

"Already, this winter, we have had two sad and similar cases. A fortnight ago a Vaudois soldier was taken to the hospital. Mr. Charbonnier, the present Vaudois pastor here, visited him repeatedly, and was perfectly satisfied with the state of his mind. All at once he received a letter from one of the nurses, telling him that the soldier was dead; and that in his *death-agony* he was baptized and received into the Roman Catholic Church! Mr. C. found out, that, before this ceremony took place, a Vaudois fellow-soldier who visited him, was sent out of the way.

"A week since, a Vaudois servant-girl, eighteen years of age, was sent by her master, a Swiss, to the hospital, in typhus-fever. Mr. Charbonnier justly dreading these hospitals, tried in vain to procure a room and nurse elsewhere. No one would receive a heretic in typhus. He and others visited her daily. They frequently found her bed surrounded by Sisters of Charity, or by Capuchins, who retired instantly on their entrance. At last she began to complain bitterly of her frightful trials; saying, she was unceasingly tormented by these 'religious,' who menaced her fearfully, and threatened to *put her away*, if she did not recant. She answered them quite à la Vaudois, 'Better far to die at once, than to deny my faith!' She expressed to her friends her firm trust in God, and

help; again lamenting her bad treatment and sore trials.

"These heretic patients have also to endure the scoffs and repugnance loudly uttered by their fellow-sufferers who are Romanists, as to dying, as they say, 'like beasts, without extreme unction!'"

The writer of the communication from which the above extracts are made, may well ask, as he does:

"Who can stand by, and witness such things with folded arms; and not utter,

though with feeble voice, a supplication for redress?"

There is some ground to hope, that, so far as Genoa is concerned, redress may be obtained, by making some provision for the proper care of such Protestants as may be so unfortunate as to be sick while there. But, alas! this is but one spot out of many, where the emissaries of Rome lie in wait for the souls of the dying, "and the grim wolves expect their evening prey."

IRELAND.

THE PEOPLE AND THE PRIESTS.

IRELAND is improving! So say many witnesses; and among them some who judge by different rules, and who appreciate very variously the causes and evidences of social progress. Of *material* improvement there is little room for doubt. Ireland is, in fact, "another and a better land," than the Ireland of former years, as regards all the "ways and means," and facts and forms of a people's life.

The quiet revolution that has been produced, by the processes of "the Incumbered Estates Court," which has, in a few years, swept away many of the accumulated mischiefs of centuries, and released the land from the burden of thirty millions pounds sterling of mortgage debts (!) has equally affected the proprietary and the pauperism of the country.

Ireland's two classes of beggars—the aristocratic owners of all the land, who had no money—and the mendicant swarms, who had neither land nor money, nor bread nor means of

earning it—have "grown small by degrees, and beautifully less"—the disencumbered estates are being improved and made profitable by tillage, and the occupying owners, generally willing to give "a fair day's wages for a fair day's work," are providing abundant employment for the laboring classes, who are willing to labor and to live.

The immense drain of emigration during the past few years, has made "elbow-room," in the *ould country*, for those who did not go to America or Australia; the abandonment of political agitation has allowed the thoughts of the people to be turned to more substantial means and measures for making Ireland a nation; and "the war" has just now greatly increased the price of agricultural produce and of — men; so that by the operation of many causes, it has come to pass that it may truly be said, "Ireland is looking up."

It would seem that some of Erin's

exiled sons have resolved to share and stimulate her improvement. The newspapers have lately reported the return of several Irishmen from America, who, partly from being offended by the Know-Nothings, and partly from "a hankering after home," have resolved to try their fortunes in the land of their fathers, and are all the more likely to succeed because they have taken home with them some "Yankee notions" about self-reliance and self-action, that are now expected to take root in Irish soil.

These favorable changes in regard to things material, indicate to some minds still more favorable changes in relation to religious and spiritual concerns.

The physical and the moral must speedily manifest their affinities and mutual relations in a country like Ireland; and among the Irish people, at present, some very interesting developments, in illustration of this remark, demand consideration.

Without entering into the exciting subject of Irish politics, or attempting to philosophize on Irish grievances, or to repeat the sad tale of Ireland's sufferings and wrongs, we may remark, that her present improved and improving condition is unquestionably to be traced to the cessation of political agitation.

This is the theme of uniform admiration and amazement, on the part of political journalists of different parties; even those who *deplore* and wish to *deny* the conclusion, admit the fact; and on all hands we meet with remarks—in good temper, or in ill-humor—about "the new era approaching in Ireland."

English newspapers not remarkable for the use of a flattering or compli-

mentary style in reference to Ireland, are now in the habit of devoting leading and leaded articles to the discussion—in admiring strains—of her astonishing social phenomena. One remarks and reasons thus:

"The symptoms of a new era approaching to Ireland are conspicuous in the present journals of that country. When people attend to their own business, and endeavor to do the best in their ordinary occupations, the advantages which result are sure in the end to give them a distaste for disorderly habits. Where sober industry prevails, the arts of demagogues and charlatans are ineffectual, and soon become abandoned for want of supplies of fuel, in the shape of these regular contributions which in Ireland are called rents. Crime has decreased to such an extraordinary extent in Cork, that a virgin session has just been held, and the customary pair of white gloves was presented to the chairman. The contrast to Cork in the days of O'Connell, and the senseless cry for the impracticable repeal of the Union, is prodigious. In one of the last years of that stupendous humbug, there were tried in the session and assize courts 1811 criminals, and fifty-three homicides, mostly murder. In other parts there is a like decline of this hideous feature in the national character, and it is, no doubt, owing to the more general attention to industrial pursuits. Evidence of incipient prosperity has been visible in the harbor of Queenstown for the last month, during which it has been crowded with shipping, there being now upwards of three hundred vessels, including twenty-six foreign ships and four men-of-war," etc.

Another exclaims:

"The volcano of Irish grievances is as extinct as the craters that harmlessly adorn the landscape of the Rhine!"

And proceeds to descant on "history," "prophecy," and facts, in the following fashion:

"It was but a year or two ago that a dozen eloquent gentlemen were proclaiming every day to admiring multitudes, 'England's peril is Ireland's opportunity.' All over Europe the politicians who made it their business to watch us the most closely, and in America a class of journalists who have evidently written on both sides of the Atlantic, took up the saying and prophesied against us. It was supposed, or at least imagined, that the whole strength of England was required to rivet and tighten the chains of the Celtic Prometheus, to neutralize his mad struggles, and to keep the vulture at his entrails. At the least diminution of force or intermission of vigilance the Titan would snap his chains, spring on his feet, defy our utmost power, and compel us either to recognize his liberty or submit in our turn to foreign dominion. Very true it was that in those days—days that a boy may remember—30,000 men were thought hardly a sufficient garrison for Ireland. Thirty thousand soldiers, ten thousand of the finest police in the world, and an elaborate system of barracks and stations, were considered to require reinforcement whenever an agitator had made a speech that smelt more than usually of whiskey. No doubt there were murders enough, but arms are of as little use against murderers as they are against Caffres or cock-sparrows, and the army that we have described was for the rising *en masse*, which was always coming but never did come. These wily and patient politicians were waiting for a foreign war, in the event of which they were either to assume so menacing an attitude as to create a diversion, or actually to invite and receive an army of American or continental liberators!"

"Well, an occasion has come which certainly did not peril the existence of this country, but was in one respect very much more trying than Celtic prophets had foretold, since at one time it drained the military resources of this country to almost the last man. Now, then, was the

time for the 'diversion.' The Celt had only to show a bold front, and not thirty nor sixty thousand Saxons, could guard a land teeming with patriots. All Ireland was the battle-field, every hill a fortress, every hedge a stockade, every bog an impregnable position. At a word, at a throbbing of the national pulse, all Ireland would rise as one man, and drive the oppressors into the sea. This was the expectation, and reasonable men held it. But what has been the fact? While England has so disarmed herself that we have seen militia-men garrison the Tower of London and Portsmouth Dockyard, we left, at one time, not more than a thousand regular troops in Ireland; and, if they had been taken away, the exit of the last soldier would have made no more sensation or difference of any kind than the departure of the last swallow."

* * * * *

"No country ever made so great a start in two short years. The benefit to England is that Ireland has ceased to be a burden, an anxiety, and a scandal. We find, to our surprise and pleasure, that we do not require to hold the island in military occupation, or reconquer it every year. We have not to maintain there as large a force as that we sent to the Crimea. So much has the result of 'Ireland's opportunity' opened our eyes, that it is now shrewdly suspected the police force is excessive. When it was lately suggested to send them to the Crimea, nobody had a thought for the landlords, the agents, the corn-ricks, and the cattle left behind. No Irishman would be so base as to take that advantage of the absence of the police on so glorious an errand. On the whole, besides the gain of comfort and appearances, on the merest military calculation Ireland is a better ally than she was a dozen years ago.

* * * * *

"We are taking no particular credit for the measures of any government when we point out this signal non-fulfillment of the repeal prophecies. Many

causes, some wholly out of human control, have contributed to the unexampled tranquillity and prosperity of Ireland. But, even if British statesmen had no hand in it, the moral would not be the less salutary. They that pack up ill-designs with gloomy predictions, and implore Providence to afflict nations for their own wretched ends, may gratify the angry passions of a moment, and have the future to appeal to when the present fails. But when that future comes they are utterly confounded. They leave behind them memoirs at war with the prosperity of their country. In the hour of national triumph and mutual congratulations, when all have done their part, it is then remembered that there were men who prophesied far otherwise, and who even now are complaining from their tombs that Russia has not crushed the liberties of Europe and quenched the glory of England by the aid of Irish treason."

So far the testimony and conclusions of political journalists; and we have quoted thus largely not for any political object, but in order to introduce the moral and spiritual aspects of the case.

The facts glanced at above must

be interesting and gratifying to all true philanthropists, apart from any predilections on subjects of party politics; but they are intimately associated with inquiries of the highest moment to the mind of the Christian, concerning the religious interests and prospects of Ireland.

Our design is to review briefly the religious and ecclesiastical questions connected with recent changes in Ireland.

We shall have to recur to the subject of "Maynooth College," which we introduced in former numbers, and shall endeavor to place before our readers a truthful view of the affairs and influences of that institution. We shall also glance at the working of the "Queen's Colleges," and of the Roman Catholic "University," and notice the progress of Education and general intelligence, in its connection with the subject of religious inquiry, and more especially as affecting the condition and relations of the people and the priests.

(To be Continued.)

PAGANIZATION OF ROMANISM.

WE give a place to the following specimen of Rome's practical idolatry and effort to paganize those over whom she has full sway, with feelings of humiliation, and from a strong sense of duty to American citizens, especially to those who hitherto have felt little concern in regard to the progress of Romanism in our land, or to the success of missionary efforts in other lands, to enlighten and save the multitudes that have fallen under its power.

We beg for it a careful consideration, and feel willing to abide the decision of the Bible-reading community as to the estimate in which Romanism, as a religion, should be held, and also as to the duty which rests on evangelical Christian ministers and laymen and churches, in regard to missionary labors in behalf of Romanists. Such specimens must soon cure all Thomases of their doubts, and lead to earnest coöperation with us. The article first appeared in ~~the~~

months ago in the *Semaine Religieuse*, (religious weekly,) a French journal, under the heading of

"PRAYERS TO NOAH.

"Tuscany, like all lands of the vineyard, has experienced for several years much calamity from the oidium, or vine disease. To combat this pest, the Archbishop of Florence has composed a collection of eighty-five prayers. In view of the special object of these prayers, they are not addressed to God, but to Noah.

" 'Most holy patriarch Noah,' says one of them, among others, 'you who were employed, during the course of your long life, in planting the vine, and in gratifying humanity by the precious liquor which quenches our thirst, nourishes and renders cheerful all, cast your eyes upon our vines, which, after your example, we have up to this time cultivated, and seeing them languish and wretched by the effect of the devastating pest, which, before their ripening, destroys the fruits, in severe punishment for so many blasphemies and other enormous sins which we have committed; be moved by compassion toward us, and

prostrated before the high throne of God, who has promised His sons the fecundity of the earth, and the abundance of corn and the vine, pray to Him in our favor, promise to him in our name that, with the assistance of his grace, we shall quit the road of vice and sin, and that we shall scrupulously respect the holy law, and that of our holy Mother, the Catholic Church.'

"The ninth prayer is directed to the Virgin:

" 'Address yourself, O Mary! to your well-beloved Son, Jesus Christ, in repeating to him, as at the marriage of Cana: 'They have no more wine;' and may He who, at your demand, worked the wonderful prodigy of changing water into wine, renew this miracle in curing our grapes of the malady which consumes them,' etc.

"The prayer-book is ornamented with a vignette which represents Noah presiding at the operations of the vintage, and contains the Archbishop's counsel, allowing forty days of indulgence to those who shall devoutly recite the prayers in question."

FOREIGN FIELD.

FRANCE.

PARIS, December 6th, 1855.

DEAR BRETHREN: Our dear and venerable friend the Rev. Dr. Baird has, without doubt, communicated to you, what he learned and saw of our labors, during his very short sojourn among us last summer. We furnished to the best of our power, in answer to his affectionate inquiries, all the facts that could interest him. And the sympathy with which he listened to them gave us the assurance, not only that he will assist you in obtaining a true idea of our progress and of our necessities, but also that he will plead our cause warmly *with you*.

He had an opportunity of observing in a meeting where we had the happiness of seeing him take part, that we are asked for assistance from a great number of different places, in the evangelization of the country; and if our financial resources were more considerable, an immense field of labor would open before us. Permit us, then, dear brethren in Jesus Christ, to rely upon your aid in placing ourselves in a situation to carry on this work.

In your esteemed letter of the 26th of last May, you gave us some instructions in regard to the regular reports which your Society wishes to receive, of the progress of our work in general, and particu-

larly at those posts of evangelization which we have commended to your Christian interest.

Some of these instructions it will be very difficult for us to follow closely, on account of the peculiar organization of our society.

You will realize, dear brethren, that having, in different parts of the country, six or seven stations, forming it is true, a kind of happily-united confederacy, but still each having its own distinct committee charged with the direction of its special operations, upon the sole condition of giving a summary report to the general committee—it will be impossible for us to give every month a report of our operations without burdening too much with details, the agents and pastors already heavily laden. We submitted this difficulty to our friend Dr. Baird, who gave us reason to hope that it would not be an obstacle in the way of your preserving your intercourse with us. While highly appreciating the resolution adopted by your committee, we pray you nevertheless, to make this concession in our favor—that once in three months we shall give you the details as to the condition and progress of our work—and that annually, at the time when all our sectional reports have come in, we shall carry out the plan laid down in your second resolution. We know that it is requiring a good deal to ask such a submission to our decisions, but we prefer to promise only that which, God willing, we shall be able to perform.

Several days ago we sent by mail to your address three copies of our last general report recently published. If, as we hope, it came to hand, it will give you an idea of the situation of our work up to the last spring.* Since then but few important changes have taken place, as our resources have not been sufficient to warrant new undertakings; still the intelligence from most of our posts is of an encourag-

ing nature. In spite of previous employments of more than one kind, that absorb the attention of those in our midst, and in spite of the opposition which the tools of the Romish Church continue to make against us to the utmost of their power, the spiritual kingdom of Christ is strengthening itself at many places, and at others it is manifestly tending to increase. The progress would be still more sensible, if more laborers could be employed in the harvest.

We think you have said that one of the objects upon which we should especially bestow our care, is the necessity of providing for the religious wants, and of laboring for the awakening of the numerous Protestants who are scattered over the country, too often without pastors and without worship. This branch of our work is perhaps less bright than that which addresses itself directly to the Roman population; but still we believe it to be eminently useful, even to this very population, as it will be more easily brought to the truth, if it has among it a number of Protestants, living in reality a Christian life. Accordingly we render assistance to a large number of churches and pastors, in their efforts to evangelize as many as possible of these professors with us of a common faith; and it is touching to witness with what zeal and grateful acknowledgments they receive these spiritual ministrations. The perusal of our report will afford you some examples.

But this charge does not cause us to neglect our labors among the Roman population, where the Gospel has begun or tends to spread. The particular posts which we have commended to your fraternal sympathies seem to us, under this head, to be worthy of continual support.

At Estéssac (Aube) political difficulties have not as yet permitted us to open our church, and to establish public worship; but our two agents (a pastor and an evangelist) are always there, visiting families and individuals, preaching in private houses, and gathering, for the fruit of their efforts, the assurance, that in the

* The copies were duly received, and if our space allowed, we should be happy to lay the information contained, before our readers. We may find room for portions of it hereafter.—Ems. or A. & F. C. U.

majority of cases persecution will be unable to tear up the root which the good seed of the Gospel has taken in the heart of these new Protestants.

The news which we receive from Fresnoy le Grand and from Grougies is always satisfactory. The two pastors and the instructors which we have at these posts do not labor in vain, but see the evangelical faith strengthening itself more and more every day, and our Protestant instructors are gaining a firm foothold in places where, but a few years ago, the name of Protestant was scarcely known. The movement to which the birth of these churches is due, has such a tendency to spread in the neighboring districts, that at different times we have been obliged to recommend to our laborers not to extend their work too much, preferring permanence in the results, to a too rapid diffusion.

Finally, our two posts of Elbeuf and St. Opportune (Eure) present also an encouraging aspect. In spite of the opposition which the Gospel there meets, it maintains itself with a success which plainly shows that the Lord himself has planted it.

Our evangelist at St. Opportune is continually obliged to travel from district to district to answer the numerous calls which he receives. At Elbeuf the church is filled every Sabbath exclusively, or nearly so, with workmen who have left the ranks of the Roman Church; and such is the zeal of these men for the study of holy things, that the conferences held in the evening, after a day of labor, always draw together a large number of them. The schools for children and adults are also always very well attended.

So gentlemen and dear brethren, God does not withhold encouragements from us. But, without doubt to prove our faith, he permits us to feel embarrassments also. One of the gravest of these at this moment is the state of our treasury. We need money, not only to undertake new enterprises which are pressed upon us from all sides, but even to sustain and de-

velop in a proper manner those already existing. A considerable deficiency threatens us at present, and the difficult circumstances of our country leave us little hope (at least humanly speaking) of providing for it. We commend our situation to your zeal for the cause of the Saviour; and permit us to hope that you will be touched by it.

Farewell, gentlemen and dear brethren! Continue to love us, to sustain us, and to pray for us. We ask in the name of Him whom we ourselves pray, to bless you and your enterprise.

Yours, devoted and affectionate brethren
in Jesus Christ.

In behalf of the standing committee.

L. VEMEY, *Pr.*

T. H. GRAND PIERRE, *Sec.*

PARIS, January 16, 1856.

MR. ANSON G. PHELPS:

SIR, AND MUCH-ESTEEMED BROTHER: In our last communication to Dr. McClure, (some weeks ago,) we gave him most abundant details concerning our work, both in Paris and in the country. All those details are embodied in the quarterly paper which you will find inclosed.

We will draw your attention to the details contained from the bottom of page 5 to the bottom of page 6, relating the coming of the police commissioner while our friends at Thiat were assembled for purposes of worship. The police commissioner took down the names of the agents of the Evangelical Society who were present at the meeting, and drew up an official report against them.

As the minister of 'public instruction and worship' had met our applications by saying that he could not authorize those meetings without making fresh inquiries into their nature and character, we thought at first that the visit of the police commissioner was but the commencement of those inquiries, and that our agents ought not to apprehend a new legal prosecution. But we were mistaken. Towards the end of December last, we received a letter from Pastor Peron, stat-

ing that he was summoned to appear on December 29th, before the Tribunal at Bellac; that he, and 'M. Barnaud, and M. Charmasson, schoolmaster, and Mrs. Chevalier, schoolmistress, were accused of being leaders or members of an association of upwards of twenty persons, whose aim was to interfere with religious objects, without any authorization from the government.'

"As we did not anticipate that new legal prosecution, nothing was prepared for the defense of the accused parties; and as we had no time to lose, we sent to M. Peron a telegraphic dispatch, advising the accused parties to make default. The cause was judged by the tribunal, on the 29th December, without any debate: the public prosecutor said, 'That for the first offense, the tribunal had been lenient to the accused parties; but that, notwithstanding their condemnation in the month of August, they had continued offending against the law, and that they ought to be severely punished; that, as they had not been sentenced to commitment, he did not require that they should suffer prison; and he required that they should be sentenced to pay fines, namely, Pastor Peron, 200 francs; M. Charmasson, M. Barnaud, and Mrs. Chevalier, 100 francs each; M. Desbrousses, 90 francs.'

"The tribunal gave their decision agreeably to the demands of the public prosecutor, and our friends were sentenced to pay those heavy fines. But, as our friends did not appear before the tribunal, that decision is not to be carried into effect; the debates will take place on Saturday, 26th January.

"M. Leblond, a celebrated barrister of Paris, will act as counsel for the defendants, and will be accompanied by two members of our committee. As soon as the cause shall have been debated before the tribunal, we will give your Board a most complete account of the proceedings.

"Let us add, that our friends at Thiat (we mean the pastor, the schoolmasters, and the members of the evangelical con-

gregation) remain unshaken in their attachment to gospel truths, and to the cause of religious freedom. They are ready to endure persecution, fines, imprisonment, for the sake of the Gospel. They seem convinced, that it is only through many sufferings that the cause of religious liberty will gain ground, and they are willing to bear with any sufferings.

"Now, dear sir, it will doubtless strike you, that the Evangelical Society is gaining a greater degree of importance, owing to those very difficulties which it has to encounter. Mark, that these difficulties afford no serious impediment to the progress of the work of evangelization. Both in the missionary stations, where it can develop itself without any impediment, (as in Paris and several departments,) and in the missionary stations, where public preaching is under some degree of restraint, the work of evangelization—we mean the spiritual internal work—is making real advances.

"The adherents to the Gospel cause are confirmed in their attachment to the evangelical doctrines; new members are added to the Church of the Redeemed. Our schools in the metropolis, and at some other places, are crowded with pupils, and thus are vast numbers of young people placed under the beneficial influence of a Christian education. You may therefore be convinced, that in spite of the external difficulties which we have to contend with, our work has sustained no loss and suffered no diminution. The spiritual results of our agents' exertions are as cheering as they were when we had full liberty of action. Nay, as we have said, those very difficulties give additional importance to our Society.

"It is needless to say, that we have not sought for these difficulties. We should have been glad to go on peacefully prosecuting our labors of love, and peaceably announcing Gospel truths to every sinner within our reach; but God has not permitted that it should be so; unsought difficulties have obtruded them-

selves upon us; the rights of religious liberty, though acknowledged in our political constitution, and in the declarations of the Emperor to the Protestants at large, and to the delegates of the Independent churches, have been practically denied by the provincial authorities: some chapels and schools have been closed; legal prosecutions have been carried on against our pastors and teachers. Under such painful circumstances, it was of the last importance that a society should exist, which, not being trammelled by any connection with the state, and placing itself on the broad ground of spiritual independence, should be able and willing to advocate the cause of religious freedom, not only in favor of itself and its agents, but in favor of Christians of every denomination, and of every ecclesiastical position.

"We would not speak disparagingly of what others may have done in support of that noble cause; but we may say, without any boasting, that the Evangelical Society, acting in concert with the delegates of the free churches, has come boldly forward to defend the rights of religious freedom. We may say, without any boasting, that the Evangelical Society is now the most forward champion of that cause—which is the cause of all the Protestants in France to whatever denomination they may belong.

"Our committee have spared no pains, no sacrifices, to advocate that cause. We have petitioned the Emperor, and the cabinet ministers; we have sustained several legal prosecutions; we are about to sustain new prosecutions. Meanwhile, we do not cease our applications to the superior authorities; and we will not cease them till, under God's blessing, we shall have secured the triumph of a cause which must be sacred and dear to every Christian heart. We feel confident, that all the friends of the Gospel will sympathize with our efforts, and will grant us such support as they can afford."

"Yours very truly,

"On behalf of the Committee,
"N. DE PRESSENSE."

BRAZIL.

THE following letter, recently received imparts much valuable information in regard to Brazil as a missionary field. It will be read, we doubt not, with much pleasure by those who are interested in learning the moral and religious condition of that part of our continent. And we trust it will do something to awaken a deeper interest in the hearts of Northern Christians in the work of evangelizing the countries of South-America, than they have yet felt. But to the letter:

"DEAR BROTHER: Your letter, dated August 14th, arrived some three weeks ago, and I now propose to answer it—thanking you first of all, for the kind sentiments it contains. This will make the third letter which I have written you, since my arrival here. The other two I trust you have long ago received.

"Your question in regard to Colportage in Brazil, I have had under consideration, and have also suggested it to several friends here. From all that I can learn, I think it would be an enterprise well worth trying; and for the following reasons.

"Nearly, if not all, native Brazilians, at least in the cities and villages, can read. They are always exceedingly glad to obtain reading matter in the Portuguese language; for nearly all books here—even the text-books of the schools—are in French, and very dear. In fact, Brazilians have little or no reading matter in their own language, save what they obtain from the newspapers—which are taken in almost every family, though very expensive and confessedly uninteresting. There are no books for the young especially; no works of morality; no helps for studying and illustrating the Bible—in fact, the Bible itself, in most cases, is an unknown volume.

"I was recently told by the President of a Collegio, a most excellent man, that he was very anxious to obtain elementary works on Biblical History, Moral Philosophy, and suitable religious books for the young; for, said he, 'On all these points,

the minds of Brazilian children are almost a blank.'

"After conversing some time with him on the importance of imparting suitable religious instruction to the young, Why is it, said I, that you uphold a religious system, which really does nothing for the mind and morals of the young, but rather degrades the soul by its image-worship, and whose priests, you yourself acknowledge, are ignorant, and very often immoral men?

"These things, he replied, are the abuses and not the legitimate fruits of Catholicism; besides, we are not very particular about the character and conduct of the priests who officiate, so that our faith and the sacraments are divine.

"When we reflect, I replied, that for three hundred years Romanism has had supreme sway in Brazil, one would naturally suppose that the time for fruit had come. His only answer was, 'Things are mending somewhat.'

"During the last few years, it is true there has been a perceptible advance in educational matters, but it is entirely independent of the clergy, and owing mostly to a sort of outside pressure; to the presence of a foreign population—a more extended commercial intercourse—a greater material prosperity, and to the more enlightened policy of the present Emperor (Don Pedro II.) and public men, who have either observed abroad, or read at home, the beneficial workings of a general system of education.

"The opportunities for distributing reading matter, and for conversation, proved even by my own experience, are exceedingly favorable. In the cities and villages, one constantly comes in contact with the people, owing to their habits and to the construction of their dwellings. The streets are generally very narrow; the houses, but one story high, and built immediately on the street. Owing to the climate, and the dull monotony of life, the families are often at the doors and windows, and always glad to see you, and to be entertained in any way. And in the

country, you are always doubly welcome, and entertained without charge, provided you travel properly accredited with passport and letters of introduction. If a foreigner can only speak their language, the Brazilians are very sociable, and one can not visit them too often. In fact, I find that many of the charges against them, of reserve, suspicion, etc., etc., are without foundation.

"In view of the above facts, I am well satisfied that a person speaking the language, of suitable address and proper caution and prudence, might not only scatter among this people a vast amount of printed and oral truth, and meet a sensible need, but support himself well. I am sustained in these views, by all my friends here, with probably one or two exceptions. One gives as a chief objection, that the moment it was publicly known what the Colporteur was really doing, some defender of the faith would publish him in the papers, prejudice the public against him, and cut short his work. It is probably true that he would be published, for all kinds of communications are eagerly inserted, but I do not think it would do much harm.

"The main objections to Colportage in Brazil, I think are these: Besides being a very expensive country in every way, a colporteur's work would be exceedingly exhausting; and unless a man had uncommon zeal and perseverance, he would be apt to give way soon, as the climate is very enervating, the facilities for travel very poor, and the population, except in the cities, very few and widely scattered.

"There is one other objection. The religious books now printed in Portuguese are hardly of sufficient variety and correctness to warrant such an undertaking. Even the Scriptures are liable to the charge of incorrectness, in some respects. At any rate, it would be well for our Societies to issue revised editions of their Portuguese tracts and books.

* * * * *

"I teach, likewise, in several private families, where my chief compensation is

the opportunity of religious conversation; and I strive, on all suitable occasions, to direct the minds of my pupils to the truth. Many instances like the following, occur:

"A few Sabbaths ago was celebrated the Festa of 'Nossa Senhora do Cabo da Boa Esperança,' when an immense wax-candle procession, headed by the Sacred Image of the Virgin, marched from a small chapel, through the principal streets of the city, to the Carmo Church, near which (while within the people were bowing before and kissing the image) bands of music played, and fireworks were set off. The next day, one of my pupils, a bright lad of seventeen, asked me if I had visited the Carmo Church to see the image. I replied, that I had not, because I did not think it proper to be seen in an idol-temple, worshipping at the shrine of a human being. He seemed much surprised when I told him that Christian churches should be dedicated to God alone, and that it was idolatry to bow before the images of the Church.

"During our conversation, I asked him, if he ever prayed to the Virgin. Yes, he replied, every day; for my books teach me that she is the mother of God, and has great influence with him. I requested him to show me his books, when his mother gave him two small volumes—one the 'Mystery of the Mass,' and the other a short catechism, in French. It so happened, that on this very visit, I had brought with me a Portuguese Bible to present to him; and after explaining that it was the word of God, and why it was given to us, I turned first to the Ten Commandments, read and explained them—especially the second; and afterwards, in speaking of the Virgin, I opened to that beautiful passage in 1 John, 2: 3, and explained to him, that Christ alone was our Advocate.

"It was the first time he had ever seen the Bible; the ideas were all new, and he seemed deeply impressed. I wrote on the fly-leaf his name, quoting John 5: 39, and 2 Tim. 2: 15, when he promised me that he would read it with prayer, every day, thanking me, at the same time, very kindly for so precious a gift.

"During the past three months, I have witnessed an uncommon amount of religious interest on the part of priests and people, for the times have been sickly and many 'mourners have gone about the streets.' A vast number of masses have been said for the dead, besides the tolling of bells, and processions, and the burning of wax candles, and the sprinkling of holy water; yet in the midst of all these follies, as well as bereavements and days of terror, not one word of consolation has been offered to the widow and the fatherless, and not one line of warning or instruction given to the people.

"The worship of the Virgin seems to constitute the leading feature of Brazilian Catholicism. If we were to judge from the daily notices in the papers, from the language of the people, and from the great number of images paraded through the streets and exhibited in the shops, private dwellings, and churches, one would conclude (as is the fact) that 'Nossa Senhora,' was the Alpha and Omega of their theology and worship. It is perfectly astonishing to see to what an extent the worship of the Virgin is carried here. In all the low vendas or grog-shops, up to the most palace-like residences, her image stands supreme.

"Since reading 'Middleton's Letter,' I have had my attention more specially directed to the essential paganism of the Romish Church; and the following passage from Apuleius, describing the ceremonies of old Pagan Rome, is a very graphic description of what I have here witnessed on several occasions. 'On these occasions, the highest functionary (or chief-priest) used frequently to assist, in robes of ceremony. He was attended by priests in surplices, with wax-candles in their hands, carrying upon a pageant (or theusa) the images of their gods, dressed out in their best clothes. These were usually followed by the principal youth of the place, clothed in white linen vestments or surplices, singing hymns in honor of the god whose festival they were celebrating, accompanied by crowds of all sorts, that were initiated in the same religion, all

with flambeaux or wax-candles in their hands.'

"The longer I reside here, and the more I become acquainted, the more am I convinced that those who have written about the decay of Romanism in Brazil, have really overstated the matter. Though many of the educated classes have made some progress from Romanism, yet they have, by no means, embraced a pure Christianity, but rather infidelity; while the common people are now as far gone in superstition as they well can be.

"In all Brazil, I have not yet heard of a single individual who has declared himself openly a believer in Jesus Christ, independent of the Romish Church. Such cases there may be, but I can not find them. The great difficulty seems to be—sad as it is to declare it—Protestantism is badly represented here, in every way; and a Catholic can not or will not contemplate the truth without associating it with Protestantism.

"I might give you very many painful facts, corroborating this statement, but it is unnecessary. Every one knows, who

has travelled abroad, how the foundations of religious principles are tried, and a weak faith given to the winds, where there are no Sabbaths, no living ministry, and no earnest Christian hearts banded together, for mutual sympathy and worship.

"I still continue to conduct a small Sunday-school and service, among the poor English; and through them, I am enabled to scatter considerable reading matter among the native population. I have performed considerable of this kind of work myself, but my supply of books and tracts has become exhausted. I have distributed and sold many copies of the Scriptures; and now every day, I have fresh applications, which I can not meet, as I have no more.

"The weather is here, now, very warm, but the cholera is abating. Some thirty-eight hundred persons have already died. A few cases of yellow fever have occurred in the city; but as yet, no one seems alarmed. I remain,

"Yours in Christian fellowship,

"——."

HOME FIELD.

LIGHT IN A DARK PLACE.

At Brownsville, on the Rio Grande, in Texas, Miss M. Rankin, from whose pen we published in August last an interesting letter, has completed her seminary for the education of girls, and especially with a view to counteract the influences of a Romish convent—a nunnery which has been put in operation there, and to extend the influence of the Gospel into Mexico, which lies upon the opposite side of the river. Miss Rankin receives into her seminary indigent but promising Mexican girls, and educates them religiously. In addition to this, she does

much missionary labor: she personally distributes Bibles and tracts, and superintends the work in every department of the town, among the Mexicans. The Board sustains her to some extent in her efforts.

The following letter recently received from her will be read, we think, with interest. It was addressed to the Home Secretary. She says:

"Your communication of November, I found upon my arrival in Brownsville, and would have acknowledged it sooner—but on account of adverse winds on the Gulf, only one mail has left for New-Orleans since, and at that time, I had not become sufficiently acquainted with the present

condition of my field of labor, to communicate any thing of interest to you.

"My school had become somewhat scattered during my absence, as the lady whom I left in charge of it, was obliged to leave Brownsville. Several of my pupils had been induced to go into the convent; but upon my return, they very gladly came back to me, having become more than ever before disgusted with the foolish and wicked practices, to whose observance they were subjected under Jesuit priests and nuns. Even the Roman Catholics are willing to acknowledge the superior advantages for improvement in a Protestant school, and several have manifested a decided preference, by taking their daughters from the convent, and placing them in my institution, with the full understanding that I am to give them such biblical instruction as I think proper.

"The priests have administered severe reproofs, but they have no effect but to make them more strenuous in the exercise of their own choice.

"The Mexicans who have come into the United States, are beginning to realize the fact, that they are not abject slaves of the priesthood, but are possessed of the right of controlling their dearest and most valuable interests. The light of the Bible is beginning to dawn upon the darkness of these benighted people, and show them that to a higher than a Romish tribunal they are to render an account.

"Since my return, I have improved every opportunity of distributing Bibles, tracts, etc., and have been uniformly kindly received by the Mexicans in their hacals. They receive my books with much apparent thankfulness, and in only *one* instance have they been refused, where any of the family could read. This was by a very intelligent Mexican apparently, who showed me his objection by pointing to a shelf filled with images, and saying those were sufficient for him. I presented a Testament, and explained the salvation therein revealed; but he turned to his idols, exclaiming that he wanted no more than *those to secure his salvation*. I left him

with a painful conviction and great fear that he was firmly bound by the chains of Satan, and left 'to believe a lie, that he might be damned.' Such is the horrid nature and tendency of Romish superstition.

"I find children the most hopeful subjects of instruction. They have fewer prejudices to contend with, and will much more readily admit the propriety of worshipping God instead of images, saints, etc. The little girls who have been taken from the convent, and brought to my school, were charged not to cease their 'Hail Mary;' but upon my explaining to them the inconsistency of praying to a human being, instead of their Creator, who could hear and answer their prayers, they at once acknowledged that God should be worshipped, and not Mary.

"My main object is to impress upon their youthful hearts the value of the word of God and of the truths which it teaches. The superstitions of Romanism can not exist in the light of the Bible. As well may the darkness of the night continue after the rising of the sun. This encourages me to labor, although but little apparent effects are witnessed at present. With the Bible in my hand, I know that the enemy will eventually have to surrender.

"God has sufficiently blessed my feeble efforts to convince me that the work in which I am engaged is his work; and that he can and will continue to prosper it. The belief that Christ is to have Mexico for his inheritance, as well as the utmost parts of the earth for his possession, encourages me to labor as I do for the spiritual benefit of its benighted people.

"I have distributed between forty and fifty Bibles and Testaments, and more than one thousand pages of tracts, and I trust it will be seen that these are not as seed scattered in vain. I shall still continue the distribution as opportunities present.

"I have eight indigent Mexican girls at present in my school, and expect to receive others as soon as the weather becomes more settled. We have had an

unusually severe and disagreeable winter for this climate. Rain-storms and 'North-ers' have succeeded each other rapidly for the last two months. My labor has been somewhat hindered on account of the unpleasant weather; yet still I have done more in advancing the interests of my school, etc., than I could have expected in the circumstances.

"I obtained during my absence, the means for completing my seminary building, so as to make my school a boarding-school in part. The work is just finished, and I now find myself with the building, and my assistant-teacher fully prepared for my work. But I feel that I need sympathy and the prayers of God's people, that the blessing may attend my labors, so that from this seminary planted upon the border of Papal Mexico, an influence may flow forth which shall 'make glad the city of our God.'"

GERMAN ROMANISTS IN SAVANNAH, GEORGIA.

THE following brief account from the Rev. Mr. Epping, Missionary to German Romanists in Savannah, is encouraging to the friends of evangelical religion. We will hope for the happiest results from the labors performed among them. They seem willing to hear, and in that a great point is gained. Mr. Epping says:

"There is no German Catholic Church here, nor do any of the four priests stationed here understand the German language. This excludes, in fact, most of the immigrants, and among them all the elder ones, from their most important offices, (oral confession, etc.,) who very seldom acquire the English language sufficiently to speak or understand any thing beyond the narrow sphere of daily intercourse in trade, etc. Consequently, soon after I began my work here, I became quite accustomed to see every Sabbath, from six to twelve aged Romanists with their (Catholic) prayer-books in hand,

attend our regular services. This made me feel interested in these people.

"I was frequently called upon to perform ministerial actions for them, such as baptisms, marriages, etc., and did not neglect to make an impression of the truth on these occasions.

"Lately, two large and respectable (though poor) families, comprising eight adult persons, have openly and closely connected themselves with my congregation. Some of the young men assist us in the choir, and if our *greatest* want, that of a *Sunday-school*, could be well supplied, I have no doubt that there would soon be not a single German Roman Catholic family here, that would not be brought directly under the influence of the Mission.

"But it is indeed a subject of great sorrow to me, that this want could not up to this time, be supplied. We are worshipping for the present in the lecture-room of Dr. Preston's church, which, in the morning, before my people come in, and also in the afternoon, is occupied by the white and colored Sunday-schools of that congregation.

"However, I endeavor not only to continue, but to increase my work among my otherwise destitute Roman Catholic countrymen. I hope to be able, as I have done during the past month, to visit from twenty to thirty families every week.

"In my next, I hope to report about the efforts that are on foot for the purpose of reviving the Ladies' Auxiliary Society of the American and Foreign Christian Union."

THE Rev. Mr. Ellers, who has lately begun to labor among the Romanists in Dayton, Ohio, is encouraged by the coöperation of the ladies in that city, and by the general prospect of the Mission. He says:

"The extreme cold and stormy weather of the past month has been very unfavorable to out-door work, and therefore you will find the statistics in this

report not so promising as those of the preceding months. The number of visits made during the month is 172. Of these ninety-two were to Catholic families. The number found destitute of the Bible is eighty. To some of these I furnished copies of the Bible.

"I conversed on the subject of religion and prayed with seventy-five; and induced five children to attend the Sabbath-school.

"Although the number of visits I have made during the last month is less than that of the previous month, they have not been less interesting to me, nor perhaps less profitable to those whom I had the opportunity to converse with on the subject of religion.

"A number of children, who did not attend the Sabbath-school, gave as an excuse for their neglect, the want of suitable clothes.

"Our prospect for future usefulness is good: The ladies of Dayton have promised their assistance, and already rented a room for six months, in which I intend to commence a Sabbath-school and evening meetings, as soon as it can be furnished, and fitted up.

"May the Lord give us wisdom and grace to perform our duty faithfully and successfully, and win precious souls to Christ."

REPORT FROM BUFFALO, N. Y.

OUR Missionary in Buffalo, the Rev. Mr. Jahnke, labors among the Germans. And it is gratifying to know that the Gospel in connection with his ministry is followed by results described in the report below. We trust that he will be still more encouraged in his future labors, and that vast numbers of his countrymen may be converted, who are now "without God and without hope in the world." He says:

"During the past month I have been

permitted as usual to preach the everlasting Gospel, and to witness some of its blessed results in the lives of those who come steadily to attend upon its ministrations, and who otherwise make use of those means which God has appointed for salvation. Vice and immorality seem to retreat from the borders of our little Zion, because those within do not now countenance, as some did heretofore, certain evils which are practised by some nominal Christians, and the world at large. In their daily walk and conversation, our members begin to exert a good influence on all with whom they come in contact.

"Your Mission Church has assumed a more honorable and elevated position than it ever did before. By the Divine blessing, its aspect is daily becoming more favorable. It is becoming like 'a city set upon a hill, which can not be hid.' The eyes of the community, German and English, are turned towards it, wondering at the new state of things taking place, and all, in anxious expectation as to what the end will be.

"Our congregations, morning and evening, are growing in interest. Many precious souls are leaving their unevangelical churches and blind guides, to meet with us in our public worship. Fifteen in number have made a public profession and united with our church, since you received my last communication.

"Our German and English Sabbath-schools are doing well. The Superintendent and teachers, with your humble Missionary and patrons, are greatly encouraged in this glorious work of missionary labors. In my private and social interviews with German families, God has most signally blessed me. I have not only met an 'open door' for admission, but open and willing hearts to listen to and to receive the heavenly message which I bore.

"Some strangers have visited me at my own house, with a view to converse about the salvation of their souls, and when leaving have given me most friendly

invitations to visit them at their own firesides.

"In my visits, I called on a Roman Catholic family whose male head has renounced Popery and has become an avowed infidel. I conversed with him on religious topics for nearly two hours, and induced him to accept a Bible, and also to read 'Nelson's Cause and Cure of Infidelity.' His children are now attending a Protestant Sabbath-school. The result of my labors for him and his wife the future must determine."

THE WORK ADVANCING IN ALBANY, N. Y.

OUR Missionary, the Rev. Mr. Calder, says:

"I send you my monthly report, and with pleasure record the goodness of God to me during the past month. I have had some pleasant, and I hope profitable interviews with some of the Romanists here. Although I have to contend with a great many deep-rooted prejudices, yet upon the whole, they are upon the decrease; and in some instances where I have been permitted to come into close contact with them, they have disappeared entirely.

"This month a greater number of the Romanists have attended our preaching meetings than formerly, and some of them seem to be in earnest about their souls' salvation. A widow who has five children, with whom I have conversed and prayed often, has become so convinced of the evils of Popery, that she has taken from the walls of her room all her Romish pictures. She has given me the cross, with a little image upon it, which I have received, and keep as a memento of a victory over 'the Man of Sin.' She has also sent four of her children to the Sabbath-school; she attends with her children upon our religious services regularly. She has yet almost every thing to learn, (even to read,) but through the means employed with her, she has learned that 'an idol is nothing,' and ought not to be worshipped—and that the priest can not forgive sins.

"I generally preach at the Almshouse on Sabbaths, and in private houses twice in the week at nights. At the former the children of the Romanists are making considerable progress in Bible knowledge, and at the latter, we have a good attendance of Romanists and others, on whom, I trust, there have been serious impressions made. I do believe the labors in the mission field here have been owned and blessed by the Great Head of the Church, Jesus Christ our Lord.

"This month I have preached nine times, made three hundred and thirty-four domiciliary visits, distributed five hundred and thirteen tracts, visited the sick nineteen times, induced twenty-three persons to attend public worship, brought seven children to Sabbath-school, held nine social religious meetings, given pecuniary aid in sixty-one cases, from the funds of a Benevolent Society. All these things have kept my hands full, yet God has given me strength to do them."

ROMAN CATHOLICS HEARING THE TRUTH.

In his report the Rev. Mr. Leo says:

"I have just finished my public labors among the Roman Catholics of Chicopee, and of the adjoining towns in this State.

"Chicopee lies about five miles north of the city of Springfield, Mass., and contains a population of some seven thousand souls. It is a large manufacturing place, and gives employment to about three thousand Roman Catholics, mostly Irish. The Christian people of the town had long been hoping that some good might be brought to bear upon this mass of foreigners, whereby their attachment to Romish error should become weakened.

"The largest hall in town was, accordingly, secured for my lectures to my Roman Catholic countrymen, the Irish; and of the nine hundred persons present at the opening lecture of the course, nearly four hundred were Romanists.

"The introductory lecture went to

show the "*Sufficiency of Scripture as the Rule of Faith*," so that, through the remaining lectures, having proved that the Bible is a safe and sufficient guide, we could refer with all certainty to the written word. Out of those divine oracles I reasoned against the doctrinal errors of Popery in a course of seven lectures before the most candid and best-informed Roman Catholics of Chicopee. They listened throughout with the most respectful attention. Many of them openly declared to the Protestants after each lecture, that my statements were true, and some even came forward to shake hands with me, and tell me how glad they were to hear me.

"The priest threatened to excommunicate all of his 'flock,' who went to the lectures—but without effect; for, in reply to each of his attacks upon myself, and in justification of their attendance at the lectures, the poor fellows, would constantly say: 'Arrah, yer Riverince, isn't he an Irishman? An' shure we niver went to hear him bekase he's a Pratest-an' at all at all, only bekase he's an Irishman intirely.'

"During my labors among them, both in public and in private, it was my constant aim, not so much to dwell upon the errors of their religious creed, as to speak to them of the great salvation, which Christ purchased for us by the shedding of his precious blood; and which he

now offers to us all in return for the 'faith which worketh by love.'

"Thanks be to God who enabled me, while among those poor deluded ones, to magnify our Saviour's atonement above priestly absolution; above saintly intercession; above human merit; above the fable of purgatory; and above the thousand other false dependencies, wherewith the apostate Church of Rome beclouds and nullifies the divine scheme of grace. They heard me to the close with the utmost quietness.

"It is the decided opinion of our best friends in the town, that a work of the right kind has been begun among the Romanists of this place.

"Those friends admit also, that the great enterprise of our Society is altogether feasible—that the Roman Catholic population of our land *are* accessible to the effort we make on their behalf.

"From the experience gathered during a period of nearly three years' labor under the Society, among the Romanists of the New-England States, I am satisfied that Protestant truth is making sure progress among that people; and that if our Society is but enabled to multiply its means of doing the work, as well as the number of its faithful laborers, with dependence on divine aid, the practicability of this work will be seen, in successful results far and wide. Next week I go to commence my labors in Berkshire county."

MISCELLANEOUS.

AN AMERICAN CHAPEL IN PARIS.

THE Board of Directors of the American and Foreign Christian Union have for a long time been deeply convinced of the great importance to the cause of pure Christianity in Southern Europe of an American—evangelical Protestant Chapel in Paris. For several years they have watched the

state of affairs in the capital of the French empire with deep concern, anxious to discover such indications as would warrant an effort on their part for its accomplishment.

They are happy now to be able to state to the members and friends of the Society, that the time for doing something effectively in the matter ap-

pears to have come. The subject has attracted the attention of some of the Americans resident in that city, and they have begun to act in regard to it. With the progress of time and current reflection, its desirableness has grown upon their convictions, and led to the adoption of measures which, if properly seconded in this country, must early secure the desired object.

An Association of Americans has been formed in Paris, of which A. W. Little, Esq., is President, having the establishment of a Chapel for their object, and having already made a good beginning towards it. They have ascertained the practicability of obtaining a suitable lot of ground in a very desirable part of the city, as a site for the edifice; have obtained estimates of the cost of a building suitable for the uses designed; and from reliable sources, they have gained information in regard to the relation of such a building, and the services to be held in it, to the French government; and the practicability of its being placed permanently under the control of the Board of the American and Foreign Christian Union in New-York.

These matters having been found capable of satisfactory adjustment, attention was turned to procuring the necessary funds. In the circular addressed to all the Americans in Paris, the officers of the Association say:

"It is supposed that a respectable edifice in a convenient situation can be obtained for about (\$40,000,) forty thousand dollars, 'which the committee hope to raise without difficulty;' if, however, this expectation is not realized, and the sum subscribed should not attain the amount of (\$15,000,) fifteen thousand dollars; the following subscriptions will not be called for."

The Americans in Paris therefore hope to raise for this object, at least \$15,000.

They will doubtless effect it. They have already obtained \$10,000 of the sum. But for the balance, \$25,000, they must look to Americans at home. And we can not think that they will be suffered to look in vain. There are thousands in this land who will doubtless deem it a privilege to respond to the call of their countrymen in that city for help; especially in reference to an object so honorable to the American name, and to the claims of Protestantism—their own and their fathers' religion, but above all the religion of the Bible.

At a special meeting of the Board of Directors held on the 4th inst., convened to hear and act on the communication of the President of the Association, A. W. Little, Esq., in respect to it—who had lately arrived in this country from Paris—the main features of the plan submitted were approved, and a committee was appointed to take in hand the business of raising the necessary funds for its accomplishment. We trust that they will meet with prompt and liberal encouragement, not in New-York only; but in Boston, Hartford, New-Haven, Philadelphia, Baltimore, and other places in the country.

Multitudes of our citizens in various parts of the land have large commercial interests in Paris. And if no others took part in it, it would be an easy matter to raise the amount needed, should they incline to do it.

We earnestly hope, however, that all classes of our citizens will entertain the subject favorably, and take an interest in so important and useful an undertaking. We trust they will regard it as of sufficient importance to class it among the objects, for which they will make a *special* effort. It ought not to interfere in any case with the ordinary donations to the treasury of the Society. The funds given in the usual church collections, for missions and general purposes can not be devoted to this object. And those who wish its accomplishment, we are sure will not desire to turn them from their proper course.

We regret the shortness of Mr. Little's stay in this country—that he is constrained

ed to return to Paris so soon. He now (at the time of this writing, March 10th) expects to leave in a few days. Could he have visited some of the cities on the sea-board, and conversed with gentlemen upon the subject of the Chapel in Paris, it would have rendered essential service, we think, to the cause. But it was impracticable. We must therefore beg our friends to take up the matter themselves, and to furnish the means to complete it by their own energy.

In conclusion, we beg leave to request all who may happen to see this article, and wish to take part in the good work set forth in it, to come to its help at as early an hour as their convenience will allow. It is important to give to the friends in Paris without unnecessary delay, an intimation of what they may expect. Donations designed for the Chapel, may be sent to A. G. Phelps, Esq., 156 Chambers street, New-York, who is chairman of the committee for raising funds for this object.

PRIESTS PAYING TAX—A GOOD EXAMPLE.

IN Jersey City, a flourishing town of a few thousand inhabitants, opposite New-York, on the New-Jersey side of the North River, there are two Romish houses of worship.

The legal title to these houses, by the laws of that State, in order to be free from taxation, should vest in a board of trustees, or in some person in trust, for the use and benefit of their congregations respectively. In this way all Protestant denominations hold their church property. But, contrary to the usages of Protestants, and to the laws of the State, "in such case made and provided," Archbishop Hughes of this city obtained, and now holds the title "in fee simple" to one of the houses; and Bishop Bailey, his suffragan, at Newark, N. J.,

obtained and holds a like title to the other.

Finding things in this position, in regard to these houses, and having "the fear of the law before their eyes," the authorities last autumn, as "in duty bound," imposed upon them the amount of tax suited to their value.

Some murmurs, on this occasion, were said to have been heard among the multitude, who looked upon the priests as above legal supervision, and intimations were passed around, that resistance would be made on the part of the bishops to the payment of the assessment—or, at least, on the part of the Archbishop, who has acquired considerable notoriety for his belligerent propensities. But those prophecies proved false. Remembering that discretion is the better part of valor, the Archbishop and his suffragan made no "fight," but in due time paid the taxes.

This was manifestly right, as they were the owners of the property, and its revenues were subject to their control. And, we may add, that in the operation, the authorities of the place and the bishops, too, have established a good precedent. Law should be impartially and faithfully administered. All property-holders in fee should be treated alike. If one is required to pay tax, why not all?

We commend the example to the consideration of the civil authorities in all places, and to the friends of "law and order," in every part of the country. It is quite time that evasions of the statutes of the land by a foreign priesthood, were effectually checked. If the hierarchy will not allow the laity to hold and manage the property of the denomination, the law should be enforced in regard to them.

AN INCIDENT IN A STAGE-COACH.

A few days ago, as I was on my way —, in the stage, with ten passengers besides myself, a stranger joined our company, and took his seat by my side. We had travelled but a short distance before he had something to say to all around him. With an air some what unpleasant and a good deal assuming, he directed his inquiries and remarks to me, in a special manner. He very soon asked me in what business I was engaged, or what profession I followed?

I replied civilly, and told him my profession. And thinking it might serve some good end to know something more of him, I ventured to imitate his example, and said to him: "Now sir, will you be so good as to inform us what profession *you* are of, or in what employment you spend your life?" He hesitated, and seemed unwilling to answer. But as he had proposed a similar inquiry to me, and received a prompt and truthful reply, I felt disposed to urge him to 'show his colors;' and did so. When he evaded, I said to him: "I hope, sir, you are not engaged in any branch of business that you are ashamed of?"

"Oh! no," said he, "I am a Catholic priest."

"Well, sir," said I, "I don't think it strange that you hesitated to tell *your* vocation."

At this he rallied his strength, and proposed to discuss various topics, in defense of 'the Church,' and his pretensions as a priest. As we were caged in the body of the coach, from which he could not readily escape, and in this respect I had him fast, I determined to hear what he had to say, and said him to the contemplation of his doctrines, as seen in the light of Scripture and reason. The passengers agreed that this was right.

At first he made many boastful and random assertions. But that he might not indulge in these, under the impression that the Romish "corporation," and its doctrines, were not understood by me, I

reminded him, that I had been a Romanist from my childhood till more than thirty years of age, and knew the doctrines of that so-called Church. He must "keep to the record."

He had spoken of the power of the priests to forgive sins, and the conversation respecting it had lasted some time. I then asked him, if he claimed the power to forgive sins? He said certainly he did. I then said to the passengers: "Here is a man who, by fair construction, claims to be our Saviour. If he can forgive our sins, he must be God, our Saviour; for the Scriptures say: 'Who can forgive sins but God only?'"

The priest replied: "I can forgive them through God. I inquired: "Can God forgive them *without you*." He answered: "Yes." I then asked: "Can *you* forgive them *without* God?" He answered: "No." I asked him whether God wanted his help in the matter? He said: "No."

I asked him, if a man were a thousand miles away from a priest, and truly repented and believed the Gospel—would he be saved?

He hesitated, but at length said yes. But if there was a priest near him, and he would not send for him, he would be in danger.

"Yes," said I, "now you have told the truth. The nearer a priest is to a dying person, the more difficult it is for the dying one to be saved. And the further off the priest is, the better chance the dying person stands of salvation."

This caused a shout of laughter from all the passengers.

The priest colored deeply—even "to the ears," and did not know what to say.

He soon, however, proposed the subject of purgatory, which was easily dispatched; then transubstantiation, from whose glaring absurdities he quickly beat a retreat, and in his way fell upon the "confessional."

The discussion on this lasted some time; but he regretted exceedingly, that he had introduced it, for he became very much ashamed of it, and in his confusion knew

not what to answer. But he announced his faith in the new dogma—"the immaculate conception."

I gave him the scriptural account of Mary and her ancestors, as recorded in the Gospel, and showed him that she was born in sin—a sinner like all others of the human family; and then desired him to tell us how Pius IX., in the nineteenth century, found out that she was without the least taint of original sin?

He began, but soon became so coarse and disgusting, that he was desired to desist.

I told him that he had better reserve all this for the "confession-box"—that he might tell it there perhaps to Romanists, but it would not do outside, and among decent people.

Another shout from the passengers evinced their approbation. But the priest fell into a great rage. Poor fellow! He was doing as he was told by his superiors. I was sorry for him, but truth demanded his exposure. M. W.

A LAYMAN'S VIEW OF OUR WORK.

"HAVING just received the February number of the Magazine, and read the first article, headed, 'To our Friends,' it has put me in mind of my intentions, formed some time ago; and I lose no time to write to you, and inclose — dollars, as my quarterly portion for the ensuing year.

"I have been greatly interested in reading the Magazine. I think it is a publication that should be in the hands of every lover of his country's liberties, and especially of every Christian, that he may be roused to a sense of his duty, and to perform it, with the same energy that marks the friends of the 'Man of Sin.' I have given some of my numbers to my neighbors to read, and intend to persuade them to take it, if possible.

"In reading Borzinsky's petition, I have been filled with horror, and I wonder that God spares men who commit such wickedness as is committed in convents;

but God sees not as man sees, and spares them for wise purposes.

"I will not direct where to use the money which I send you. Use it as you see fit, in our own land, or in foreign lands. It will not go amiss.

"When I think of the corruptions of the Church of Rome, and see with what diligence its members labor to advance its interests, and then see the apathy and indifference with which most Protestants contemplate it, I am filled with amazement.

"My prayer is, that the 'Man of Sin' may be cast down never to rise, nor to go forth any more to deceive the nations of the earth."

INVITATION TO PRAYER FOR THE CHURCH AND THE WORLD.

ADDRESSED TO ALL CHRISTIANS BY THE
PARIS CONFERENCE.

SINCE the year 1846, when renewed efforts were made to promote a closer union between the members of the Church universal, many Christians have agreed among themselves to unite in prayer on a particular day in every week. The number of those who have adopted this godly practice has continually increased; and for several years past the same day has witnessed Christians in different parts of the world, offering up the same prayers for their brethren.

The Paris Conference reiterates this appeal, and urges the adoption of the practice upon all their brethren. They invite all Christians to agree in presenting their prayers to the Lord on a fixed day in every week, for the following objects:

1. For the prosperity of the Church of Christ; especially imploring the blessing of God on missionary labors, whether home or foreign, established in those countries to which the persons whose signatures are attached to this document belong.

2. For the union of Christians in each country, and for the union of Christians of different countries, as all constituting the different members of the same body, which is the Church of Christ.

3. That it may please God speedily to remove those obstacles which prevent the universal extension of his kingdom, and to put an end to every system of error, idolatry, and unbelief, which opposes itself to the doctrine of the Gospel.

4. That He would be pleased to hasten the general accomplishment of prophecy, and of those promises in particular which are made to Israel, and to the world at large through them.

5. That all who unite in these prayers may, through the grace of the Holy Spirit, make progress in faith, in sanctification, and in spiritual peace.

Monday morning is the time which has hitherto been observed for this united prayer.

Christians who receive a copy of this appeal, are requested to have it translated into the languages of their respective countries. It is desirable that copies should be multiplied, and that Christian families should be invited to procure and circulate them, and to exhibit them in their houses, in order that as great a number of supplicants as possible may present themselves every week with the same supplications before the throne of God their Saviour on the day appointed.

For France.—G. FISCH, J. H. GRAND-PIERRE.

For Germany.—F. W. KREUMACHER, ED. KUNTZE.

For England.—C. E. EARDLEY, CARE JOHN GLYN.

For Switzerland.—ALEXANDER DE ST. GEORGE, ADRIEN NAVILLE.

For Italy.—L. DE SANCTIS, J. P. MEILLE.

For Holland.—ELOUT DE SOUTER-WONDE, A. CAPADOSE, M.D.

For Belgium.—ED. PANCHEAUD, LEON-AND ANET.

For Denmark.—C. H. A. KALKAR.

For Sweden.—O. BERGMAN, Pastor; J. BERGER, Captain.

For the United States.—R. BAIRD, G. H. STUART.

For Turkey.—W. G. SCHAUFFLER.

REPORTS WANTED.

OF those missionaries, local and travelling agents, lecturers, and district secretaries, who may not have forwarded their annual reports to us when this shall have come to hand, we respectfully request, that they send them to the office, by the earliest mail.

Please see the Magazine for March, page 93.

ANNUAL SERMON.

THE Annual Sermon before the Society, will be preached, Sabbath evening, May 4th, by the Rev. Professor T. W. J. Wylie, of Philadelphia, Pa., in the church in Twelfth street, near the Sixth avenue, (the Rev. Dr. McLeod's.) The exercises will commence at 7½ o'clock.

ANNIVERSARY.

THE Anniversary exercises will be held in the Broadway Tabernacle, near Anthony street, in this city, on Tuesday, the 6th of May next, at 10 o'clock A.M., when the Annual Report of the Directors will be presented, addresses delivered, and the usual business of the Society transacted. The public are invited to attend.

NOTICES OF BOOKS.

1. *LIFE IN BRAZIL; OR, A JOURNAL OF A VISIT TO THE LAND OF THE COCOA AND THE PALM. WITH AN APPENDIX.* By THOMAS EWBANK. HARPER & BROTHERS. 8vo, pp. 469.

THIS is a work of rare excellence. It is written in an agreeable style, and gives a clear and impressive view of Brazilian scenery—the products of the country, manners and customs of the people, their social life, morals and religion. The author has also exhibited Romanism as it manifests itself, in that land, where it has things its own way. He has written as an impartial observer, and stated what he saw of it; and in doing this he has disclosed its essential Paganism, and its immoral and debasing tendency.

The value of the work is much enhanced by the appendix, and the large number of illustrations comprised in it. We wish the work extensive circulation. All should read it who wish to learn the practical working of Romanism, and to obtain a good view of Brazil.

2. *PARISIAN SIGHTS AND FRENCH PRINCIPLES, SEEN THROUGH AMERICAN SPECTACLES.* By JAMES JACKSON JARVES. Second Series. 12mo, pp. 277. HARPER & BROTHERS.

FEW books give such a life-like picture of the gay metropolis of France as this. The style is clear and pleasing, and the reader rises from the perusal of the volume with impressions of the scenery, manners, customs, fashions, etc., of Paris, similar to those that a visit to the place, or a personal observation would induce. Some of the chapters previously appeared in the publishers' Magazine. While we regard the work as comprising many excellences, we can not refrain from the expression of our regret that the author has fallen into an error common in certain quarters, in his excessive laudations of the Romish "Sisters of Charity," to the constructive disadvantage, so far as his influence can extend, of Protestant ladies, in regard to works of benevolence and humanity.

When will these "organized agencies" of the Romish corporation come to be understood, and properly spoken of?

3. *LEARNING TO THINK.* By JACOB ABBOTT. Small quarto form, pp. 192. HARPER & BROTHERS.

THIS little book is one of the series designed for children—comprising a number of

interesting stories, and is illustrated with more than one hundred engravings. It is neatly got up, and is well adapted to the end for which it is designed.

4. *JOHN TRUE; OR, THE CHRISTIAN EXPERIENCE OF AN HONEST BOY.* By JACOB ABBOTT. Small quarto form, pp. 160. HARPER & BROTHERS.

THIS interesting little work is also designed for children, and constitutes the sixteenth number of the series, now in course of publication. "The series may be obtained of booksellers, periodical agents, postmasters, or of the publishers, at \$3 a year, or 25 cents a number."

5. *THE WONDERS OF SCIENCE; OR, YOUNG HUMPHREY DAVY. The Life of a Wonderful Boy, written for Boys.* By HENRY MATHEW. 12mo, pp. 452. HARPER & BROTHERS.

IN scientific circles, the philosopher Davy, in his manhood, is well known, and we are glad to see the veil lifted from his earlier years, that his example may stimulate youth to vigorous effort for useful attainments. We need more works of this sort—truthfully and judiciously arranged. Mr. Mayhow has executed his part well; and the publishers have got out the volume in very attractive form. We wish it a wide circulation. Adults, as well as boys, may read it to advantage.

6. *THE HISTORY OF HERNANDO CORTES.* By JOHN S. C. ABBOTT. 12mo, pp. 348. HARPER & BROTHERS.

FEW of the human race ever presented such a history as Hernando Cortez. Few ever had so much in their composition adapted to repel or to win—and few ever passed through such extremes of fortune as he. In this little volume Mr. Abbott has brought him very fairly out to view. It can not be read without a lively interest, at some times painful, and at other times pleasurable; nor without deriving profit from the perusal. The work is neatly got up with good type and paper.

7. *MORNING AND NIGHT WATCHES.* By THE AUTHOR OF THE FAITHFUL PROMISE. R. CARTER & BROTHERS, 285 Broadway, N.Y.

AN 18mo of two parts, the former comprising 132, the latter 130 pages, bound in one volume. The former part comprises prayers, and the latter, meditations, suited to

th, the hopes, the aspirations, the exercises of Christian life. Each part com-thirty-one chapters, corresponding to rs of a month. The book constitutes ble help to personal piety. It will be useful in suggesting themes, and modes rression in the devotions of the closet the family altar.

HE WORDS OF JESUS. By THE AU-OF THE "MORNING AND NIGHT ES." 12mo, pp. 131. R. CARTER HERS.

little book comprises thirty-two chap- different subjects, suggested by some of the Saviour. The object of the is to encourage and cultivate devo- belings, and to bring the consolations Gospel especially to the "weary." pics are judiciously handled, and the of the book can scarcely fail to ren- ential aid to Christians of every condi- life who may obtain it.

HE MIND OF JESUS. By the Author E WORDS OF JESUS," etc. 12mo, pp. R. CARTER & BROTHERS.

ORK devoted to an exhibition of some ; things contained in the Scriptures tive of the Saviour's mind—such as sion, resignation, grief at sin; his ac-

tivity in duty, firmness in temptation, etc. It is a lovely little book.

10. EVENING INCENSE. By the Author of "THE MIND OF JESUS," etc. 12mo, pp. 130. R. CARTER & BROTHERS.

THIS may be regarded as a supplement to the work entitled "Morning and Night Watches." It consists of thirty-one prayers, equal to the number of days in a month, and adapted to various experiences and conditions of life. It naturally belongs to the book named, and if bound with it would make the work more complete.

11. A SERMON. By the REV. L. MILLER, Pastor of the Presbyterian Church of Ogdensburgh, N. Y., on Rev. 18 : 4.

THIS sermon was delivered at Gouverneur, N. Y., January 26th, 1856, before the St. Lawrence County Society, Auxiliary to the American and Foreign Christian Union.

It is entitled "Separation from Rome a Christian Duty." It is an able and timely production, and its publication, we trust, will do much good. We are glad to see pastors and laymen moving in the business of diffus- ing information upon the subject of Roman- ism, and of the duty of our citizens in regard to it.

Receipts

HALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF FEBRUARY TO THE 1st OF MARCH, 1856.

New-Hampshire.		West-Springfield, 1st Cong. Ch., to make Rev.	
Mrs. Sally C. French, in full, for	15 00	Theron H. Hawkes a L. M.,	32 54
am. Cong. Ch., in full, to make Rev.		Chilcopee. 3d Cong. Ch.,	26 18
Woods a L. M.,	11 78	Central Bapt. Ch.,	10 25
VERMONT.		Springfield. North Cong. Ch.,	80 00
ton. 1st Cong. Ch.,	17 00	South Cong. Ch. Mission coll.,	10 00
Cong. Ch., in part, to make Isaac		Olivet Ch., to make Geo. De Folsom L. M.,	
a L. M.,	17 00	in part,	28 00
Ch. aid.,	8 00	1st Bapt. Ch.,	7 70
l. Cong. Ch.,	20 25	Salem. South Ch. and Soc., per J. H. Towne,	88 80
a. "Aliquis,"	17 50	Winchester. Cong. Ch.,	112 48
MASSACHUSETTS.		RHODE ISLAND.	
inton. Friends, per Levi Andrews,	2 00	Providence. Mrs. A. C. Chapman,	5 00
d Centre. Rev. E. E. Hodgeman,	1 00	CONNECTICUT.	
own. Two Friends,	5 00	Pomfret. Geo. B. Mathewson,	1 00
a. Lawrence-st. Ch.,	25 00	Southbury. Cong. Ch., to make Dea. Nathan	
ster. Trin. Ch., to make Lewis Went-		Mitchell L. M.,	84 75
L. M.,	36 00	Middletown. Adnah Johnson,	5 00
mbridge. Evang. Cong. Ch.,	42 90	New-Hartford. New-Hartford North Cong.	
Elliot Ch.,	46 97	Society,	26 00
Village Ch., in full, to make Rev.		South-Coventry. Rev. J. E. Arnold's Cong.,	8 00
Kimball L. M.,	18 00	Manchester. Ralph E. Phelps,	1 00
edway. Cong. Ch.,	28 00	Chester. Cong. Ch. and Society, per Rev. E. J.	
Dane-st. Ch.,	44 67	Doolittle,	18 00
ngton-st. Ch.,	14 06	Leban. Elihu P. Potter,	5 00
d. Cong. Ch., to make A. G. Chad-		Middletown. Henry S. Ward, per the hands of	
L. M.,	48 00	Mr. Ripley,	14 00
		Stuffed. Mrs. Mary Gray,	1 00
		Nerwich. Mrs. Thos. Lathrop,	18 00

Birmingham. W. W. Naramore.....	4 00	M. E. Ch., South, in part, to make Rev. C. A.	
Greenwich. Oliver Mead.....	15 00	Fulwood a L. M.....	16 00
— Anti Popery.....	5 00	Talbotbottom. M. E. Ch.....	14 36
East-Haven. Cong. Ch.....	63 50	KENTUCKY.	
North-Haven. Cong. Ch.....	23 90	Louisville. Sundry donations to assist the Mis-	
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NEW-YORK.		M. E. Ch., in part, L. M.....	14 00
Flatbush. Dr. Strong's Ch.....	70 68	Presb. Ch., in part, L. D.....	90 55
Brooklyn. R. Graves, Esq.....	25 00	Woodburn and Bunkerhill. To make Rev.	
N. Y. City. Z. S. Ely.....	50 00	Chas. B. Barton L. M.....	30 00
Flatbush. Dr. Strong's Ch., add.....	1 00	Belloville. M. E. Ch.....	1 75
N. Y. City. North-West Prot. Refd. Dutch Ch.....	73 18	Presb. Ch.....	6 00
Parma. Ladies' Benev. Soc.....	8 10	Rev. W. W. Warrenner, in part, L. M.....	5 00
N. Y. City. A Friend.....	8 00	Eden. Rev. Sam. Wylla, to make himself a L. M.....	30 00
Rondout. A Friend.....	5 00	Others.....	2 00
Norway. A. J. Burt.....	1 00	Sparta. Evening Lecture.....	6 00
Ogdensburgh. Presb. Ch.....	37 00	Pittsfield. Cong. Ch., per Wm. Carter.....	23 00
M. E. Ch.....	21 00	INDIANA.	
Hammond. Presb. Ch.....	18 56	Monticello. Young Ladies and Boys of Mrs.	
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Flatbush. M. E. Ch.....	22 00	La Fayette. 1st Presb. Ch., bal. to complete L.	
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M. E. Ch.....	10 56	2d Presb. Ch., which constitutes Robt. Brock-	
Bapt. Ch.....	4 32	enridge L. M.....	69 45
Pierpont. 1st M. E. Ch.....	5 22	Shelbyville. 1st Presb. Ch., bal. to complete L.	
Walkill. From the Estate of James Little.....	880 22	M. of Rev. John Calvin Caldwell.....	16 41
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Spencer. Abigail Bemis.....	2 00	Columbus. M. S. Presb. Ch., to complete Rev.	
Tribe's Hill. Presb. Cong.....	6 50	N. Dickey's L. M.....	6 50
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		March 1, 1856.	

CONTENTS.

	PAGE		PAGE
Papal Convents.....	97	Roman Catholics Hearing the Truth.....	113
The Genoese Hospital.....	102	MISCELLANEOUS:	
Ireland.....	104	An American Chapel in Paris.....	120
Paganization of Romanism.....	107	Priests Paying Tax—A Good Example.....	124
ROMAN FIELD:		An Incident in a Stage-Coach.....	125
France.....	108	A Layman's View of our Work.....	126
Brazil.....	112	Invitation to Prayer for the Church & the World.....	128
HOME FIELD:		Reports Wanted.....	128
Light in a Dark Place.....	115	Annual Sermon.....	128
German Romanists in Savannah, Georgia.....	117	Anniversary.....	128
Report from Buffalo, N. Y.....	118	NOTICES OF BOOKS.....	
The Work Advancing in Albany, N. Y.....	119	Receipts.....	128

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HAS ROME DESIGNS UPON OUR COUNTRY?

To this inquiry, which has forced itself upon the mind of shrewd observers, and been propounded with considerable concern occasionally, within a few past years, some among us have been accustomed to reply: What nonsense! Impossible! And if she had, what evil can she do? She is far away. A vast ocean, and a great breadth of European territory separate her from our shores, while America is young, vigorous, gigantic, rich in resources, and ranks with the first or strongest nations of the age.

Rome's designs upon our country, at least, when understood in a bad sense, are but words, empty words, having no realities in practical life to correspond to them, deceive the hearers, and work mischief wherever they are allowed to obtain.

If such imputations are thrown upon Rome, many of whose members, with their priests and bishops are among us—and more are annually coming—the tide of immigration may be checked, feelings may be wounded, enterprises that are projected may be abandoned, or move slowly toward com-

pletion, and walls of separation may be raised between those people and the Protestant Americans, which will hinder that freedom of intercourse which the principal persons among them wish to enjoy. It is far better, therefore, at least just now, that all such intimations, even if true, be withheld, that all may go on with good feelings, and avoid all occasion for strife. Rome can not, through these foreigners, injuriously affect us; for, the moment she thus lands upon our soil, and breathes our air, she feels the influence in every part, her spirit relaxes, her children, mingling with ours, catch the American and Protestant spirit, and the virus that raged in her blood in Italy, Spain, Austria, and other European lands, is here expelled. Away, then, with all narrow-minded bigotry, with un-American illiberality! Rome and Romanists seem quite harmless—and the nation, we think, has little to apprehend from that quarter.

The parties among us, who deliver themselves somewhat after the above manner, are mainly of two classes of our citizens: 1st. Office-seeking, unscrupu-

lous politicians, with whom place and its emoluments are of more value than sound moral principles, the welfare of the country, or the salvation of the souls of men. 2d. The self-confident, in various other pursuits of life, who have studied the spirit and principles of Rome but little, have taken but limited and imperfect views of occurrences in the nation, connected with the agencies, whose centre is in the "Eternal City," and who evidently have been duped by the designing, or otherwise misled in their judgments.

Although these parties are somewhat numerous and influential, it is highly gratifying to know that they are annually decreasing in numbers and in power, and that the truth in the case is becoming better and more widely understood.

We have deplored exceedingly the effects which such groundless, extremely injudicious, and utterly unjustifiable, not to say intentionally deceptive utterances are calculated to induce, and have sought, in various ways, to counteract them. They are precisely such as an implacable, artful, yet not well-fortified enemy would most of all desire should prevail. They give false views of existing realities—the enemy, his resources, his purposes, and movements—put the assailed effectually off their guard, and, as with a profound and helpless slumber, paralyze all their powers of self-protection and defense.

Happy must the agents of "the Man of Sin" be, to find in our country, men of Protestant pretensions, and of native birth, ready to second their most cherished wishes, and zealous to coöperate with them in propagating such suicidal sentiments, and in producing the certain embarrassment,

at no distant day, of every American interest. They can well afford to fawn when such men praise their magnanimity, and generous liberality, and give to them just now *their votes* in return. For while the guards slumber, who have been laid asleep by these generous souls, (?) they can mature their plans, multiply and strengthen their positions, and collect the means wherewith to execute their grand design. Nothing could be more acceptable to them. Without it they would necessarily despair of the attainment of their end.

And we are sure that without the help, the vigorous and persevering help of Americans, Rome never can succeed in her purposes here.

If ever America is entangled in her politics, embarrassed in the operation of her laws and institutions, in connection with Romanism, it will be essentially by the acts of her own citizens. They could effectually and promptly preclude Rome's troublesome interference, if they were disposed so to do—and no foreign or outside influence could in such case possibly press it upon the country. If, then, the nation is ever complicated in the Romish meshes, it ought to be remembered, the folly, the misfortune, and the sin is justly to be laid, in large measure, at the door of her own people, notwithstanding she may be moved to that state by the agency of designing Papal priests. And we may add our conviction, that unbelieving as the American actors, in such a destructive course, may affect to be, while voluntarily warming the viper into life, they, when once it shall have been consummated, equally with others, will feel the influence of its poisonous and deadly sting.

Now it is needless, perhaps, for us to say, that we have little sympathy with the sentiments we have above noticed—the special pleadings for, or the defenses of, the Romish system planted among us, and gradually developing itself, and which, if permitted to attain its proper and full maturity, would, in point of blighting and crushing power, exceed all other forms of evil that the land can suffer. We have none.

Give us diversity of sentiment on political questions, give us Judaism, Mormonism, Universalism, with freedom to meet them in fair debate—give us intemperance, give us slavery, with all its alleged horrors, (and it would be a chapter of thrilling interest to Americans, if the influence of Jesuits, in stirring up the strife which has lately been excited between the South and the North, on this matter, were brought out to view, and accurately stated,) give us war, bloody, cruel, and long-protracted, and any or all of these evils, can be better endured than the ignorance, the idolatry, the superstition, the licentiousness, tyranny and crushing influences involved in Popery, in its legitimate and undiluted form. In its all-comprehensive and palsying grasp are concentrated every form of evil that can be directed against human interests. We thus speak of it in its essential character, and as unrestrained by Protestant and other influences which modify the aspects under which it appears with us.

Of course we take it, that our dissent from the statements noticed is well understood; for, from time to time, we have published well-attested facts, going to establish the affirmative of the question at the head of this

article. And we introduce the subject again, in the hope, that our readers may be induced to examine it with care, and, before it is too late, adopt such measures as the welfare of the country and of evangelical religion demand. We are quite sure that more weight should be given to it than has generally been awarded. And equally sure we are that pastors, and church-officers, and Christian people of all classes, should cherish a livelier interest in Missions in behalf of Romanists, and do more to sustain missionaries to them, in our country, and in other countries, than hitherto has generally been done.

We utter no censure, no word of complaint. In all that has been done for others we sincerely rejoice, and shall deem it our privilege and duty to aid in augmenting its amount. But we ask for the purpose of eliciting thought and more effort, in the direction of Romanists: Is it not strange, that for the Nestorians and Armenians, who are comparatively few and feeble, and not sunk so deep in corruption, such a lively interest is felt by some, while Romish nations, vastly more numerous, more corrupted, and morally depressed, are seldom mentioned at the monthly concert, or thought of in connection with missionary charity?

Is it not strange, that for heathen tribes, whose relative influence for good or evil in the world—compared with any Romish nation—is far inferior, and who perhaps are prejudiced against Christianity by the idolatries of Romanists, some should entertain so strong a sympathy, and contribute so liberally, while, for the relief of Romanists, they contribute nothing?

And is it not still more strange that,

amidst the crowding, jostling, and noisy course of Romish priests, bishops, and archbishops, and of the vast multitudes of their followers, through the highways of our country—building their chapels and cathedrals, founding their colleges and seminaries, and establishing their convents—rudely assailing Protestant principles, and evangelical religion—separating their children from our common-schools, and openly performing their idolatrous services, worshipping the host, praying to saints, and baptizing bells, and doing various other stupid and heathenish things, indicative of their pitiable condition, the pastors of this land, and all who love its interests, and the souls of men, are not roused as by one magnetic shock, to preach and labor, “in season, out of season,” with “one accord,” to avert this evil, and to save these deluded souls?

It is indeed strange. And it is to be accounted for, only by that quality of our nature which delights in contrarieties, and finds its gratification in contemplating remote or distant objects, and in overlooking those that are near. But so it is. And here is an open door for the introduction of serious evil. And we ask for it, and especially for Romanism, which through it may soon inflict upon us, if not prevented, serious evil, deliberate and candid consideration.

But we are not alone in our views respecting the designs of Rome in relation to our embarrassment, and even to the *destruction* of our present form of government, *IF IT BE POSSIBLE*.

More than twenty years ago, the Rev. John Angell James, of Birmingham, England, who well knew the policy of Rome, in a letter addressed to American Christians, said :

“Popery has directed a longing eye to that immense tract of land, and has already felt the inward heaving of ambition, to compensate herself for her losses in the old world, by her conquests in the new. The valley of the Mississippi has been, no doubt, mapped as well as surveyed by emissaries of the Vatican; and cardinals are exulting, in the hope of enriching the Papal See by accessions from the United States. Rouse and inflame the zeal of Protestantism in America, to disappoint the apostles of darkness of their wished-for prey.”

In keeping with the spirit of this paragraph is the testimony and warning of the illustrious Lafayette, the companion and friend of the immortal Washington. He had seen Romanism in Europe, especially in France, and knew much of its spirit, and, especially of its deep-seated hostility to republican governments. He had seen the gathering of the Romish elements that were to be discharged with ruinous intent, upon our increasingly prosperous country, and said :

“If ever the liberties of the United States are destroyed, they will be by Romish priests.”

And besides this, he well knew the feelings of the monarchists of Europe, in relation to our existence and the influence of our example—and the determination they had formed in regard to it; of which the Duke of Richmond, nearly *twenty years previously*, while he was Governor of Canada, had spoken so plainly. Lafayette well knew, that the hierarchy of Rome would avail themselves of the agency of hostile or inimical princes, and excite them to every practicable measure, by which they might hope for success.

The language of the Duke was re-

markable, and at the time it was uttered (1819) there were few things to give it credibility, beyond the veracity of the speaker. Indeed its terms seemed to carry with them its condemnation, as a mere fabrication, or to render it at best, but the *wish* of him who uttered it. But the progress of time and the occurrence of events have demonstrated that he spoke in agreement with facts, and disclosed the main features of a *PLAN*, which had been well considered, deliberately agreed upon, and is still in process of being carried out. He spoke in presence of Mr. H. G. Gates, of Montreal, who faithfully reported the statement.

We will submit the Duke's language, but remark first, that in 1820, a year at least subsequent to its utterance, the population of our country, according to the national Census, was 9,638,131. According to the same authority, the immigration from all foreign countries, for the preceding *ten* years, or from 1810 to 1820, amounted only to 114,000, an average of but about 11,000 annually — a number when compared with more than *nine millions* was altogether too small to attract an especial attention, or to awaken any apprehension from their influence.

Soon afterwards the immigration began to increase. In 1830, its amount, in one year, was 27,153. In 1840, it was 84,146. In 1850, it was 279,980. In the year, ending January 1, 1855, it was upwards of 460,000.

These swarms of people were principally from Europe, and from the Roman Catholic portions of it. Of them and their descendants there are now between three and four millions, who claim to be Papists. They are diffused through various States of the Union, retain largely their nationali-

ties, their native languages, manners, and customs, and yield very generally implicit obedience to their priests.

Of late, they have come quite frequently into collision with Americans, American laws and usages, assumed a defiant tone, and openly boast, that they now hold in all of our elections, "the balance of power." *Is* there no design by Romanists upon our country? Will American Christians look to it?

But to the language of the Duke of Richmond.

In speaking of the government of the United States, he said :

"It was weak, inconsistent, and bad, and could not long exist. It will be destroyed; it ought not, and will not be permitted to exist; for many and great are the evils that have originated from the existence of that government. The curse of the French revolution, and subsequent wars and commotions in Europe, are to be attributed to its example, and so long as it exists, no prince will be safe upon his throne; and the sovereigns of Europe are aware of it, and they have been determined upon its destruction, and have come to an understanding upon this subject, and have decided *on* the means to accomplish it; and they will *eventually* succeed by *subversion* rather than conquest.

"All the low and surplus population of the different nations of Europe will be carried into that country. It is and will be a receptacle for the bad and disaffected population of Europe, when they are not wanted for soldiers, or to supply the navies; and the European governments will favor such a course. This will create a surplus and a majority of low population, who are so very easily excited; and they will bring with them their principles, and, in nine cases out of ten, adhere to their ancient and former governments, laws, manners, customs, and religion, and will transmit them to their posterity, and, in

many cases, propagate them among the natives.

"These men will become citizens, and by the constitutions and laws, will be invested with the right of suffrage.

"The different grades of society will then be created by the elevation of a few, and by degrading many, and thus a heterogeneous population will be formed, speaking different languages, and of different religions and sentiments; and to make them act, think, and feel alike in political affairs, will be like mixing oil and water: hence discord, dissension, anarchy, and civil war will ensue, and some popular individual will assume the government, and restore order, and the sovereigns of Europe, the emigrants, and many of the natives will sustain him.

"The Church of Rome has a design upon that country, and it will, in time, be the established religion, and will aid in the destruction of that republic.

"I have conversed with many of the sovereigns and princes of Europe, particularly with George the Third, and Louis the Eighteenth, and they have unanimously expressed these opinions relative to the government of the United

States, and their determination to subvert it."

We forbear comment upon this remarkable document at this time, and respectfully yet earnestly beg for it a calm consideration and comparison, with the state of things now existing. There is yet room for reform, and by proper exertions the evils that are thickening around us may be overcome. But there is no time to be lost, and the Christian community can not well afford to indulge in the apathy that they have suffered so long to distinguish them, in regard to the movements of Rome. On this generation immense responsibility is devolved, touching the future of our country. And we can but hope, that a spirit of inquiry, of prayer, and Christian philanthropy, will be excited, and that each in his place will perform his duty faithfully—our country be saved from the designs of its foes—and God glorified in the advancement of pure, evangelical religion.

IRELAND.

THE PEOPLE AND THE PRIESTS.

(Continued from page 107.)

ONE of the most interesting of Irish novelties is the new *regime* of the Romish Church, under the auspices of Archbishop Cullen. This gentleman seems to have been wisely selected as the inaugurator of the new system; combining as he does, the astuteness of the Roman diplomatist, and considerable capacity for intrigue, with great versatility of genius; remarkable smartness in meeting and manag-

ing popular prejudices—indomitable energy and perseverance; and an unscrupulous facility in employing any and every instrumentality for the accomplishment of his purpose.

The great object of his administration is to increase the *Church sentiment* in the minds of Irish-Romanists, and to bring them completely under the influence of the Roman See. In order to do this, several things have

to be done, the accomplishment of which requires very *delicate handling*. The *nationality* of the Irish-Romish Church has to be *exalted* into a state of most abject, slavish, pious submission to—or absorption into—the actual supremacy and visible headship of Rome. Lingering elements of home-grown liberty must be carefully eradicated. Several sturdy irregularities have to be corrected; old-fashioned notions—intensely *Irish notions*—about self-action and independence, though very “racy of the soil,” are of very rebellious and heretical tendency, and therefore **THEY MUST BE EXORCISED**, while all the mind and manhood, all the passion and all the piety of an impulsive and superstitious people, must be *mesmerised* or *lynched*, into tame subservience to the dynasty of the Vicar of Christ; that is, to the junta of the master-spirits of European despotism, holding conclave in “the head of cities”!

Political demagogues and pious devotees, popular reformers and priestly agitators must all enlist under the one banner, or be cajoled or cudgelled into the ranks. Every thing Irish must be Romanized. A spirit of meek docility must be cultivated. Habits of passive obedience must be formed. All thought and talk about “rights” and “wrongs,” about “governments,” and “grievances,” must be suppressed. People and priests must learn submission; and submit. And while all this has to be done, two other things have to be done, that are not easily accomplished. The old feeling of distrust and hatred of England must be cherished, lest the Irish people should be in danger of receiving pernicious influences from English progress and English Protestantism;

and at the same time the English people and government must be conciliated lest the priest manufactory at Maynooth should be deprived of its parliamentary support, which is so convenient as a carnal subsidy to the army of the Church, enabling the Papacy from year to year to recruit its forces for the conquest of America and *other parts of the pagan world*!

Will not the angels of despotism minister to Dr. Cullen’s great enterprise? Does he not deserve the sympathy of all pious intriguers, and of all the friends of fraud, throughout the diplomatic world? Ay, for he seems equal to his task; and succors swarm around the omens of success.

The Archbishop fitly embodies the system which he labors to establish. He is himself the first official representative of the new economy. He came to Ireland as the creature and the instrument of a flagrant usurpation and innovation upon the ancient rights of the *Roman Catholic priesthood* in Ireland.

It had been the practice for parish priests in a diocese to elect a bishop from among themselves. Upon the votes being cast, the first three names in the list were sent to Rome, for Papal selection; and generally the happy man at the head of the list received the appointment to the vacant see. This plan the Romanists of Ireland had been taught to glory in as “*immemorial usage*.” Their attention could not safely be directed to the earlier usage, in which Rome had nothing to do with their bishops or themselves. This sorry remnant of better times, however, gave *too much liberty* to the Romish Church in Ireland. If the priests chose their bishop, the people might conceive the

heretical fancy that they ought to choose their priests; and some instances of this alarming process of reasoning had actually appeared. Therefore upon the death of the late Archbishop of Armagh, the election of a successor by the parish priests was set aside, and Dr. Cullen was sent from Rome to fill the vacant office; of course there would be, and there was, a good deal of dissatisfaction, and even bitter complaint and Irish indignation. But "hush! the Protestants will say the Church is divided, and you are rebelling against the Pope." The discontented must be amused, a pageant is got up. The Archbishop is a LEGATE! *He has power* to call a synod, *to reform abuses*; and to do wonders. "Oh! then it was to exalt and do honor to the Church of Ireland" (!) that the Pope did all this. To be sure it was; and will not pious Paddy *be easy*, and not put arguments into the mouths of heretics, by talking of "liberty" and "rights," when the Church is to have grand ceremonies and every thing just as it is in Rome, and a new Archbishop that is in high favor with the Virgin Mary, and a regular pupil and pet of his Holiness? His lordship assumes the throne and sceptre of St. Patrick, in Armagh; but soon abdicates, and descends to the inferior See of Dublin, inferior in ecclesiastical dignity, but superior in political influence, and now all Episcopal appointments are to follow this new model. Irish Romanists are to be nothing, and to do every thing at the bidding of the Court of Rome.

The "*reformation*" has been managed with consummate tact. In connection with the most stringent measures of prelatical authority, several *flagrant and scandalous abuses*

have been connected, such as "stations," and confessions in private houses, indecent practices at wakes and funerals, etc., and these obvious and unquestionable reforms have been united with the worst measures of subjugation and intolerance, on the same principle as that by which the Bibles were lately burned *along with* novels and obscene publications.

Such is the policy of Rome.

The following remarks which lately appeared in one of the widely-circulated newspapers of the Island, will disclose some interesting facts and speculations on this subject:

"Every day is making it more plain that the presence of Dr. Cullen in Ireland is accomplishing already a very great change in the Roman Catholic Church in Ireland. It needs no great sagacity to foresee that when 'the apostolic legate' accomplishes his design of having the places of the several Bishops as they fall vacant filled by men after his own mind, the change effected by his influence will be more manifest and complete. Dr. Cullen, to do him justice, appears to have earnestly and sincerely set himself against that system of clerical agitation which has so long disgraced and degraded the character of the Roman Catholic priest in Ireland. He is not, it appears, doing so without violent opposition on the part of agitators both lay and clerical. At a meeting of the Tenant League in Dublin, a few days since, a letter was read by Mr. Dwyer, in which Archbishop Cullen was described as 'the arch apostate from the cause of the people;' the name of the writer was not mentioned, but it was more than hinted that it was from the pen of a priest. Direct and frequent references were made to 'ordinances,' which deprived the League of the presence and coöperation of some, at least, of the Roman Catholic clergy. Some of the more devout of the members present protested, in pious horror, against these allu-

sions to matters far above the concernment of poor laymen; but Mr. Moore, the member for the county of Mayo, amid the cheers of the assemblage, irreverently declared that if they did not discuss these ordinances they would be the veriest slaves that ever crawled. We do not expect that Mr. Moore's indignant eloquence or the boisterous cheers of his auditory will have the slightest effect upon the course of events. The ordinances will in the end be submitted to without a murmur by the noisiest advocates of the right divine of priests to agitate. All the better feelings of lay Roman Catholics will be with Dr. Cullen in his attempt to coerce the priests into decent political behavior. Even if his ordinances be tyrannical ones, the educated Roman Catholics will hail them as a release from that which they have long felt to be both an oppression and a disgrace. Mr. Moore, we opine, will have but a sorry chance of stirring up a lay insurrection against the bishops because they prohibited Fathers Tom and Jerry from heading infuriated mobs as the bullies of election riots. The proceedings do, however, prove that Dr. Cullen is really and bona fide making an effort to curb the licentious partisanship of the priests—that he is seconded in that attempt by very many of the bishops, and that already the restraint is severely felt by the professional agitators of that distracted country. We have already pointed to this as the inauguration of a new policy of the Church of Rome in Ireland. The fact can no longer be questioned. Upon the secret and true motives of that policy men will form their opinions according as their views and prejudices determine them. The angry factionists of Irish politics will say that 'the arch apostate' has sold them to the Whigs—an accusation which it will be difficult to sustain by any proofs of favors sought by or conferred upon Dr. Cullen. More refined calculators of political intrigue will believe that the anti-agitation ukase has originated in a compact between the British government and the Papal court,

effected through the influence of the French Emperor. Those who entertain a deeper dread of the subtle policy of Rome will more reasonably suppose that the suppression of clerical demagoguism is but part of a system by which the doctrines of arbitrary power are to be enforced upon the Romish Church in Ireland. That Popery, aiming at the establishment of despotism over Europe, is compelled, in common decency, to separate itself from the violent and turbulent democracy with which it has been allied in Ireland, and that even for the purpose of completely subjugating the Irish Church the independence that was created by popular discussion must of necessity be repressed. There is another supposition, at least possible, which we should be sorry to exclude from the category of possibilities. What, if it should be the truth that Dr. Cullen is a sincere and devout believer in the faith which he professes, and that he has seen with regret the conduct which has disgraced it. Is it not possible for a Roman Catholic bishop to feel deeply and intensely the scandal brought upon religion by the pranks which have been played off in Ireland by those clerical bullies who have headed election mobs? Is it not possible for him, without any indirect motive whatever, earnestly to wish to put an end to scenes so scandalous as those to which we have referred? Allow but a common regard for decency to sway the mind of a firm man placed in the position of control, and we protest that we have no difficulty in understanding that from such a man ordinances should emanate curbing the interference in politics of the priests. When we point to this as the inauguration of a new policy, we must remember that it is, strictly speaking, a return to the old. The assumption by the priests of the character of political agitators was a thing utterly unknown forty years ago. In the struggle for emancipation there was an excuse for clerical interference, which first created it in Ireland. The general election of 1826 was the first occasion upon which the

Romish priesthood, as an organized body, interfered in the Irish elections. Their character of political agitators was then justified only by the nature of the question on which they interfered. It was constantly said, both by bishops and laymen, that with the removal of Roman Catholic disabilities the political interference of the Romish clergy would cease. In 1829, when the Emancipation Bill passed, the Romish bishops assembled and passed resolutions discountenancing and almost forbidding the interference of the priests in politics. The events which followed swept away the restrictions which were then imposed. The reform excitement of 1832 was in Ireland exasperated by the desperate crusade against the Protestant Church, and continued by the still more desperate agitation for repeal. Under these circumstances, it must not, perhaps, be matter of wonder that the priests maintained with increased power the position which they had assumed in 1826. We can not forget, however, that they did so in disregard of occasional but repeated admonitions from Rome upon the incon-

sistency of political agitation with their sacred character—admonitions which no attempt was made effectually to enforce. It would appear that Dr. Cullen is attempting really to enforce upon the priests, in their political interference, external decency. It may be that a more secret and plausible exercise of this influence will, in truth, confer upon them a more dangerous power. But there is no one who has respect for the proprieties of life who will not feel, that to restrain the open turbulence by which, at the last general election, the clerical character was disgraced, is to do no mean service to the cause of religion and order. It is time that an end should be put to the thirty years' war, which the Irish priests have waged upon the peace of the country. Any influence is better than that of the priest, who conducts his electioneering with the bludgeon in one hand and the crucifix in the other. Any harangue is preferable to that which denounces from the altar those who dare freely to exercise their franchise."

(To be continued.)

THIRD ORDER OF FRANCISCANS.

A BILL to incorporate this "Order" of Romish monks was introduced into the Legislature of Pennsylvania, last winter, and carried through the Lower House, but was arrested, we think, in the Senate. In the House of Representatives it elicited some able speaking. From a copy of the speech of the Hon. Edward Joy Morris, of Philadelphia, delivered on the 12th of February, on its final passage, we take the following extracts, which will be read, we trust, with interest, although in view of the facts they embody, it may be difficult for impartial observers to find a sufficient reason for any Americans, desiring to legalize the operations

of such "Fraternities." We should be glad to give the speech entire, but for want of room must confine ourselves to the following extracts, namely:

"But what is the real nature and constitution of this society? It is a branch of one of the mendicant orders of the Church of Rome, which, for their efficient zeal in the service of that power, have been properly styled 'the standing army of the Pope.' Whether stimulating to the wars of the crusades against the Saracen spoilers of the Holy Land—preaching extermination of the 'heretical' Albigenses and Waldenses of the middle ages, traversing in quest of converts, the deserts of Africa, the steppes of Asia, the wilds of America—or acting as ministers of ven-

geance in the Rhadamanthine tribunals of the Spanish Inquisition—their only and all-absorbing motive is the same—the inculcation of doctrines of unqualified allegiance to the Pope, the extirpation of all conflicting creeds and antagonist sects, and the extension of the dominion and glory of one Church. Wherever they may be temporarily domiciled, their affections are concentrated on Rome. The citizens of the 'Eternal City,' in ancient times, were not more exclusively Roman, than the proselyting friars that now wander from it to the uttermost bounds of the earth, bearing its cruciform standard in their hands, as an all-conquering symbol. They have but one country and one home, the metropolis of their faith. They are with us, but not of us. They are as migratory as the wild fowl that we see winging their flight through the air with the change of seasons. Ever moving from one quarter of the world to another, they remain in none time enough to become acquainted with its people, or attached to their institutions.

"Moral automata, they have no will of their own; they are the obsequious vassals of their Superior General, who resides at Rome, and whose commands they have taken a secret oath to obey without qualification.

* * * *

"With what an iron yoke the monastic fraternities are ruled by their superior generals, and how completely individual independence is crushed under such a system, may be understood from the following extract from a work of the Reverend Father Jesuit De Ravignan, *De l'Existence et de l'Institut des Jesuits*, pp. 53, 54. We read at the article, 'Obedience to Superiors:' 'You shall always see Jesus Christ in the General; you shall obey him in every thing; your obedience shall be boundless in the execution, in the will, and understanding; you shall persuade yourself that God speaks with his mouth; that when he orders, God himself orders. You shall execute his command immediately, with joy and with steadiness.

"'You shall penetrate yourselves with the thought that all which he will order will be right; you shall sacrifice your own will with a blind obedience.

"'You shall be bound at his request, to be ready to unveil your conscience to him.

"'You shall be, in his hands, a dead body, which he will govern, move, displace, according to his will.

"'You shall resemble the stick upon which rests an old man.'

"All Christian governments, Roman Catholic or Protestant, have manifested a zealous fear of these religious orders, wielded as they are by the despotic will of one man, a subject of Rome, and who in his turn is similarly controlled by the Papal nod. In every European State, it has been found necessary to adopt rigid defensive legislation against their mischievous tendencies and practices. Look, sir, at the history of the Jesuits. From their origin by the special bull of Paul III., in 1540, down to the present time, they have been a source of immense social and political evil in every country in which they have established themselves. Founded for the purpose of arresting the progress of the Protestant Reformation and religion, they have undeviatingly pursued that aim, by the most nefarious methods. 'They contributed,' says Hallam in his *Constitutional History of England*, 'in a very material degree to check the tide of the Reformation. Subtle alike, and intrepid, pliant in their direction, unshaken in their aim, the sworn, implacable, unscrupulous enemies of Protestant governments, the Jesuits were the legitimate objects of jealousy and restraint. As every member of that Society enters into an engagement of absolute, unhesitating obedience to its superior, no one could justly complain that he was presumed capable at last of committing any crimes that the policy of his monarch might enjoin.'

"In 1570, in consequence of the frequent conspiracies against the government, they were expelled from England by Queen Elizabeth. A few years previous,

they had been forbidden to teach in France on account of their pernicious doctrines, hostile alike to religion and liberty. In 1572 they advised Charles IX. and Catherine de Medicis to the massacre of the Huguenots on the night of the 24th of August, when 70,000 persons were slaughtered in their beds and in the streets of Paris. It is almost incredible, but it is none the less true, that Gregory XIII., on the receipt of the news of this infernal butchery of nearly 100,000 men, women, and children, for no other crime than that of worshipping God according to the dictates of their consciences, ordered a *Te Deum* to be sung, and cannon to be fired to celebrate the event! To mark it with more signal commemoration, a medal was also struck off, showing on one side, the exterminating angel destroying the Protestants, and on the other, the inscription, '*Huguenotorum Strages, 1572.*' In 1581 the Jesuits were expelled from several of the principal cities of France, as well as from Antwerp and other parts of Belgium, for disturbing domestic and public tranquillity. In 1590 their services to the Papacy enabled them to procure from Gregory XIII. a bull putting them beyond all civil and spiritual authority, and compelling these authorities, under the pain of excommunication to admit and practise all the contents of this bull. Among the cases, in which this excommunication is incurred, are the following :

"1. 'Kings, Princes, and Administrators who will tax the Society of Jesus, its individuals or property.

"2. 'All those who will prejudice the Society.

"3. 'All those who will oblige the Society to lend either its churches or houses, in which they say mass.

"4. 'All those who will be bold enough to violate the concessions granted to the Jesuits.

"5. 'All those who will refuse the office of protectors of the Society.

"6. 'All Regulars and Seculars of whatever estate, rank, and preëminence they may be, Bishops, Archbishops, Pa-

triarchs and Cardinals, who will attack the order of the Jesuits and their constitutions, either some articles of their constitutions, or concerning them; though it may be for disputing and seeking truth.

"7. 'The Rectors of Universities and others, who would molest the Rectors and Teachers of the Colleges of the Society of Jesus.

"8. 'All those who would oppose privileges of the Jesuits, etc.

"9. 'The fathers of families who would hinder their children from belonging to the Society of Jesus.'*

"Their power, being thus fortified and augmented, they became more insolent and daring in their conduct. In 1598 they were expelled from Holland for having caused the murder of Maurice de Nassau. In 1605 James I. expelled them from England for having invented the 'gunpowder conspiracy,' after executing two of their number for participation in the same. The Senate of Venice also drove them out of that republic for plotting against its peace. In 1618, the States-General of Hungary and Bohemia expelled them from those countries, and in 1620 Poland did the same. In 1685 they induced Louis XIV. to revoke the edict of Nantes, by which the Protestants were allowed the free exercise of their religion. This short-sighted act was accompanied with a strict prohibition to the Protestants against the exercise of their religion in any part of the kingdom. Their ministers were ordered to leave France within fifteen days. They were forbidden to have any schools of their own; and fathers, and mothers, and guardians were compelled to educate their children and pupils in the Roman Catholic religion. The most cruel and vexatious persecutions followed this measure. More than 200,000 Huguenots, in spite of the ordinance forbidding emigration under the penalty of the galleys, and confiscation of property, annulling of the sales made by emigrants one year before their departure, escaped to England, Holland, and America.

* La Chalotais—Comptes rendus, pp. 116, 117, 118.

In our own country they found an asylum of protection in South and North-Carolina principally, where their descendants have ever been distinguished for their private virtues, patriotic spirit, and usefulness as citizens.

"In 1723 the Jesuits were expelled from Russia by Peter the Great, and in 1756 from Paraguay, where they had amassed immense wealth, and where they had become infamous from the gross immorality of their lives. In 1758, on account of their complicity in an attempt to assassinate Joseph I. of Portugal, they were all shipped out of the kingdom to Italy. On the 6th of August, 1763, the Parliament expelled the Jesuits from France, in a decree, reciting the most odious of their doctrines, 'which,' said they, 'are held without interruption by the priests, students, and other members of the order of the Jesuits, even advocated by them in public theses and in lectures delivered to youth, from the first organization of that Society until this time, with the approbation of their Theologians, the permission of their Superiors and Generals, and with the applauses of the other members of the said Order. These doctrines destroy, by their consequences, the law of nature, that rule of morals which God himself has inscribed upon the heart of man. *Their dogmas, too, break all the bonds of civil society, authorizing theft, falsehood, perjury, the most inordinate and criminal impurity, and generally all passions and wickedness; teaching the nefarious principles of secret compensation, equivocation, mental reservation, probabilism, and philosophical sins; extirpating every sentiment of humanity in their sanction of homicide and parricide; subverting the authority of governments, and the principles of subordination and obedience; inculcating regicide among faithful subjects, and, in fine, overthrowing the foundations and practice of religion, and substituting in their stead all sorts of superstition, with magic, blasphemy, irreligion, and depravity.*" In 1767 the Jesuits were expelled from Spain and all her colonies.

"In 1778 Pope Clement XIV., yielding to the united solicitation of the European sovereigns, abolished the Order of Jesuits. In his Brief on that occasion, he says: 'Complaints and quarrels were multiplied on every side; in some places dangerous seditions arose, tumults, discords, scandals, which, entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party hatreds and enmities. Desolation and danger grew to such a height that the very sovereigns whose piety and liberality towards the company were so well known as to be looked on as hereditary—we mean our dearly-beloved sons in Christ, the Kings of France, Spain, Portugal, and Sicily—found themselves reduced to the necessity of expelling from their States these very companions of Jesus, persuaded that this step was necessary to prevent Christians from rising against one another, and from massacring each other in the very bosom of our common mother, the Holy Church.' They fled, however, to Russia, where they remained until the government was obliged by their intrigues to expel them, in 1820, for ever from the imperial dominions. Since their reestablishment by the bull of Pius VII., in 1814, they have renewed the practices which rendered them so odious in the 18th century.

"In 1848–50 the Jesuits prevailed on the Roman Catholic majority in the Council of the Canton of Valois, in Switzerland, to close the Protestant churches in the lower part of the Canton, and to prevent the Protestants from engaging in any public worship whatever. This arbitrary proceeding led to a civil war between the two religious parties. But this was of trivial import, in comparison with the consequences of the league which they induced the seven Roman Catholic Cantons to form, under the name of the *Sunderbund*. The aggressive and intolerant spirit of that body—its effort to throw the whole system of education into the hands of the Jesuits—to prevent the free reading and circulation of the Bible—compelled the Protestants to take up arms in defense of their invaded civil and religious rights. A san-

guinary war ensued, which was only terminated by calling the whole army of the Confederation into the field. To secure the preservation of peace, the Swiss Diet passed a decree of perpetual exclusion from the territory of the Republic, against the Jesuits. On presenting a petition, signed by 120,000 citizens, praying for such action, Mr. Neuhaus, the Representative from Berne, made the following remarks. They deserve the consideration of every reflecting American citizen :

"Mr. N. said : 'According to the eighth article of the federal compact, the Diet took all the measures necessary for the internal and external safety of Switzerland. That right on the part of the Diet was incontestable, and had been put in force on former occasions, within memory. The question, therefore, was not whether the Diet had a right to take steps against the Jesuits, but whether the Jesuits had compromised and were compromising the safety of Switzerland. It was therefore the question of fact only that he would approach. Were the Jesuits dangerous or not; were they particularly dangerous as respected Switzerland? Yes, the Jesuits were dangerous :

"1. 'Because of their morality. They taught the people to commit, without remorse of conscience, the most culpable actions. Their morality necessarily exercised on those opposed to their influence, a deleterious effect; and a writer of the 18th century had said with great truth that he detested the Jesuits because they were an order *aboutissant*. But in republics morality was wanted above all things.

"2. 'The Jesuits were dangerous because they made use of the ecclesiastical character to carry disorder into families and divide the members of them, in order the more easily to govern them. Examples abounded, and if necessary he could cite many.

"3. 'They were dangerous because the Order required of all its members a blind obedience and absolute submission. He who was a member of the Society, whether he was a Jesuit, properly so called, or

merely belonged to the Order under another denomination, could no longer have either opinions or will. As soon as the leaders gave orders, those who were enrolled in that militia were obliged to obey without examination, and if the chief ordered the members or their associates to work in secret to subvert republican governments, they were obliged to obey without examination, whether they thought it right or wrong. But what was necessary to the people of Switzerland, if they wished to maintain their independence, was the sentiment of liberty and moral force, and *that sentiment the Jesuits annihilated*.

"4. 'The Jesuits were dangerous because they had neither family nor country. As soon as a Swiss citizen entered the Order of Jesuits, he only belonged to that body. On this account the governments of the cantons would do well to make a law that any one entering the order of Jesuits should lose his natural rights. When a man was obliged to lay aside his feelings of family, to disown his cantonal as well as federal country, he was no longer a Swiss; he was *nothing but a Jesuit, and a stranger to every country*.

"5. 'The Jesuits were dangerous because they endeavored everywhere to seize upon power. In despotic and monarchical governments, where the head was invested with extended authority, they might be tempted to make use of the Jesuits as auxiliaries. As long as the Jesuits did not dominate, they would consent to serve a master; but when they had attained their end, they took advantage of services which they had rendered, to establish their domination over those who had recourse to them. This was what made all the governments of Europe banish them from their states. They were dangerous to monarchies, and still more to republics, where the authorities did not possess the elements necessary to counterbalance their pernicious influence.

"6. 'They were especially dangerous to Switzerland, because one of the principal ends of the order was to extirpate

Protestantism. Without doubt, the Swiss Catholics had a right that their Protestant brethren should respect their religious convictions, but the Protestants had also rights which should be respected by the Catholics; and the deputies of the Canton of Berne would demand if those Catholic cantons which tolerated, and even invited into their bosoms an Order, the object of which is the extirpation of Protestantism, conducted themselves, like good confederates towards the reformed cantons; if they fulfilled the federal duties, and if those States had not the right to say to the States which received the Jesuits: "We have no congregation which labors for the extirpation of Catholicism, and we ask of you not to tolerate a corporation so hostile to us, as the Society of Jesus." These were the principal reasons which made the Canton of Berne consider the Jesuits as dangerous; but there were many others which he could state, and among others, the recent events in the country were a strong proof of the danger of the Jesuits. The only legal way to settle the question was by taking the opinions of the cantons in the Diet, and if twelve of the cantons voted that the Jesuits were dangerous, the others must submit. M. Neuhaus concluded by reading his instructions from his canton, which were to demand a decree for the expulsion of the Jesuits from every part of Switzerland.

"Such is the experience of Europe of the chief of these secret religious orders. It admonishes us in the most impressive manner to beware of these instruments of

Papal ambition, silently and steadily extending the blighting influence of spiritual vassalage over our free land. If in Europe they have been potent enough to undermine the foundations of the oldest and strongest monarchies—to topple kings from their thrones—to debauch and effeminate the public mind by vitiating the systems of education—to light the flames of civil war, by involving the citizens of the same country in vindictive religious feuds—let us beware lest like results shall flow from the same causes in this now peaceful and happy Republic. The Jesuit, the Franciscan, and the Dominican of to-day are the same in spirit, feeling and temper as ever. The power may be wanting, but not the disposition to use it as in times past. The blood-red annals of the Church of Rome; the wars of spoliation it has waged; the civil wars and the foreign tyrants it has inflicted on unhappy Italy; the unnumbered victims slaughtered to the Moloch of religious bigotry in the valleys of Piedmont, on the mountains of Calabria, in the subterranean judgment-halls of the Inquisition, and by every form of torture on the plains of the Low Countries, speak in unmistakable tones of warning against the restoration of its ill-used power. In vain will the Jesuitical cry of bigotry and intolerance be raised against us, for throwing up dykes against this encroaching power, to protect the citadel of republican liberty from its incessant assaults, and the impetuous fury of its swollen strength."

FOREIGN FIELD.

FRANCE.

PROTESTANTS PERSECUTED.

THE following letter will explain itself, and prepare the way for the better appreciation of the next succeeding article. Rome still retains her persecuting spirit. We admire the

firmness of the persecuted, and trust they will be sustained.

"PARIS, February 18, 1856.

"To the Board of the American and Foreign Christian Union:

"GENTLEMEN, AND MUCH-ESTEEMED BRETHREN: We are in receipt of the letter

(January 18) of your Secretary for the Home Department, covering the first of exchange for £200, and of the letter of your Treasurer, covering the second of exchange for the same amount. We are truly thankful for that token of your Christian affection; we are no less thankful for the kind promise of another remittance before the close of our evangelical year, (19th April.) You will see, from the following details, to what extent we stand in need of your support.

"We inclose a detailed account of the legal prosecution carried on against some of our agents, and decided by the Tribunal of Bellac, on the 26th of January last. As you have had the account of the trial of the 11th of August, 1855, and our last bulletin, we need not refer to the anterior circumstances, which are well known to you. We will only mention the resolution of our friends, who have been condemned to pay such heavy fines. On the strength of our Constitution, which solemnly proclaims the liberty of worship, our friends think that they ought not to pay the fines. The consequence of their denial may be imprisonment, or, at least, an execution upon their property, up to the amount of the fines. Such a fact brings us back to the days of religious persecution, which we thought had passed away never to return.

"Thanks to God, our friends at Thiat and Villefavard are nothing dismayed by the rigor of that sentence. When going out of the audience-hall, they said: 'Never mind; we will continue to worship God according to his word. If we must go to prison, we shall; but nothing shall prevent us from assembling, to sing his praises, and to hear the Scriptures.' Such was the language, not of a few individuals, but of all our friends at Thiat and Villefavard, who had come to Bellac, to evince their sympathy with the persecuted worship.

"Two of our members had repaired to Bellac, to witness the proceedings. The Evangelists had assured us, that all the members of the congregations of Thiat

and Villefavard were to come to Bellac; but, as the weather was excessively bad, and they had to walk almost the whole night, and the roads were nearly impassable, we despaired of seeing them. What was our astonishment, when, on the morning of the 26th of February, we saw our friends of Thiat and Villefavard arriving in small groups? They were some 300 in number. Several of them had boiled potatoes in their pockets, which were to be their only food for the day. Such facts as these afford ample proof of the heartfelt attachment of these new Christians to the Gospel cause.

"We are now making fresh applications to the higher authorities. Until the result is known, our friends at Thiat and Villefavard, will continue to hold their worship-meetings in the woods, barns, and secret places, in order not to be surprised by the police commissioner, and to avoid new official reports. Thus you may see, that we are brought back to the religious meetings in the desert, when the Protestants of the Cevennes evinced such persevering fidelity. The only difference is, that these Christians belonged, only a short time ago, to that Church which is now instigating persecutions against them. As for us, our course is clearly marked out. We will fulfill to the end the duties which are entailed upon us. We will make incessant and energetic applications to the higher authorities in our country. We will steadfastly maintain the holy struggle in which we have engaged in behalf of religious freedom; and, let us add, that we have some hopes of success.

"We also entertain the fond hope, that we shall not be left to ourselves in the maintaining of that struggle. We rely on the sympathy and support of our friends both at home and abroad. This is not the time for slackening our efforts in the work of evangelization; and we should be constrained to slacken them, if our friends should not support us with more than usual liberality. We have advanced upwards of £1600, to meet the

wants of our work; our actual resources are exhausted, and we must depend upon the liberal support of our friends.

"With Christian regards, and much esteem, we remain, gentlemen,

"Yours very truly,

"On behalf of the Committee,

"V. DE PRESSENSÉ."

AN ACCOUNT OF THE TRIAL AT BELLAC,
ON SATURDAY, THE 26TH OF JANUARY,
1856.

EARLY in the morning the sitting-hall of the tribunal was crowded. The members of the evangelical churches in the Haute Vienne, had come to witness the proceedings. In spite of bad weather and almost impassable roads, they had walked part of the night. Two trials were to be judged on the same day: the trial already judged on the 29th of December, 1855, to which the parties accused had made an opposition; the tribunal had defaulted the case, and sentenced the parties accused to pay fines; Pastor Peron, MM. Barnaud and Charmasson, schoolmasters, Sylvain Desbrousses, a joiner, Mrs. Chevallier, a schoolmistress, had been fined: Pastor Peron, 200 francs; the two schoolmasters, 100 francs each; and Sylvain Desbrousses, 90 francs. The second trial suit had been instituted owing to an official report drawn by the police commissioner, on January 6th, against eighty villagers of Thiat. The public prosecutor had instituted a prosecution against seven persons: the five persons above named, and M. Neven, a husbandman, and M. Moneron, a colporteur.

The proceedings commenced at 12 o'clock. The parties accused, on being asked why they had made an opposition to the first decision, answered, that they had not had time enough to secure a counsel. They declare that they have chosen Pastor Edmond De Pressensé as their counsel.

Pastor E. De Pressensé addressed the court as follows:

"GENTLEMEN: Being called upon for the second time to act as counsel for the de-

fendants, I have a deep feeling of the duties entailed upon me by the permission granted to me of advocating the cause of my co-religionists. I will not, for one moment, depart from that moderation of language which is a duty, and which alone preserves the dignity of a great cause. That cause is great indeed. It is not to be lessened by mere petty charges. The question at issue is, whether the liberty of conscience shall be respected in its rights; whether religious liberty shall be acknowledged in one of its most elementary applications, or whether we are to take for granted that artful distinction between liberty of conscience and liberty of worship, which, by an artifice of language, withdraws that which it pretends to concede. That question has the most important bearings upon the interests of a country: it towers over all other questions. According to the solution which it receives, it may bring either the most dangerous intricacies, or the most peaceful solutions in the religious stages which mankind has to go through from era to era, when they are not sunk in materialism.

"It matters little what particular facts are connected with that question, they partake of its greatness. There is nothing mean in questions of that description. No wonder, therefore, if we insist at some length on the considerations which we are about to offer. We are not merely intent on avoiding a fine; we are intent on securing liberty of conscience and worship from a deadly attack. If it were to be trampled upon in any part of our country, it would be trampled upon everywhere else. Do not fear, however, that we shall trespass upon the patience of the court, by dealing in abstract considerations upon unquestioned principles. We will keep closely to the facts: we will endeavor to advocate the parties accused, and to refute the several charges which have been brought against them.

"What are those charges? They are three in number. They have been indirectly charged with entertaining political views; their religious sentiments have been criminated; they have been accused of rebelling against the law. We will examine these three charges. The first charge had been mentioned in the public prosecutor's speech, on the 11th of August, 1855. It had been alluded to in a letter of the Minister of Public Instruction and Worship. 'Last year,' his Excellency said, 'these meetings seemed to be too closely connected with certain po-

litical parties.' We have a very strong answer to that charge. We find it in the very decision of the tribunal of Bellac, acknowledging that our friends are guilty of no other offense than that of *religious meetings held without an authorization*. If the religious movement had been somewhat connected with political agitation, the fact would not have been unnoticed. It was, indeed, impossible to substantiate such an accusation against such of the inhabitants of Thiat as have adhered to Gospel truth. What! political agitation would have placed its focus in that lonely and isolated corner. Indeed that would have been a bad choice. In a certain sense, it were to be wished that that village could be suspected of political agitation. It were to suppose that its roads were not impassable during winter. These poor and industrious villagers have no time to meddle with politics. Besides, no proof has been adduced against them. What is the character of political agitation nowadays? It is to deal *secretly*. Now, the accused parties are summoned before the court for having performed worship *publicly*. It is their desire of publicity that has compromised them. What they ask for, is to perform their worship publicly, under the eyes of the authorities. Will you know to what extent they wish to act openly? On Sunday, Nov. 28, they were commanded by the police commissioner to break up their meeting. They thought they ought not to separate without offering up prayer. They sent two members to the police commissioner to apprise him of their resolution. Indeed that is a secret society of a new description: we must, at least, give them credit for candor!

"We think that the first charge has been disposed of. We proceed to meet the second charge: namely, their religious convictions are not serious. What is the ground of that charge? What facts are adduced? I do not think that you mean to try the inner man. To any man who pretends to examine and scrutinize religious feelings, we have a right to say, That is no province of yours. Every one is amenable to his own self. Neither the State nor its agents can scrutinize religious convictions. You would only set up a kind of official Inquisition, which would be both ridiculous and odious. Will you say that the religious agitation connected with a change of creed indicates a want of seriousness? This would be forgetting, as Augustine says, that the heart of man is agitated till it has found its God. This

would be forgetting the principles which we have already developed before that court, namely: that religious convictions are the great business of individual conscience, and originate in a moral and free determination. This would be forgetting that Christianity professes to rest upon an inner and profound change, upon a conversion. This would be forgetting that men are not to be penned up like sheep, in this or that creed, and that nothing is more respectable than freely to choose one's convictions. This would be applying to the human soul the line in Voltaire:

'Chrétienne dans Paris, Musulmane en ces lieux.'

This would be determining the creeds according to the countries. Whoever acknowledges the dignity of thought and creed must allow a free choice, and honor such as have made it.

"But to revert to the parties accused: Have they given any sign of moral levity? We will not regret what we have said of their improved behavior. But they adduce a more forcible proof: they have persevered in their attachment to evangelical doctrine; the sincerity of the conviction is evinced by their continuance. That which is of God remains; that which is not of God disappears. This was the opinion of Gamaliel, when the primitive Christians appeared before the Jewish tribunals. Let us not be less liberal than he. That second trial guarantees the sincerity of the parties accused. Besides, by what interested motive should they be led, if they were not sincere? Legal prosecutions, official reports, threatened fines, and even more severe penalties, are all they have gained by their new convictions; if that were a calculation, it would be a very bad one. And let it not be said that the professed Christians have merely yielded to the influence of their pastors. Several pastors have succeeded one another at Thiat, and our friends have continued unchanged.

"If we now consider their religious doctrines, we shall find that they bear a character of high respectability. We are not unaware of the outrages preferred against Protestantism by some writers of our times, who maintain that Protestantism has lowered the standard of morality, and led to laxity of morals. But they have only injured themselves. In speaking before a French tribunal, composed of enlightened men, I need not regret such outrages. The magistrates, no doubt, honor evangelical religion as one of the most respectable religious denominations;

one which is most apt to lead men to good. They alone who see nothing good without the pale of Catholic unity, can reproach the accused parties with their new convictions. But we must bear with that state of matters; Catholic unity has been broken. Every one has a right to make a free choice. Of course, some may regret that our friends should have chosen a religion unconnected with the State; but this choice, far from depriving their convictions of a religious character, only proves their religious seriousness. They may be too tender of their religion; but this is no diminution of religious feeling. Besides, gentlemen, it must be well understood, that when one speaks of acknowledged worship, one means merely such worship as are in the pay of the State: this does not imply that the other worship is illegal. When the Constitution of 1848 was established, M. Dufaure made the most positive declarations upon that point, and nothing in the new Constitution has lessened the importance of these declarations. Religious liberty, sanctioned by our Constitution, warrants the existence of such worship as are not in the pay of the State. What could it mean if it protected only such worship as are already protected by the privileges which they enjoy? To allege that the Protestants who are not connected with the State are not true Protestants, is denying that character to the numerous free churches of England, to all the churches of the United States of America. Do the Protestants of Thiat hold the same doctrines as their co-religionists? That is the question. Now, it is manifest that, like all true Protestants, they acknowledge the authority of the Scriptures, the fall of man, the salvation effected by the Son of God, and the duty of conforming their lives to evangelical law. Could their not being in the pay of the State deprive their convictions of a religious character? Who could say so? Therefore, in whatever light we may view the religion of the accused parties, it appears to us to be serious and sincere; nay, their presence before that court places their sincerity beyond all question.

"Shall we be equally successful in meeting the third charge? Shall we be able to prove that the defendants can not be accused of rebellion? Let us be permitted to notice the strange situation in which they have been placed. When the decree of March 25th, 1852, was issued, they had been receiving for some years, the instructions of the evangelical minis-

ters. Their situation was then quite legal. A decision of the supreme tribunal (*la Cour de Cassation*) had, in January, 1848, guaranteed their rights. In that state of religious liberty their convictions have been formed and strengthened: all of a sudden, what was legal became illegal. It had been lawful to form these convictions; it became unlawful to profess them. Could they, within the space of a few days, change their creed? The human soul is not thus to be dealt with. It can not follow the fluctuations of the legislation, burn that which it has adored, and adore that which it has burned, because a decree has been issued. Due allowance must be made for that strange situation; and one must not be astonished at seeing men profess, in spite of the law, convictions which have been formed according to the law. Add to this, that these men have, from their calling, frequent occasion to come to Paris, where they are placed under the same evangelical influences. They attend at evangelical worship. They go back to their village. How can they understand why that worship should be prohibited at Thiat, when it is not prohibited in the metropolis?

"Still, we admit, that by attending upon religious meetings without an authorization, they have gone out of the pale of strict legality. Have they done so from a rebellious spirit? Not at all; as they have done all that could be done to keep within the pale of legality. That is their justification.

"They have not assuredly ceased from making applications for an authorization; and every thing was calculated to impress them with the belief that they could succeed. Indeed they were not left to themselves while making these applications: they belong to a confederacy of numerous and important churches, established on the same principles. These churches, disquieted by certain facts which had taken place, made applications to the superior authority. We have already mentioned the joint-memorial presented to the Emperor, the answer of His Majesty, declaring that his intentions would be misapprehended if meetings of a purely religious character were prohibited. That declaration had been confirmed in a letter (April 7, 1855) of his Excellency the Minister of Public Instruction and Worship; it had these words: 'Any meeting which is of a purely religious character, and is composed of a certain number of persons, may obtain the authorization of opening a place of worship, provided that place is in

good conditions of solidity, and always open to the inspection of the authorities.' According to that latter directions were asked for relating to the applications to be made. The applications were made several times, but no authorization was granted. After the decision of the tribunal of Bellac, we made fresh applications. We had been told: 'Prove that your meetings are merely worship-meetings and you shall be authorized.' Your own decision was the best proof we could give.

"On September 14, 1855, soon after your decision, one of the delegates of the free churches wrote to the Minister of Public Instruction and Worship, stating, that in consequence of his letter, dated April 7, 1855, the pastors had made applications to the prefects for an authorization, and that the prefects had refused; that the pastors had petitioned the Secretary for the Home Department, and had obtained no answer; that legal prosecutions had been carried on, and that they had proved that the meetings were of a purely religious character. 'It is for your Excellency alone,' said the delegate, 'to decide whether, according to your own declaration, you have to interfere in behalf of religious liberty, and whether you think fit to extend your kind interference to the other cases which we have mentioned, namely, to the reopening of the places of worship at Alençon, Mamou, and to that of the places of worship of the Baptists in the Department of Aisne, the exclusively religious character of these meetings being unquestionable.'

"The following is the answer of the Cabinet Minister, dated November 7, 1855:

"Sir, your letter, dated Sept. 14, is not relative merely to a question of principles, which can be solved at once; it is relative also, to a series of facts concerning which I want to procure informations. I have already observed that the churches unconnected with the State being mere associations subjected to the laws of general police, can not wonder if they do not find the same facilities everywhere. The country where they are formed, the persons who form and superintend them, stamp their applications with characters essentially variable. Before I draw the attention of the Secretary for the Home Department to the Evangelical meetings of the Haute Vienne, the Orne, the Sarthe, and of the Baptists in the Aisne, I want to ascertain the character of those meetings which, last year, appeared to the prefects to be too closely connected with certain political parties to be tolerated without danger. As soon as I have obtained the informations which I have asked for, I will examine what I shall be able to do

to comply with your wish. With much esteem, I remain, Sir, yours, etc.,

"[Signed] 'H. FORTOUL'

"The Minister, then, declares that he is about to set an inquiry on foot. How should not our friends have hoped for an authorization? The intended inquiry necessarily implied the continuance of the meetings; for, the meetings once broken up, the inquiry would have been to no purpose. And it is at that very moment that official reports are repeatedly drawn up! It is manifest that the legal prosecutions instituted against our co-religionists are at variance with the kind answers of the Cabinet Minister. This is owing to a misunderstanding; but our friends ought not to be made accountable for it. Are they to be blamed for holding their religious meetings more openly than they had done previously? But they have acted so merely to tranquillize the authorities, who were rather solicitous about the meetings held in the woods and secret places. If, then, they have held meetings without an authorization, no responsibility ought to be entailed upon them, as they have done every thing in their power to be authorized. They can not be considered as rebellious, for their only wish is to submit to the law. Such indeed seems to have been the opinion of the tribunal, when, in August last, it acknowledged that there were alleviating circumstances. These can be no other than the fact, that, what is an offense in regard to the written law, is no offense in the eye of conscience, but the discharge of a sacred duty to God. If the magistrates had discovered even the shadow of a rebellious disposition, they would not have mitigated the penalty. The defendants, therefore, are not rebels.

"What are they, then? They are Christians who have done their duty, and obeyed the dictates of conscience. They had been told: 'We condemn you because you are not authorized.' They have asked for an authorization, and the answer has been, as it were: 'We will not authorize you, because you have been condemned.' Referred from the administrative to the judicial power, and again from the latter to the former, they thought that it was not for the dignity of their God to wait until these misunderstandings had ceased: they thought that the will of God was paramount over all human expediences: and they assembled to worship Him.

"We shall, perhaps, be better understood if we transpose, as it were, the facts

of the case. Imagine a Catholic parish in Sweden. Conceive that an official decision had prohibited them from performing their worship. Conceive that they had overlooked that decision, and had celebrated mass secretly. Will you allow that they ought to be treated as disorderly characters? Will you say that they are rebels? Admit, therefore, that the defendants have not been actuated by a rebellious spirit, but by a spirit of obedience to God, by that same spirit which makes submissive subjects. If they have rebelled, it is against an ephemeral law, and in order to obey an eternal law. If they have rebelled, it is like St. Peter and the primitive Christians, like the French Protestants in the seventeenth century. No wonder if we call up such names and such recollections. Every difference disappears before the identity of the duty and the sacredness of the cause. The meanest villager, when suffering for his faith, is equal to an apostle. We believe that there is not in France a church more respectable than that of Thiat, and we should hold it a principal honor to belong to it.

"They can not be charged with that fanaticism which, while it pretends to follow the dictates of conscience, gives full scope to the insanities of a deluded mind. They obey the most positive commands of the Divine Founder of our religion. One would not liken them to ordinary rebels, without wounding the moral feeling; for, it is a lamentable disorder, when good is called evil; and you have something better to do than to weaken the moral feeling. Neither would your severity benefit the religious feeling. Do you think that you would have enriched the Catholic Church with sincere believers, if you were to force them back into that Church, by fines and imprisonment? The dignity of that ancient Church to which they formerly belonged demands that they should be acquitted.

"Acquitted!" Are we so sanguine in our hopes? No, gentlemen; we know that it is not your province to solve the grand question of religious liberty. We are ready to make fresh applications to the Emperor, who has proclaimed religious liberty in our political constitution. We will solicit him to do away with all equivocation. So long as our friends shall see their temples closed—so long as they shall be persecuted for worshipping God—so long as the churches of the Haute Vienne, of Matha, Alençon, Mamou, St. Maurice, Fouqueure, and other churches connected

with the Protestant Establishment, such as Estissac and Frauville, shall be prohibited from performing worship, so long will it be said that religious liberty does not exist in France; that conscience is not respected. There will be a state of persecution, lessened no doubt, but real. This is a serious responsibility, which the Emperor will not assume. Religious liberty can not be done away with: it will triumph somehow or other: either by the enlightened wisdom of Superior Authority, or by the meek and steady patience of those who have but to cast a retrospective glance upon the past, to know that suffering is fertile and victorious. We know that conscience is unconquerable; and that when a collision takes place, conscience can not be crushed. We wait patiently for the end of these difficulties: the solution belongs to God, and He has clearly marked out our duty. But it is for the interest of all that these painful extremes should be avoided. We feel convinced that your tribunal may greatly concur in the triumph of religious liberty, by acknowledging once more that there is not even a shadow of politics in that affair; that it is a purely religious case, and by acknowledging the respectability of the defendants, by inflicting only a very moderate penalty. That would be a valuable stepping-stone to our further applications. It is also for the interest of the tribunal that religious liberty should be fully granted. What would your situation be, if you were constrained to condemn men whom you knew to be respectable and truly religious? These conflicts between the eternal and the written law are fatal to a country. We wish our country was spared that evil; and we long to see the end of a false and difficult situation, where religious liberty acknowledged by the laws is denounced, actually denied. Let this be our excuse for the warmth and earnestness of our language."

The public prosecutor rose up, and complained of the animation of the language of M. E. De Pressensé.

"One has magnified a cause which is quite simple. One has acted as a propagandist, and defended I know not what species of Protestantism, in advocating a worship which must be exploded. As regards the last trial, one has endeavored to agitate the public mind in England, by defaming the French magistrates. All this is mere quackery. The tribunal has been extremely lenient. But take care; the time of severity has come. That

struggle must come to an end. The meetings held at Thiat were not authorized. The law is positive: the condemnation is unavoidable. Do not talk of religious freedom; it is not concerned in that affair. Religious freedom does not imply the establishment of some twenty various and whimsical worships. M. De Pressensé has spoken of the duration of the church of Thiat. That is a strange argument. Has not Mohammedanism lasted for centuries together with polygamy? What signify these few years of duration of a church holding false doctrines, which are amenable to the law? It has been said that the defendants had done their duty. Know, sir, that the first duties of Christians are humility and submissiveness. What would the consequence be if it were lawful to place religious duties at variance with a written law? It would be the chaos. The duty is to 'render to Cæsar the things that are Cæsar's.' Upon these grounds the public prosecutor demanded the confirmation of the first decision.

M. E. De Pressensé replied as follows:

"I have been reproached with the warmth of my language. I can assure you that it has been quite moderate. If I have spoken with earnestness, I have but done justice to the grandness of the case. You have not only a few defendants before your tribunal, but numerous churches whose rights will be invaded together with theirs. There are some words of the public prosecutor's against which I ought to protest. In his opinion we are the followers of a spurious Protestantism, and our doctrines are false. This is easier to be said than to be proved. What would the consequences be if official men, turning at once divines, were to judge of doctrines and religious convictions? What guarantees should we have left? We must repeat that we can not admit of the distinction drawn by the public prosecutor between liberty of conscience and liberty of worship. Who can enslave conscience? Who can impose laws upon that inmost sanctuary? But constant attacks have been made upon the liberty of professing one's creed, upon the liberty of worship. This is the true right; and the distinctions drawn by the public prosecutor do away with it. He has reproached us with having adduced the duration of the church at Thiat as an argument, and he has mentioned Mohammedanism and polygamy. But has he not perceived that he has supplied us with a victorious

answer? Mohammedanism has lasted because of polygamy, because it gratifies sensual appetites. But is there any thing in common between that religion of the flesh and evangelical religion? We have mentioned the negative advantages which this religion has secured for the villagers of Thiat. They have only reaped legal prosecutions. Our argument, then, has its full value. It has been said by the public prosecutor that the only duty of Christians is to submit to the law of the country. But what have the Christians been doing during three centuries, when they were forbidden to adore the true God, and to announce the Gospel? We must render to Cæsar the things that are Cæsar's, but we must not overlook the second part of the command, namely, 'render to God the things that are God's.'

"We will add only a word. Far from defaming the magistrates of our country, we have ever mentioned with gratitude the moderation used by the tribunal of Bellac: and even now we repose full confidence in their lenient equity."

The tribunal merely confirmed the first decision. It acknowledged that the meetings were of a purely religious character, and that there were alleviating circumstances.

The proceedings of the second suit commenced. The only witness heard was the police commissioner. He mentioned the facts related in his official report, and added, that when he desired Pastor Peron to break up the meeting, that gentleman answered that he had received orders which constrained him to go on.

Pastor Peron answered, that he had never uttered these words. He may only have spoken of the command of God, of the duty of worshipping him. The President of the tribunal observing that the law ought to be obeyed, M. Peron answered, that he was respectful to the laws of the country, but that the laws of God must also be obeyed. "Our religious duties," he said, "are dearer to us than our lives." The other defendants spoke to the same effect. M. Neven, an old man, aged seventy, answered: "Well, we ought to serve God." M. Desbrousses, a joiner, said: "I have attended the meetings; I can not help serving God. I am

ready to render to Cæsar the things that are Cæsar's; but if Cæsar should command that which God forbids, judge if it be not better to obey God than men."

After a short speech by M. E. De Presensé, the tribunal gave the following decision:

Considering that Peron, Barnaud, and Charmasson have acted as leaders of an association of upwards of twenty persons, which comprised also Neven, Sylvain, Desbrousses, and Moneron; considering that the schoolmasters have lent their house; considering that the defendants are the more guilty, as they knew that they were at variance with the laws; that the tribunal having twice condemned them, has a right to be severe; the tribunal, proportioning the penalties to the degree of guilt, declares Peron, Barnaud, Charmasson, and Mrs. Chevallier, guilty of having held a meeting for religious purposes without an authorization, and of having lent their houses for the said meeting; considering that these offenses are prohibited by the articles 291, 292 of the Penal Code, by the law of April 10, 1834, and by the decree of March 25, 1852;

The tribunal condemns Peron, Barnaud, Charmasson, and Mrs. Chevallier, to pay a fine of 1000 francs each, and the other three defendants to pay a fine of 500 francs each.

The amount of the fines for the two prosecutions, together with the other legal expenditures, will exceed the sum of 9000 francs.

THE WALDENERS.

"LA TOUR, VAUDOIS VALLEY, .
"PIEDMONT, February 22, 1856.

"Rev. E. R. FAIRCHILD, D.D.:

"MY DEAR AND HONORED BROTHER: I received with great pleasure your kind letter of the 19th of January. It brought back to mind all the fraternal attentions, and all the pledges of Christian interest, which you bestowed upon me, during my

visit to the United States, the remembrance of which is as *abiding* as it is agreeable. I thank you from the bottom of my heart, and through you the Board of which you are the worthy Secretary, for the remittance you have made us of £100, through Messrs. Phelps, James & Co., of Liverpool, to aid us in sustaining our work of evangelization.

"Amid the great European agitations, and the heavy sacrifices which the war imposes upon all, it is much more difficult to obtain the assistance necessary to sustain and vigorously carry on the attack against the most formidable and the most cruel enemy of humanity. We have not been able to refrain from wondering at, and at the same time adoring, the wisdom and goodness of that Providence, which has been pleased to raise up for us so many and such excellent friends in the new world, when the devoted and constant ones in the old world could not do all that was needed.

"Since my report of the 28th. December, nothing very worthy of note has transpired at our various missionary stations, nor in the midst of our flocks, in our valleys.

"A recent visit to each of our principal stations, has furnished us with the joyful assurance, that the work of the Lord is advancing, gradually but surely. There are already many souls, who have disengaged themselves from the fetters of 'the Man of Sin,' and who taste with unwonted happiness how good the Lord is.

"It is very true, that in the prosecution of a work so holy, but so difficult as that of bringing men out of Romanism to Christ, we must expect much deception; but there is enough real good accomplished, notwithstanding all these drawbacks, to encourage us to press forward, with joy and confidence. Among the '——,' of Favall, who gave us so much satisfaction at the commencement, there are some who have come to adopt and openly profess the most perfect communism. One of them has even published a pamphlet, entitled, 'Who hath ears to

hear let him hear,' in which he declares, that no modern church understands the true spirit of the Gospel. It is useless mockery, according to him, to preach faith and nothing but faith; there is need of works, and the essential, evangelical work, which includes all others, is perfect equality among men. It is contrary to the Gospel, that there should be rich and poor, masters and slaves. So long as this equality does not obtain among Christians, at least, the preaching of the Gospel will not make way, at least it will not in Italy.

"Alas! this extravagant manner of speaking often multiplies itself, and thus proves that there is need of striving much more earnestly, to scatter the light, that it may dissipate the darkness, and illumine with its steady rays, those who are now in darkness.

"Farewell, dear sir, and honored brother.

"Receive, and present to your worthy colleagues, the expression of the warmest gratitude, and true fraternal respect of

"Yours most devotedly in Christ,

"J. P. REVEL, *Moderator.*"

HOME FIELD.

[We have on hand much interesting matter, for the Home Field, which, for want of room, must be referred to the next number, in which we hope to give considerable space to that department.

In the mean time we are happy to state, that the missionaries at their respective stations, are pursuing their self-denying, humble, yet valuable labors with usual earnestness, and, in some instances, are encouraged by earnest inquiry, on the part of those for whom they labor, for the way of life and salvation. Some have reported several cases of conversion to Christ, and even speak of hopeful indications of a revival. They seem much encouraged. We bespeak, in their behalf, the sympathy and prayers of all Christians.]

MISCELLANEOUS.

THE END GAINED.

RELIGIOUS FREEDOM PROCLAIMED IN TURKEY.

EARLY last summer, with a view to secure the repeal of the statute, by which the penalty of death was denounced, in the Turkish dominions, against any Mussulman who should adopt any other than the Mohammedan religion, the Board of Directors of the American and Foreign

Christian Union forwarded an earnest yet respectful memorial, duly signed by themselves, to the President of the United States, praying that he would instruct the minister of the government, resident at Constantinople, "to avail himself of the first and of every suitable opportunity to call the attention of the Sultan to the duty of granting entire religious liberty to all his subjects without distinction."

Christians in England, and in some

countries of the continent of Europe, also, then and subsequently, exerted themselves in reference to the same object. And we are happy to be able to state to our readers, that the end is now gained. The domain of religious liberty is vastly augmented. In this result every American, we think, as well as friend of humanity, will sincerely rejoice. The imperial firman, read in the great Council-Hall, at the Porte, (in Constantinople,) on the 18th of February last, by which the boon was granted, is an interesting document, but must be omitted for want of room. In speaking of it in their issue of the 7th of March, the editors of the London *Christian Times* say:

"It is enough here to say that all religions are declared equal in the eye of the law; that Christian evidence is to be received in courts of justice, and Christian soldiers into the armies of the State; that the taxes are to be equalized, and their collection righteously levied by officers appointed for the purpose; and, lastly, that after some preliminary matters are settled, foreigners will be allowed to hold lands in the country. Western ideas and Western enterprise may now permeate the East, for the first time in history. Christianity and Mohammedanism will meet on fair terms; and we have faith enough in the vitality of our religion to desire no more to insure its ultimate triumph. It is very true that the firman as yet exists only on paper. It will have a fierce battle to fight with many a selfish interest, with many a narrow prejudice, with many an honest but fierce fanaticism, before it can have general effect over the Empire. But the death-wound to intolerance is given, though the monster may die hard. Christians have now a charter to which they may appeal—a standard by which they may measure the legality of the acts of every Governor."

BEWARE OF IMPOSTORS!

WE are sorry to have occasion to speak of impostors. But there are so many persons travelling through our country, who find it more convenient to live by practising upon the confidence of good people, than by honest and productive industry, in the approved and virtuous walks of life, that we are constrained to speak upon the subject. Frequently, we receive letters from pastors and laymen in different parts of the country, in reference to some individual who has arrived in their immediate neighborhood, who claims to have been "a Roman Catholic priest," or "monk," or "candidate" for some of the orders of that fraternity, but who is now "converted," or "deeply convinced of the errors of Romanism, and seeking for the truth" in regard to revealed religion, or some such thing, and who asks for alms, or a collection in the church, or of some public meeting, for some favorite object.

Such persons frequently represent themselves to be connected with the American and Foreign Christian Union, as lecturers or agents, or missionaries, and they take subscriptions for the Society's Monthly Magazine, and donations for its treasury, when, through the arts practised, they are allowed to do so.

To such letters we have promptly replied, and withal have respectfully urged upon our correspondents that, in all cases, such applicants should be required to show their credentials. For every person authorized to speak, or to act in behalf of the Board of Directors, is furnished with a certificate of his appointment, and the specific object of it. And, to avoid the

necessity of writing so frequently, we hereby respectfully request our friends, pastors, laymen, and all concerned, in no case to accredit applications as from us, and as involving us or our work in any way, which are not accompanied by the proper testimonials from the Board. Should this course be pursued with uniformity and firmness, order would soon be secured, impositions avoided, and the interests of all genuine objects of charity saved from much harm.

But a few days ago, we received another communication, such as we have noticed above. It was from a pastor in Western New-York, informing us, that a person, representing himself as the Rev. Mr. Lord, a French-Canadian, and a converted Roman Catholic priest—a colporteur of the American and Foreign Christian Union, and authorized to obtain subscribers for the monthly publication of the Society—had applied to him, to give notice to his people, on Sabbath morning, that he would deliver a public lecture on Romanism, etc. He was about to go on to some other place, but would soon return.

The pastor desired information in regard to Mr. Lord's relation to the Society, deprecating the evils to the work we were attempting to do, by the course which Mr. Lord was pursuing.

We immediately informed the pastor, that no such person as he had described was now, or at any time had been, in the employment of the Society.

Now, while we do not wish to interfere with Mr. Lord's appropriate affairs, nor to prescribe a course for him to pursue, we must object to an interference on his part with our

work, and we hope he will desist from it. The Board has no responsibility for the things he may have said or done, and they wish not to be associated in the public mind with what they do not enact and can not approve. Duty to the cause intrusted to their care, to themselves, and the Christian community, require that they should thus speak.

"QUARE FREMUERUNT GENTES!"

"As to the contrast between the temporal feebleness of the Popedom and the immensity of its spiritual claims, which look so absurd in Protestant eyes, it is that very thing which awakes our admiration and renews our conviction of the perpetuity of the presence of Jesus Christ with his Church. The glory of her spiritual armory is all the more dazzling because of the decay which has come upon that secular sovereignty which the circumstances of the past have thrust upon her. Certainly it is a grand and magnificent sight to contemplate the temporal homage which was paid to the successor of Peter when Europe was Catholic in a different, but possibly not a better, fashion than nowadays. It was a splendid sight when the gold of the West and the gems of the East were poured in dazzling profusion at the feet of those who ruled in the seats of the Apostles. But it is a far brighter and more consoling thing to witness the descent of the sword of the Spirit, when the world stands by, either looking sullenly on, or denouncing the audacity which could prompt so strange a deed. While the Pope is maintained on his throne by French troops, it is glorious to see him excommunicate the ally of France itself. It shows the world that the Papacy is not what it supposes—a crafty, subtle, unscrupulous engine for the subjugation of men's souls, by the flattery of the strong and the bullying of the weak; but a supernatural system, founded on principles unknown to the world, and animated by

a spirit whose strength is beyond all estimate of human greatness.

"True it is that this practice of excommunication had its rise in ages when the maxims of modern religionism were unknown. But this is because it began eighteen hundred years ago, when the Son of God was on the earth, and gave to Peter the keys of the kingdom of heaven. England may scorn the Pope now; it may laugh at him; it may abuse him; it may threaten him; it may bully him; but there stands the charge to Peter in the very Bibles that England is so proud of printing and distributing. What would not Protestantism give, if it could but cut out that unlucky text from the Gospel? There it is, however; and there it will be to the end of the world; and till the end of the world the Catholic Bishops, and the Pope their chief, will continue to bind and loose, and Jesus Christ will bind and loose in heaven whomsoever they bind and loose upon earth. They have done it incessantly. The Londoner can witness at his own doors a memorial of this tremendous power, as it was exercised over kings in days which even Protestants profess to venerate. Let him walk into the National Gallery, and recall the scene represented in one of Vandyke's masterpieces—the excommunication of the greatest monarch of the earth, by St. Ambrose. What has Pius done now which Ambrose did not do then?

"And the same has been done by the Popes in these last days of their temporal feebleness, as repeatedly as in the ages of their most exalted power. That very man who stirred up this terrible war, the Czar Nicholas himself, trembled—yes, literally, physically trembled—in the presence of the aged and almost dying Gregory XVI., in his palace at Rome. Nicholas was a great man in England in those days; as the French Emperor, whom England now worships, was a very small man; but when Nicholas went to Rome, and tried to bully the Pope with his august presence and his tremendous threats, he found for the first time that he stood before his mas-

ter, and he left the Vatican a discomfited tyrant.

"Remember Napoleon the 'Great,' as people call him. He too was excommunicated by the Pope, and *immediately afterwards* came the defeat of Moscow. Espartero, also, was excommunicated, and *in a few weeks* fell headlong from the pinnacle of his power, and was an exile from his country. Sardinia is now the favored pet of English Protestantism—a great, heroic, and enlightened nation. Let us wait awhile and see the end.

"As to making void 'the laws' of an independent country, of course the Pope does it, whenever those laws are against the laws of God. He does it in the case of England to this very hour. There is one law of England which he utterly reprobates, denounces, and forbids all Catholics to obey. It is that 'law' which sanctions the marriage of a divorced person during the lifetime of the remaining party to the original marriage.

"When persons find fault with the Pope for thus interfering between temporal rulers and their subjects, they are bound in all consistency to transfer their indignation from his Holiness to a higher Power. If the Pope, in directing the spiritual affairs of Christians, finds himself suddenly coming athwart the regulations of human societies, that is no fault of his, and betrays no inclination on his part to push his authority beyond its limits. It is a consequence of that system on which it has pleased God to create the human race; a system in which the things of time and those of eternity are so intimately mingled, that in practice it is at times absolutely impossible to separate the one from the other. The hypothesis upon which anti-Catholics or bad Catholics reason, when they attack the Holy See for opposing secular laws, is purely fallacious. They argue, that because secular government, as such, is of divine institution, and man is bound to obey just laws, *therefore* secular government never enjoins what is sinful, and men are bound to obey every law. The fallacy is trans-

parent the moment it is stated; but the opponents of the Papacy nevertheless take care to assume this identical monstrous proposition. And then they manufacture a sort of fictitious zeal against the Pope on sham conscientious grounds, as though he were trenching upon the indefeasible rights of lawful governments. This is just the way with the pretended reasonings of Protestantism in all its manifestations. The real bearings of the questions at issue are studiously kept out of sight. Dust is raised in clouds; a loud shouting is got up about rights, and conscience, and laws, and tyranny, and all the rest of it; and so the eyes of the observer are blinded, and his ears are stunned, and he accepts as undoubted truths certain propositions which are the rankest impositions upon his reason and common-sense."

"We cut the above from the *Freeman's Journal*, the organ of Archbishop Hughes, to whose columns it was transferred from the *London Rambler*. If any have doubted, whether the Archbishop and those who work with him, claim for the Papacy the right to control civil rulers, the above may help to enlighten them, and remove their doubts. We commend it to the consideration of all such, and especially those who have denied the claims of the Pope to "temporal power."—It is well that Americans should understand Romish doctrines as expounded by Romanists when they speak to their own people.

THE ARCHBISHOP'S VIEWS OF PROTESTANTISM.

THE *Freeman's Journal* of this city, which is supposed to speak the sentiments of Archbishop Hughes, and who, in his celebrated speech in Baltimore last winter, upon the position and prospects of the Roman Catholic Church

in the United States, delivered himself, in respect to the Protestant Church, so kindly and respectfully as to attract special attention and lead to applause of his liberality in certain nominally Protestant circles—holds to its readers the following representations of Protestantism. It is worthy of note as an exponent of character, and is very suggestive.

Has Rome any designs to accomplish?

"Protestantism, misguided by hate and fear, has outraged the better sentiments of the American people. Its emptying churches will become the hollow monuments of a system so attenuated by disease, as hardly to furnish an occasion for the formality of a funeral. * * *

"Protestantism is turning to ashes—it fell to pieces long ago—and the flame which lighted it is fluttering over a mass from which all vital heat is fast passing away. We could easily fill volumes with the confessions of its decay, made by its high-priests and levites. It has itself sent forth books which record its deplored subjection to the spirit of the world, and its captivity to the influences of money. It has passed through scenes of degradation from which no moral organism ever revives, by human power, to a healthier existence."

THE REV. G. L. HOVEY.

THE Board of Directors of the American and Foreign Christian Union, respectfully announce that they have appointed the Rev. G. L. Hovey District Secretary for the field comprising the State of Connecticut, the western part of Massachusetts, and State of Vermont, together with that part of the State of New-York lying west of the States named, and east of the North River.

Mr. Hovey has had much experience in the work of the Society, both at home and abroad, having been connected with it from its organization, and having previously labored for the Foreign Evangelical Society, whose object was substantially identical with that of the Society in which it is now represented. The Board cheerfully commend him to the confidence and sympathy of all the churches in the field named, and especially to those in the parts in which he may be personally a stranger. To many he is well known. To them he needs no commendation. His address is Greenfield, Massachusetts, where he has resided for some time past.

ANNUAL SERMON.

THE Annual Sermon before the Society, will be preached Sabbath evening, May 4th, by the Rev. Professor T. W. J. Wylie, of Philadelphia, Pa., in the church in Twelfth street, near the Sixth avenue, (the Rev. Dr. McLeod's.) The exercises will commence at half-past 7 o'clock.

ANNIVERSARY.

THE Anniversary exercises will be held in the Broadway Tabernacle, near

Anthony street, in this city, on Tuesday, the 6th of May next, at 10½ o'clock A.M., when the Annual Report of the Directors will be presented, addresses delivered, and the usual business of the Society transacted. The public are invited to attend.

PRINCE'S PROTEAN FOUNTAIN-PEN.

A PEN which, as to ink, is self-supplying, and admits of use "from two to ten hours" consecutively without exhaustion, must, to every scribe, be a very desirable acquisition. And such, the new invention in this line, by Mr. Prince, is represented to be. We have used one of Mr. Prince's pens occasionally a short time, and think it has excellences in its way, that other pens have not. Where steady and rapid writing are required, it works best. In cases where frequent interruptions, of momentary or longer continuance occur, we find a difficulty in regulating the flow to suit the demand. Perhaps the inventor may yet overcome this difficulty, and thus present a perfect article to the public. Mr. Prince's office is at No. 271 Broadway, New-York.

NEW PUBLICATIONS.

1. WOLFSDEN. AN AUTHENTIC ACCOUNT OF THINGS THERE AND THEREUNTO PERTAINING AS THEY ARE AND HAVE BEEN. By J. B. Boston: PHILIPS, SAMPSON & Co., 13 Winter street. 1856. 12mo, pp. 504.

THE *design* of this work appears to be good, and its mechanical execution—paper, type, and binding—do credit to the publishers. The volume is composed of

various chapters, on different topics, involving life and manners among certain classes congregated in our large cities. We question, however, the utility of some of the descriptions contained in it. They are not according to our taste, and we should be sorry to have such a state of society obtain, as would call for such or similar publications.

2. **EDITH HALE. A VILLAGE STORY.** By THRACE TALMON. Boston: PHILLIPS, SAMPSON & Co. 12mo, pp. 521.

This is an interesting volume, conveying much and highly valuable instruction. It describes such changes as frequently occur in this country, in social life, in a very natural and striking manner. The style is easy and agreeable, and the moral lessons inculcated are important to be urged upon our youth of both sexes. They should be understood and remembered by them. But the author, if we apprehend the drift of the work aright, is inclined to administer a word of caution and rebuke to clergymen, as well as others. Perhaps his service in that direction, in some cases, is not wholly uncalled for: and where needed, we hope it will be accepted, and do good whether in reference to church or matrimonial affairs.

3. **PHYSIOLOGY AND CALISTHENICS, FOR SCHOOLS AND FAMILIES.** By CATHARINE E. BEECHER. HARPER & BROTHERS, Franklin Square, New-York. 1856.

This book is a neat, and "well-got-up" 18mo, of two parts, as the title-page indicates, bound in one volume. The former comprises 193, and the latter part 58 pages. The authoress has manifestly given the subjects on which she has written a good deal of attention, and has furnished a work of much value to a large portion of our population, especially that part which is confined to large towns and cities, whose employments or habits are of sedentary character. Parents and teachers may find it of essential service to them in the physical training of those intrusted to their care.

4. **SKETCHES AND ADVENTURES IN MADEIRA, PORTUGAL, AND THE ANDALUSIAS OF SPAIN.** By the AUTHOR OF "DANIEL WEBSTER AND HIS COTEMPORARIES." HARPER & BROTHERS, 829 and 831 Pearl street, New-York. 1856. 12mo, pp. 445.

MADEIRA and the ports of Europe, which form the subject of this volume, are comparatively unknown to American readers, and the scenery, manners, and

customs of social and religious life there, constitute a theme which we doubt not will be regarded with interest and even special favor. In performing the work which he marked out for himself in this volume, the author has written in a "free and easy" sort of style and manner, and embellished his narratives with variety of incident, and an occasional engraving, which render the work attractive. We could have desired, however, more careful discrimination in regard to evangelical religion and morality; a testimony—if religion and morality be introduced in such connections—in favor of that which is scriptural, rather than the apparent approbation which is given to the corruptions that obtain in the countries under consideration. The book is neatly got up, and as a means of information in regard to Madeira and the European Peninsula will meet a want that has been long felt.

5. **PLYMOUTH COLLECTION OF HYMNS AND TUNES FOR THE USE OF CONGREGATIONS.** New-York: A. S. BARNES & Co., 51 John street. 1856.

This work comprises 1374 hymns, and 26 doxologies, in various metres, and also 367 tunes, designed to meet the wants of the closet, the family and social circle, and of promiscuous assemblies convened in the Church.

The materials of which it is composed, original and selected, have been gathered from various sources as they have appeared to the compiler adapted to the end in view, without regard to denominational landmarks or previous associations. All who examine it, we think, will find that the work contains much that is of rare excellence; and if it shall help to restore singing to the congregations of our country, which of late years has been too much monopolized by choirs—one of the aims it has in view—a good service will have been rendered to the cause of evangelical religion. But we are not insensible to some defects in the book, which, in our apprehension, are serious drawbacks to its perfection. They are found in some sentiments contained in the intro-

and in some of the hymns and which have been introduced. Their value, in our view, would have been diminished. These defects, however, corrected in future editions.

FRED, OR THE BLIND BOY AND HIS FRIENDS. By JACOB ABBOTT. New-York: H. & BROTHERS.

is the 17th of the series of Harper's Books—of small quarto form—

and comprising 160 pages. The story of Elfred is designed to illustrate the spirit with which the ills of life should be borne. It is an interesting book.

7. HARPER'S MONTHLY MAGAZINE. The April number of this popular periodical well sustains the reputation the work has gained. The table of contents shows a large variety of matter adapted to amuse as well as to instruct.

Receipts

ALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF MARCH TO THE 1st OF APRIL, 1856.

New-Hampshire.			
Asahel Smith.....	2 00	Pittsfield. 1st Cong. Ch.....	52 00
Dea. N. Colburn.....	2 00	Bradford. Belinda E. Lovejoy, second pay-	
Heeler.....	2 00	ment for L. M.....	5 00
Cong. Ch. and Cong'n, \$5 towards		Lee. Cong. Ch., to make Rev. Nahum Gale a	
Liberty's L. M.; \$17 in full of Nath.		L. D.....	100 00
's L. M.; and \$10 towards L. M. for		Williamstown. Senior and Junior Classes of	
ewton.....	22 00	Williams College, to make Rev. P. J. Leo	
Cong. Ch. and Soc., per C. M. French,		L. M.....	20 00
arren Keyes.....	11 00	New-York.	
st Ch.....	5 00	New-York City. A Friend.....	2 00
d. Mrs. S. Eastman.....	1 00	Troy. 1st Presb. Ch., add per Mr. Hatch.....	10 00
VERMONT.		New-York City. Jasper Corning.....	5 00
Cong. Ch. and Soc., add per Wm.		A Friend.....	4 00
	5 50	C. Teitner.....	1 00
MASSACHUSETTS.		Edward Green.....	2 00
2d Cong. Ch., per David Sander....	7 00	Stephen Pell.....	1 50
own. 1st Cong. Society.....	27 50	Poughkeepsie. Presb. Ch., (Dr. Ludlow's), in	
Cong. Society, per Rev. James		part.....	71 00
ry.....	15 00	Hudson. Ref. Dutch Ch., per D. D. Demarest....	16 50
Rev. Jas. Bradford.....	5 00	New-York City. Mrs. S. Van Antwerp.....	50 00
Cong. Soc., per G. H. Wilson, Treas-		Rev. J. N. Lewis.....	10 00
urer.....	60 50	Albany. 1st Cong. Church, (Rev. Dr. Palmer's),	114 60
tion. A Friend.....	1 00	Niagara City. 1st Cong. Ch.....	6 09
entre. Cong. Ch., Dea. Luther Paul,		New-York City. Church of the Puritans, (Dr.	
Others, \$28.51.....	57 01	Cheever's),	177 18
Dane-st. Ch., in full to make John		Circleville. Mr. Hurdin.....	1 00
L. M.....	1 00	New-York City. Mercer-st. Ch., in part, Mrs.	
Village Ch., Mrs. Nelson.....	5 00	Olivia Phelps, \$100; and Mrs. Anson G.	
Union Ch., in full, to make Rev. Dan'l		Phelps, \$10.....	110 00
L. M.....	24 18	Johnstown. Rev. J. W. Fisher.....	5 00
Union Ch., to make John E. Cur-		Kingsboro'. To constitute Presb. Sab.-School	
rier.....	30 00	a L. M.....	26 75
Rev. Giles Pease.....	10 00	Marshall, in part.....	12 55
t. Ch., to make Ephraim Buck, M.D.,		New-York City. W. S. Gilman, Esq., and	
Dea. Thos. Hollis L. M.....	61 20	friend.....	250 00
ton. Phillips' Ch.....	55 08	Buffalo. Dr. Chester's Ch.....	106 00
on. Maverick Ch.....	22 42	Dr. Thompson's Ch.....	106 54
Pine-st. Ch.....	44 98	Mr. Heacock's Ch.....	50 00
it Ch.....	85 44	Westfield. Baptist Ch.....	1 40
Ch., Edwin Lamson, to make Helen		Presb. Ch.....	25 00
on and Gardner Swift Lanson L. M.,		Mrs. D. A. Knowles.....	5 00
others, \$147.88.....	307 88	Above \$20 makes Mrs. Adelia McClurg a L. M.	
non. Ch., Rev. Dr. Kirk, \$100; J. A.		Buffalo. Jesse Ketcham, \$10; Mrs. Harlow	
r and Wife, to make Geo. Herbert		Palmer, \$1; Dr. Burwell, \$1.....	12 00
W. L. M., \$20; Mrs. Ann Eliza Safford,		Livonia. 1st Presb. Ch., in full, to make Rev.	
for L. M., \$20; others, \$253.27.....	406 27	A. H. Parmelee L. M.....	28 27
n-st. Ch.....	137 00	Buffalo. Central Presb. Ch.....	16 84
t. Ch.....	128 20	Le Roy. Presb. Ch., to make John H. Stanley	
th Ch.....	106 81	a L. M.....	20 00
abernacle Ch.....	50 80	Lakeville. 1st Church of Genesee.....	8 27
own. 1st Cong. Ch., a balance.....	6 75	North-Bergen. Presb. Ch., in full, of Rev. Al-	
a College, Prof. Bascom.....	4 00	bert Bigelow's L. M.....	3 50
an Class, to make Prof. Nath. H.		Batavia. Judge Tracy.....	5 00
a L. M.....	20 00	Brockport. Presb. Church, to make John Eber	
ore Class, to make Arthur L. Perry		a L. M.....	51 00
.....	45 50	Mrs. Lydia Gifford to make J. Henry Gould	
1st Cong. Ch.....	11 00	a L. M.....	10 00
Cong. Ch.....	20 50	Mrs. Roby and Daughter.....	4 50
		Jas. Roby.....	5 00
		Hawley. Presb. Ch., \$2.53; Individuals, \$2.50;	
		Bapt. Ch., in part, \$1.25.....	14 25

Albion. Presb. Ch., in part, to make Rev. John T. Colt L. D.,	83 67
Barre Centre. 1st Cong. Ch., in part, to make Rev. S. D. Taylor L. M.,	11 00
Ogden. Presb. Ch., in part,	8 30
Rochester. Aristarchus Champion, Esq.,	50 00
Washington-st. Presb. Ch., \$10.19; F. Starr, \$20; Mr. Alling, \$5; H. Churchill, for L. M., \$5,	40 19
New-York City. 90th-st. Cong. Ch.,	29 43
From the Estate of Ransome G. Williams, deceased, through Mortimer De Motte, Esq.,	381 76
Brooklyn. H. C. Newman,	1 00
Ref'd Dutch Church, (Dr. Beecher's),	134 51
New-York City. 4th-st. Ref'd. Dutch Ch.,	198 03

NEW-JERSEY.

Newark. Miss Sarah C. Webster, \$1.50; Miss Jane Culbert, 12c.,	1 63
Orange. 1st Bapt. Ch.,	4 00
North-Orange. Friends,	1 75
Plainfield. 9d Presb. Ch., bal.,	21 00
Orange. 2d Presb. Ch., per M. O. Halstead,	73 71
Trenton. Joseph F. Randolph, for L. M.,	80 00
Mendham. Presb. Ch.,	55 63
A Friend,	40 00

PENNSYLVANIA.

Honesdale. 1st Presb. Ch.,	141 50
Pottstown. Lutheran Ch.,	15 50
Harrisburgh. Presb. Ch.,	104 00
Kensington. Asso. Ref'd. P. Ch., to make Rev. F. R. Black a L. M.,	80 00
Philadelphia. 1st Indep't Ch., Ladies' Asso.,	40 00
West-Arch-st. Presb. Ch., add.,	30 00
Ninth Presb. Ch., (Dr. Blackwood's),	50 00
Alex. Fulerton, \$10; John Constable, \$10; Rev. D. Tyng, \$10; Alex. Brown, \$5, in part to make Rev. Mr. Loudon L. M., \$5; Mrs. O. Wetheral, \$5; A Friend, by Rev. J. J. Jenkins, \$2; Others, \$50.50,	97 50
Individuals, in Dr. Jones' Ch.,	7 00

DELAWARE.

Wilmington. David Bush,	3 00
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NORTH-CAROLINA.

Raleigh. Miss Mary Stearns, L. M., in part,	5 00
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GEORGIA.

Newnan. M. E. Ch., in part to make Rev. W. E. Evans, L. M.,	17 50
Marietta. Mrs. A. A. Nesbitt,	5 00
Roswell. Miss Helen Magill,	3 00

ALABAMA.

Auburn. M. E. Ch., to make Rev. Wm. B. Neal L. M.,	80 65
Bapt. Ch.,	2 25
Tuskegee. M. E. Ch.,	14 25

MISSOURI.

St. Louis. 2d Bapt. Ch., Judge M. Brotherton, in full for L. M., \$20; L. Wilson, \$10; Others, \$69.95; in full of Rev. Dan'l Reed's L. D.,	99 95
1st Asso. Ref'd Ch., to make Rev. Thos. M. Cunningham L. M.,	30 10
St. Louis. First Christian Ch., which makes Hiram Christopher L. M.,	41 25
St. George's P. E. Ch., which makes Rev. Theo. Hopkins L. M.,	80 01
3d Bapt. Ch.,	6 55
Park-Avenue P. Ch., in part,	2 85
Pine-st. Presb. Ch. D. N. Henning, \$20; J. H. Alexander, \$10; D. K. Ferguson, \$10; Messrs. Carter, Thompson, Pierce, Whitehill, Biggers, and Garrett, and Mrs. Murphy, each \$5; others, \$56 05; in full of Rev. S. B. McPheter's L. D. and Joseph Charles, Esq., and Capt. W. W. Greene, L. M.,	181 05

Asbury Chapel M. E. Ch.,	7 40
1st Con. Ch. S. M. Edgell, Esq., to make Rev. J. Q. A. Edgell, of Andover, Mass., Stedman M. Edgell, of Poplar Grove, Ill., Levi A. Edgell, of Burlington, Vt., and Robt. Anderson, Esq., of St. Louis, L. M., \$120; R. Clark, Esq., \$100; A. D. Pomeroy, to make Mrs. Mary A. Smith, of Peru, Ill., a L. M., \$30; Sam'l Plant, to make himself a L. M., \$30; Sam'l Nourse, in full of his L. M., \$10; W. Webb and wife, in part L. M., \$15; W. H. Rice, and J. McCune, each \$10; Messrs. Baker, Stobie, Sanborn, Whitaker, S. N. and S. B., Kellogg, Whiting, Fogg, Beardsley, and Mrs. Post, each \$5; others, \$33.10,	413 10

KENTUCKY.

Louisville. Collected by J. McBride for the Support of the Missn. School,	37 00
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ILLINOIS.

Nashville. Individuals,	1 00
Mt. Vernon. "	2 50

INDIANA.

Crawfordsville. Bapt. Ch.,	1 30
" Mrs. Chute,	1 00
Putnamville. Mr. Baird, \$5; N. S. P. Ch., \$2.85; Individuals, \$8.50; Rev. Mr. Hawley, \$2.50; in all \$18.85, in part to make Mr. Hawley a L. M.,	13 85
Moore'sville. Meth. Ch.,	14 25
Plainfield. Individuals,	6 45
Wabash Town. In part to make Rev. Mr. Skinner L. M.,	23 10
Fort Wayne. Ger. Luth. Ch.,	6 25
Bapt. Ch.,	4 00
Presb. Ch., O. S., \$20.75; N. S. Presb. Ch., 12.50, to make Rev. Mr. Curtis L. M.,	33 25

OHIO.

Oberlin. Pringle Hamilton, for L. M., \$5; Prof. Chas. W. Penfield, do., \$10; Dr. Jas. Dacomb, do., \$5; Prof. Geo. N. Allen, do., \$5; Dan'l B. Kenney, do., \$5; F. W. Savage, do., \$5; J. D. Burrell, do., \$5; Nath'l Gerriah, do., \$5; Rev. H. Cowies, do., \$5,	59 00
Brownhelm. G. Fairchild, for L. M.,	5 00
Oberlin. Students' Miss'y Society, to make itself and Prof. John Morgan L. M.,	63 20
Others, to make Thos. P. Turner a L. M.,	24 75
Cleveland. 1st Bapt. Ch., Mrs. L. M. Griffith, \$6; Mrs. J. Seaman, \$5; J. P. Bishop, Esq., \$10; Chas. A. Dean, \$5, in part for L. M.; others, \$20,	46 00
2d Presb. Ch. T. P. Handy, \$10; J. C. Proctor, Jr., \$5; Dr. E. F. Gaylord, \$5; James Bennett, \$5; Jos. Chamberlain, \$5; Mary A. Clark, \$5; Mrs. Hy. W. Clark, \$5, towards L. M.; O. M. Oriatt, Esq., to complete L. M. of Rev. And'w Sharp, \$10; and members of the Ch. to make Rev. Jas. Ellis, Jr., a L. M., \$29,	102 00
1st Presb. Ch., in part,	35 00
Mansfield. A. T. Bates, for L. M.,	5 00
Cong. Ch., to make its Sab-School a L. M.,	31 00
Asso. Ref'd Presb. Ch., in part to make Rev. Wm. Dalsell a L. M.,	6 25

MICHIGAN.

Jonesville. Presb. Ch., per H. E. Stanley,	10 00
Hillsdale. Meth. Ch.,	2 25

IOWA.

Blue Grass. Dr. W. S. Morrison,	1 00
Gaston. Merritt F. Platt, for L. M.,	5 00
Collection by Dr. E. Baird for the Waldenses, 100 cts	
ANSON G. FAULKNER, Treasurer.	

April 1, 1856.

CONTENTS.

	PAGE
Has Rome designs upon our Country?.....	129
Ireland—The People and the Priests.....	134
Third Order of Franciscans.....	128
FOREIGN FIELD.	
France—Protestants persecuted.....	142
An Account of the Trial of Bellac.....	145
The Waldenses.....	151
HONG KONG.....	152
MISCELLANEOUS.	
Religious Freedom proclaimed in Turkey.....	155

	PAGE
Beware of Impostors.....	135
"Quare Fremmerunt Gentis?".....	134
The Archbishop's Views of Protestantism.....	135
The Rev. G. L. Hovey.....	135
Annual Sermon.....	137
Anniversary.....	137
Prince's Procession Fountain Pen.....	137
NEW PUBLICATIONS.....	137
Receipts.....	137

THE AMERICAN AND FOREIGN CHRISTIAN UNION.

VOL. VII.

JUNE, 1856.

No. 6.

SINCE the last number of the Magazine was issued, The American and Foreign Christian Union has held its Seventh Anniversary. We devote, therefore, most of the pages of this number to an account of it, and respectfully request of our readers special attention to the extracts of the reports and various documents submitted.

We are just entering upon another year. The history of the one just past is full of encouragement. It is loaded with motives to increased activity in the sacred cause in which the Society

is engaged. Why shall we stand at the present point of attainment? Truth is aggressive. The people of God have a common bond of union, and, in such an enterprise as our Society contemplates, there should be an enthusiasm that nothing can quench, till the grand design is accomplished. Ministers and laymen, all, of all denominations, we hope, therefore, will give their prayers and efforts, in large measure, during the current year, that much more may be done in the vast field given to the Society to cultivate than ever before.

THE ANNUAL SERMON.

THE Annual Sermon, in behalf of the Society, was preached in the Reformed Presbyterian Church, (Rev. Dr. McLeod's,) on Twelfth street, Sabbath evening, May 4th, by the Rev. Professor T. W. J. Wylie, of Philadelphia, Pa., of the Reformed Presbyterian denomination. It was an ap-

propriate and able discourse, founded on 1 John 2 : 18.

The Board have requested a copy for publication. In the mean time we give the following outline of it, substantially as reported by the *New-York Tribune*. It is but an outline, and can not do justice to the original, yet it

will serve to show the thoughts and the Christian spirit that pervade it, and the necessity and importance of the great work the Society has undertaken. The Professor said :

"An eloquent minister on a certain occasion, after describing, in the most glowing language, the loveliness of virtue, carried away by his feelings, exclaimed, that were Virtue to appear on earth in human form all men would be so impressed with admiration and love that they would fall down and worship her. In the afternoon of the same Sabbath his colleague, a man of more sober views, referring to the remarks which had been made in the morning, stated somewhat as follows: 'Virtue once appeared in our world in the person of our Lord and Saviour Jesus Christ, but, instead of worshipping her, men hated, persecuted and murdered her. What has been once we may expect would be again, for human nature is always and ever the same.' It need not surprise us, therefore, to find that a Society which has religion, virtue and truth for its object, should meet with hostility. Such was the malignity of the Infernal Adversary that wherever he saw any thing calculated to promote religious truth, he directed against it all his evil agencies. Indeed, so true was this, that a good work not meeting hostility would be wanting in one of the first evidences of its excellence.

"Whatever was opposed to Jesus Christ and his cause was Antichrist. 'There be many Antichrists,' said the apostle. Heathenism was Antichrist; so was Slavery; so was immorality, vice, and error of all kinds. Whatever was hostile to the true interests of men and to the glory of God must be considered as Antichrist; and in this view might we especially look upon the Man of Sin and Son of Perdition—the Papacy, as developed in its past history and present aspects—and say emphatically that it was Antichrist.

"In its object of opposing all that was

sinful, this Society was brought into immediate and especial combat with that enormous system of fraud and iniquity which had so long trampled upon the rights of men, and whose fell dominion they were bound to use every means to check, not only elsewhere but in our own fair land, where, by the providence of God, those who could hardly be approached on their own soil were brought within our teaching.

"It was his object to show that Popery was eminently Antichrist; and in the use of the term 'Popery,' he did not mean to be offensive; for as the followers of Luther or of Calvin were designated by his name, why should those who claimed that the Pope was the great head of their Church complain if they were to be known by his name? It was only as a matter of propriety that he used the expression. Antichrist was truly defined as opposed to Christ in his three great characters of Prophet, Priest, and King.

"How fully Rome met this description!

"First, as Prophet, she set herself and her authority up in the place of God's revealed word—she prohibited the reading of the Scriptures, (except by special permission, with such restrictions and explanations as she thought fit to offer.) To prove that this was no unfounded assertion, he held in his hand a copy of the Index of prohibited books published by authority of the Pope at Rome, and which had reached fourteen editions. Among other books there named as prohibited, was the Holy Bible. Christ says, 'Teach the Scriptures;' the Church says, 'You shall not, except under certain conditions,' and adds the threat, 'If any person shall have the presumption to read it without such permission, he shall not have absolution.'

"The single fact that while in Europe and in this country, editions of the Scriptures have been published in all languages, not one in the modern and but a few in the other languages have been printed at Rome, shows how much the Ro-

manists value the Bible. Even in this free land, we found Archbishop Kenrick prohibiting any one of his flock from having the Bible in his possession, and orders all copies to be brought to him. He did not say what he did with them; but the 'Bible-burnings' throughout the country told the tale.

"Nor did we see Rome, while unwilling to let in religious truth, aiding the spread of scientific or other truths. Among those prohibited books, which he held a list of, were 'Milton's Paradise Lost,' 'Robertson's History of Charles V.,' and 'Hume's History of England,' with other works which we were accustomed to regard as standards. Thus it was, too, that Galileo was obliged by the terrors of the Inquisition to abjure the scientific truth of the world's sphericity and revolving motion. Rome would deprive us of the light which God has given in nature and in his holy word.

"In the second place, Popery was Antichrist, because it usurped the priestly office of Jesus Christ, who once died for our sins, and offered himself a sacrifice, 'once and for all,' that we might be redeemed, and who hath taken his seat on the right hand of the Father to intercede for man.

"But Rome substituted for Christ her own inventions. She taught her followers to believe in the absurdity that the wafer which they ate was the real flesh and blood of the Saviour, and that as often as mass was performed the sacrifice of Christ was repeated.

"Then came her doctrine of indulgences, invented to replenish her treasury. The Apostle had well said that by the deeds of the law no flesh could be justified; but the Church of Rome taught that not only were saints justified themselves, but left behind them a surplus of good works, which, collected together in a vast treasury, could be distributed for the justification of others. Of this treasury the Pope held the key, and these surplus good works were only to be obtained by the payment of money; for, after all, Rome's was the religion of money.

"Then there was her doctrine of the

intercession of saints, especially Maryolatry. In a book which he held, written by St. Alphonso, it was stated: 'Mary is omnipotent; for, according to all laws, the queen enjoys all privileges with the king, and she may enjoy power equally with her Son: one is omnipotent by nature, and the other by grace.' So, also, we found a legend by St. Francis, describing a vision in which he saw two ladders reaching to heaven. At the top of one sat Jesus, and at the top of the other—a white one—Mary, his mother. He observed that many who tried to ascend the ladder at the top of which Christ sat, failed, but when they attempted the white ladder they succeeded, because Mary held forth her hand to save them. What was this to teach but that Mary took the place of the Saviour, and it was only through her intercession—not the Redeemer's—that men could be saved.

"The Professor next dwelt upon the evils of Monachism, in excluding from the world those who, if sincere in their love of virtue and hatred of vice, could do much to sustain the former and check the spread of the latter. He denied that we owed to the monks the preservation of learning or of science during the dark ages. Even allowing that many valuable manuscripts had been preserved by them, it was rather by a 'happy accident' than any appreciation which they placed upon them.

"Lastly, he spoke of Rome as usurping the kingly office of Christ—the Pope being acknowledged by her as the great head of the Church—having the power to pronounce as to what should be considered vice and what virtue—and as he pronounced Romanists were required to believe, at the risk of 'sinning against the Church and losing their souls.'

"In conclusion, he impressed upon his hearers that they should have no feeling for the poor Romanist but that of love; while they hated his principles and his errors, they should love the man himself, make every exertion to spread before him Gospel truth, and be unceasing in their prayers for his conversion."

THE ANNUAL MEETING.

The Seventh Annual meeting of the Society was held in the Broadway Tabernacle, May 6th, at half-past ten o'clock, A.M., and was attended by a crowded audience. The exercises, from the commencement to the end, were sustained with more than ordinary spirit and enthusiasm. A deep impression was made. A devotional feeling was manifest, which promises the happiest results.

We have attended many meetings of great interest, but rarely, if ever, any, where the speeches were more appropriate, instructive, eloquent, and effective, and the whole impression better than on this occasion.

The Rev. Dr. De Witt, the President of the Society, occupied the chair, and a large number of clergymen and laymen were upon the platform.

The meeting was opened by singing the hymn commencing

"O for a shout of sacred joy
To God the Sovereign King."

The Rev. Dr. Hawes, of the Congregational Church in Hartford, Connecticut, read the thirteenth chapter of the Book of Revelation, after which, the Rev. Mr. King, of the Methodist Episcopal Church in Rockaway, Long-Island, N. Y., led the audience in prayer.

Edward Vernon, Esq., the General Agent, read the Treasurer's Report, from which it appeared that the receipts for the year were \$69,330.56. The expenditures were \$67,657.91.

An abstract of the Annual Report of the Board of Directors was read by the Rev. Dr. Fairchild, one of the Corresponding Secretaries of the Society, which (somewhat abbreviated) we sub-

join to the notice of the annual meeting.

On the motion of the Rev. Mr. Van Vechten of the Reformed Dutch Church, Fishkill, N. Y., seconded by C. C. North, Esq., of this city, it was

"Resolved, That the Reports, extracts from which have just been read, be accepted, adopted, and committed to the Board for publication."

The President then read a letter from the Rev. Dudley A. Tyng, of the Protestant Episcopal Church of Philadelphia, who was expected to have spoken to one of the resolutions, excusing himself from being present on account of illness.

The Rev. Mr. Leo presented the following resolution, (seconded by the Rev. D. Dunbar of the Baptist Church in this city,) which he sustained with an interesting speech, namely :

"Resolved, That in view of the happy results which have hitherto followed the labors of the American and Foreign Christian Union, both at home and abroad, the friends of this Society, and of the work which it aims to perform, have strong encouragement to hope that, with the Divine aid, still greater success will attend their future efforts—and also a loud call to increase their contributions toward its support."

Among other things, he said : "The facts which went to confirm the statements contained in the resolution were of a recent date, and near at hand. Some of those facts had come to his knowledge from personal observation, and also through the medium of the newspaper press of the country. For the past two years and a half it had been his privilege to labor among his Roman Catholic countrymen, the Irish, in four of the States of New-

England, during which time ample opportunity was afforded him of witnessing the favorable progress of the great work as it was carried on by the laborers in the various spheres of duty as missionaries, agents, or public lecturers in that field, and it was a gratifying circumstance for him to announce that there at least God was with them, and their efforts had been crowned with success. He had witnessed twenty-two cases of conversion from the Romish to the Protestant religion, brought about by these lectures, and he was confident that many more would be brought to a knowledge of the faith that saved. Owing to the faithful, zealous and laborious efforts put forth in New-England, the seeds of truth had been extensively planted in the minds of Roman Catholics throughout the entire region. It was evident to all that a growing defection was taking place from the ranks of the Romanists in this whole country. It was impossible to stop the progress of this work. Rome had as yet delivered no infallible recipe calculated to prevent the progress of free thought and free inquiry in this country, and the Roman Catholic prelates, and most distinguished Roman Catholic leaders, begin to feel and understand, and take measures against this alarming fact. The object of the convention at Buffalo, comprising among its numbers twenty-six priests and many distinguished laymen, was to induce the Catholics, if possible, to emigrate in a body, no matter where—and the wilds of Minnesota and the pestilential swamps of Ottawa were named as places—provided they could be induced to abandon this heretical Protestant country, which was so dangerous to the interests of the Mother Church. The plan was excellent—its only fault was it did not succeed, and those forty millions of dollars of Catholic money which the prelates hoped to get the control of were still in the banks of the nation, and millions of Catholic friends were still here, having no disposition to leave. It was too late in the day to attempt any such measure as that, for the Roman Catholics have declared that they will no longer

be ruled by the lay or clerical demagogues of their Church."

Mr. Leo presented many facts illustrative of the subject in hand, and concluded by an earnest and eloquent appeal to the Protestants of America to seek to prevent, by all Gospel means, the growth of Catholicism—the most certain of which being a free distribution of the sacred Scriptures and bestowing a liberal education on the people.

The Rev. Dr. Sunderland, of the Presbyterian Church, in Washington City, D. C., seconded by the Rev. Dr. Joel Parker of this city, in an eloquent and powerful speech, of nearly half an hour's length, (of which we hope to give our readers hereafter a synopsis, prepared by himself,) moved the following resolution, which was unanimously adopted, namely:

"Resolved, That as the overthrow of the Apocalyptic Babylon (Rome Papal) is, according to the teachings of the Scriptures, in order to the extension of the kingdom of Christ throughout the earth, which is to be effected through the power of the Gospel, connected with human instrumentalities, it is the duty of all men to pray and to labor earnestly and unceasingly that it may be accomplished at the earliest moment."

Meanwhile, we give the following brief notice of his speech, taken from the *Journal of Commerce*, namely:

"Rev. Dr. Sunderland said that the Romish Church was a combination of heathen doctrines and Pagan principles. Its whole policy is anti-Christian. It is utterly at war with the Gospel. It arrogates the prerogative of supreme power to finite minds. It requires abject submission to its tyranny as a crown of salvation. It is a material system, propagated by brute force and malignant subtlety. The prostration of this system is the great work

of the Protestant Church. The entire organization of the Papal party must be overthrown, for it is only thus that civil liberty can exist. Papacy retards civilization, and is, therefore, a formidable obstacle to the advancement of the Gospel. It keeps the Continent of Europe in subjection to its despotic will, and crushes the spirit of civil liberty wherever it struggles into light. It had always torn from the people their dearest rights, and trampled upon their most sacred immunities. It was the untiring foe of freedom everywhere. The speaker recited at length the deceptions and cruelties which the Romish Church in all ages had practised upon mankind. He predicted that this Antichrist would soon fall under the assaults of a true Christianity."

F. T. Frelinghuysen, Esq., of the Reformed Dutch Church in Newark, N. J., next addressed the meeting in a speech of great beauty and power, showing,

"That Romanism, being opposed to both intellectual and moral elevation, and subversive of civil and religious liberty, should be most carefully and vigorously guarded against in a free country like ours."

The speech was received with demonstrations of much satisfaction, and the speaker resumed his seat amid great applause.

The audience then arose and sung the hymn commencing with the lines:

"Stand up and bless the Lord,
Ye people of his choice."

At the close of the singing, the Rev. Dr. Burchard, of the Presbyterian Church, in the city of New-York, submitted the following resolutions, which were unanimously adopted, namely:

"1. *Resolved*, That in the awakened feelings of the population of this country in regard to the Papacy and its operations,

and the moral and religious condition of the masses who are under its control in different parts of Christendom, there is an encouraging assurance not merely of the protection of our beloved country against its corruption and various evils, but eventually of abundant supplies by means of which evangelical missionaries shall be sent forth to labor, in all Papal lands, for their conversion to Christ.

"2. *Resolved*, That in the unity of the evangelical branches of the Christian Church, in regard to the essential doctrines and duties revealed in the Scriptures, there is not only a broad and substantial foundation for coöperative efforts on the part of their members in all truly catholic religious enterprises, but many and weighty motives to urge its practical illustration. The recent development and growth of the spirit of intense denominationalism in the country, tending to separate the hearts and energies of the said different branches of the Christian family, is therefore deeply to be deplored; and, in the judgment of this meeting, in all suitable ways it should be discountenanced by all the people of God, inasmuch as it is adapted greatly to retard the progress of the Gospel, if not effectually to prevent its noblest anticipated achievement—the spiritual subjugation of this world to Christ.

"3. *Resolved*, That as the Romish hierarchy and the members of the Papal communion find in the number and variety of the Protestant denominations, and in their action, independent of and separate from each other, one of their most plausible objections to Protestantism, (the unity of which the Gospel speaks, as existing among Christians, being apparently absent,) the friends of Protestantism and of evangelical truth are urgently called upon to lay aside all differences on minor matters, and to unite their efforts in those catholic enterprises whose objects are the furtherance of the Gospel and the salvation of souls, that the objection may be removed, and thereby, if it may be, Romanists may be savingly benefited.

"4. *Resolved*, That in the recent persecutions of Protestants and inquirers for the truth in Bohemia, and of the missionaries, especially of the Central Protestant and Evangelical Societies, in France and Switzerland, with which the American and Foreign Christian Union coöperates, by which some of the Protestant chapels have been closed, schools suspended, colportage forbidden, some individuals thrust into prison, and others fined and otherwise oppressed, a new demonstration of Rome's real spirit is given, and a strong argument is furnished to guard against her movements: and deeply grieved, because of the sufferings of their brethren for the Word's sake, this Society assure them of their Christian sympathy and prayers to the Head of the Church in their behalf, that they may be triumphantly sustained and soon delivered from the power of their enemies, and that their trials may tend 'to the furtherance of the Gospel.'

"5. *Resolved*, That having engaged in efforts, with the friends of religious freedom, to secure the abrogation of the death-penalty in Turkey in Europe, which threatened the subject of that government in case of a change of the Moslem faith for any other creed, this Society has heard with great satisfaction that, by the official firman of the Sultan, religious liberty is proclaimed and guaranteed to all of his subjects. The members also would gratefully record their acknowledgments to God, for similar proclamations on the part of New-Grenada, Venezuela, and the Argentine Republic, and devoutly pray that the enjoyment of religious liberty may soon be realized throughout the whole world."

At this stage of the exercises, the venerable and reverend Dr. Hewitt, of Bridgeport, Connecticut, to two of whose sons, as having apostatized to the Romish communion, reference had been made in the Annual Report, came forward, and, under the influence of great mental agony, desired to be heard. Leave was promptly and

cheerfully granted. Whereupon, in a calm and Christian manner, producing a most profound sensation throughout the audience, he said, addressing the President and officers of the Society:

"I thank you, brethren, for having allowed me to perform a most painful duty. It is known very extensively, and has of late been published in not a few of our papers, that I am the father of two young men who have gone from the faith of their fathers and their forefathers to the Roman Church. It has been referred to in the abstract of the Report made to this meeting by the Secretary.

"Brethren, I belong to Christ. I am an old man, decaying both from age and grief, and I take the opportunity granted me to stand up before this assembly, and through the medium of the Press before the public at large, as a witness for the faith once delivered by the Saviour, and for the faith incorporated in the fundamental articles of the churches denominated evangelical.

"For the propagation of that faith I have labored between forty and fifty years. In that faith I stand before you to-day, and in that faith God grant that I may die.

"My only living sons, two upon earth—I hope I have two in heaven—have renounced, denounced, and cursed the faith of their fathers. 'Lord, forgive them, for they know not what they do.'

"An influence has been exerted upon a multitude of persons, who have not had the opportunity, like my brethren, of being with me these many years, (in the pulpit and in the various labors for the propagation of religion, in its faith and fruits, at home and abroad,) and who need no confirmation from my lips that I hold fast and firm to the sound words delivered unto me when hands were laid upon me setting me apart to the Christian ministry, to induce a belief that I am wavering in regard to evangelical truth. I understand that with a multitude of these poor deluded persons, of whom you have heard mention to-day, it is believed that I have connived at my

sons turning to the Roman Church, and it is predicted constantly that I, together with other members of my family, will soon follow.

"I have no other opportunity than this to give such testimony, in the face of many witnesses, that when I am laid in the grave reports shall not be propagated that I first departed from Christ and his Church, (after my deluded sons,) and then departed this life.

"I have only to say what I have said, desiring that the churches and the ministers of Christ among whom I have lived and by whom I am known, may hear it—also that it may reach the ears of the various congregations of Romanists in this city, some of whom may be here. I know not but my youngest son is here, and if he be, let him hear and remember the testimony that his father gives this day before the face of God and before the face of his people. In no respect whatever—not even by the slightest possible variation, directly or indirectly, have I failed in inculcating as upon my sons while under my instructions, even till now from the pulpit, (and I trust that I shall continue so to do to the latest breath of my life,) that great body of doctrinal truth taught in the sacred Scriptures, professed in the Protestant world, sealed by the blood of a multitude of martyrs, and, I fear, to be repeated again by effusions of blood hereafter. This is my testimony, and God is my witness. And be ye witnesses, younger brethren, and forget not, as long as you live, that the old man now before you shall live, and if God grant him grace to persevere, will die in the faith that he has professed and preached now almost half a century.

The reverend and venerable father resumed his seat, weeping bitterly. There was scarcely a dry eye among the audience.

The Rev. Dr. Tyng was then introduced, and delivered a most chaste, *appropriate*, and eloquent speech,

which held the delighted attention of the audience, during nearly half an hour, the time occupied in its delivery. In his characteristic, felicitous manner, he encouraged the venerable minister, who just preceded him, whose two sons, like the rebellious and murderous Absaloms and Amnons, had turned against and denounced him.

The case brought to his mind, he said, the fact that when her royal Majesty, the Queen of England, inspected the returned heroes of the Crimea, and saw there a man whose body was covered with wounds, and his two arms gone, with all the feeling of a mother, she ordered him to be furnished with two of the best artificial arms that could be made. It was all she could do. "And," continued he, "my venerated brother, I feel like saying, thy arms are lost, but we will be arms to thee. Not only will we not forget thy testimony, but we will imbibe its spirit. Not only will we remember thy appearance here to-day, but we will follow thine example, as thou hast followed Christ. And if affection, and an earnest desire to defend thy character and thy faith, expose thee to the rude assault of those who denounce the system of Protestant and evangelical truth, come to us, we will be arms to thee." He felt that those two disaffected sons might yet be, by the overruling providence of God, the greatest witnesses of Protestantism. Absalom's pillar stands, though Absalom himself is gone.

He then spoke of the spirit with which the work of the Society should be prosecuted. "It should be in the spirit of the Bible—simplicity, meekness, and love, without carnal weapons. Against these spiritual, heavenly weapons, Rome can not prevail. Our hope is here. Here faithfully we'll stand. The front rank may fall, but we'll follow them, bury them, and

take their place. And if all our American Protestants were martyred, and but ten men left, with this spirit, I firmly believe those ten would put any of the foe for ever to flight."

The speech was closed amidst the loud applause of the house. We regret that we have not a full and accurate report of it.

The audience then united in singing the Christian doxology, after which the apostolic benediction was pronounced by the President of the Society, the Rev. Dr. De Witt.

The Society was then called together, the President in the chair, when the minutes of the last annual meeting were read and approved. The vacancy occurring in the Board

of Directors was filled by the election of the class which hold office for the next succeeding four years, and whose names appear, in the proper place, in the list of Directors. Vice-Presidents were also duly elected, whose names are inserted in the list of Vice-Presidents. A vote of thanks was passed by the Society to Professor T. W. J. Wylie for his sermon, and a copy requested for publication. Also, votes of thanks were passed to the speakers on the occasion. Having directed the first meeting of the Board to be held on Tuesday, the 13th instant, at their office in Chambers street, at 4 o'clock, P. M., and afterwards, on their own adjournments, the Society adjourned to meet on the Tuesday preceding the second Thursday in May, 1857.

SEVENTH ANNUAL REPORT.

By the recurrence of this day, the Board of Directors of the American and Foreign Christian Union are reminded of an important duty to the members and friends of the Society. A report of the past year's operations is due to them. With unfeigned pleasure, therefore, they come to render an account of the stewardship with which they have been intrusted, and to avail themselves of this annual convocation, to interchange Christian and fraternal salutations.

And first of all, in the services of the occasion, they would call to mind and gratefully acknowledge the divine goodness, in permitting them to labor another year, in the sacred cause which seeks to enlarge the domain of religious freedom, and to diffuse a *pure Christianity* through the cor-

rupted portions of Christendom. Notwithstanding the obstacles arising from selfishness, depravity, the conflicting opinions among men, and numerous other sources of embarrassment incident to any reformatory and benevolent enterprise, the interests of the cause have been sensibly advanced, and the tokens of heavenly approbation of what has been attempted are encouragingly manifest. These things will abundantly appear in the details which they must necessarily submit, in the account which comprises the proceedings of the year. They can not doubt that in them all evangelical Christians will sincerely rejoice in common with themselves and the members of the Society. And they would fain hope, that by them, they will be stirred up to secure through

their personal efforts a large share in the victories for the true Church which the cause is certainly destined ultimately to achieve.

In its general bearings and aspects, though having some remarkable features, the year has been very similar to the one which immediately preceded it; touching all the subjects comprised within the proper scope of the American and Foreign Christian Union. The great outline of providential dispensations to the Church and to the world has maintained its divinely-appointed uniformity, reminding us of the Scriptural declaration, that "The thing that hath been is that which shall be; and that which is done is that which shall be done, and there is no new thing under the sun."*

The year, however, has not been destitute of incidents both adverse and prosperous. From the former of these, among which might be named the strong political excitement that has prevailed in the nation, confounding, in the minds of many, all efforts for the moral and religious improvement of Romanists with partisan politics, the remarkable development of denominational feeling, going to diminish all contributions to objects not of denominational character, and a lessened amount of agency, the Board naturally apprehended very serious embarrassments.

As a whole, the operations of the past year are in advance of the one which immediately preceded it.

The number of laborers in the various branches of the Society's service employed the whole or parts of the year, at home and abroad, was 119. Of these 52 were in the foreign, and 67

in the home field, being 11 more than those employed the year before.

The receipts of the treasury are somewhat in advance of the previous year; a full account of which, and of the disbursements, may be seen in the usual place at the end of this report.

Thus God has been better to the cause than the fears of the Board sometimes allowed them to hope; and his favor thus graciously vouchsafed has given depth to the convictions they have entertained from the beginning, that he will smile upon the design which seeks to release the Church from the dominion and oppression of the great anti-Christian apostasies. They feel by it assured in the highest degree, that notwithstanding every discouraging event that may in the present period of her history await and overshadow the cause, whether it be the apathy of nominal Protestants, the developed enmity of large masses of the different populations of the earth, the multiplication of political intrigues by hostile rulers or men in power, or any thing else, He who once brought Israel out of Egyptian bondage and installed him in the land promised to Abraham centuries before, will give her the deliverance sought and verify the prediction that "From the rising of the sun even to the going down of the same, my name (the Saviour's) shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering."*

But they must speak of some other things having a direct or collateral bearing upon the work of the Society, and which serve to illustrate the ne-

* Eccl. 1: 9.

* Mal. 1: 11.

cessity of its being prosecuted with diligence and great vigor.

And 1st. The Board feel constrained to say that the spirit of Formalism, the desire for an external, sacramental religion, spoken of by them on a former occasion, as developing itself in some parts of the Protestant Church, appears to be gradually widening its sphere, in certain quarters, and producing most deplorable results. The charm of antiquity in regard to its doctrines and usages—its pretended conformity to the patterns exhibited by the Fathers, in the early ages of the Christian era, and the easy terms on which it proffers salvation, are adapted to give it currency with certain classes of mind.

The natural bias, too, of the human heart against the humiliating and holy claims of an evangelical and spiritual religion, serves to increase the eagerness with which it is received. But it leads its admirers and those who embrace it, from the fountains of light and of life, into the dismal and cheerless regions of darkness and of death. It is indeed one of the most effective and dangerous recruiting forces of Rome, by whose false shows and cunning craftiness, many have been led into that moral charnel-house, over which the apocalyptic harlot presides, to their utter undoing.

This form of error has come stealthily over the land, and in this manner is continuing its march. It has impressed its taint upon a wider surface than has been generally supposed, and unless checked in its progress, must work most disastrously to the cause of evangelical religion. The pulpit and the press, in kind and convincing tones of remonstrance, should therefore be heard in respect to it, that

the travellers to eternity be not turned from the "old paths," from "the good way" that leads to "rest," into that which goes down into destruction.

2d. In this connection, they would say they have observed, with no little concern, an unusual manifestation in our country, during the year, of what may be called denominationalism—a tendency to limit, if not ultimately to withhold, on the part of different branches of the Protestant Church, coöperative efforts in matters of benevolence.

This aspect of the times, they can not but regard in some of its relations and bearings, as very unfavorable to the cause of evangelical religion. The Board do not desire to see the Protestant denominations abandon their respective organizations for missions and other evangelical objects, which they have established. On the contrary, they wish them all prosperity; and in this country there are resources and room enough for them, and many others besides, of a general and catholic character. In addition, therefore, to the efforts made in connection with denominational Committees or Boards, they desire to see enlarged and scripturally liberal views obtain, securing such *united efforts*, as shall give sensible demonstration of the *ONENESS* of all evangelical Christians, in regard to the essential doctrines and duties revealed in the Gospel.

In such unity of faith and efforts, Rome is furnished with a practical and effective refutation of one of her most popular objections to the Protestant community, namely, "that it consists of a great number of *sects*, who are ever at war with one another." The Board can not see the circle

of Christian intercourse and coöperation, in behalf of the common interests of Christ's kingdom, contracting itself so as to furnish support to the charges of the enemy, without putting forth an earnest effort to avert such evil.

Instead of divided and separate action, which now seems to be the tendency of the times, there is a very loud call for a cordial and effective coöperation, on the part of all the people of God, of every name, for and in the final combat with the anti-Christian powers comprised in the Greek and Roman apostasies. On the different branches of the true Church, in respect to this predicted and great combat and its issue, God has devolved very solemn responsibilities. Evangelical religion has been too long reproached, and minor considerations ought not to cause or to allow this reproach to be still longer imposed. Separately, it is true, something can be done by denominations; but alas! how little! This will be seen very clearly, if it be remembered that the whole force of the Protestant world combined, numerically considered, is to the force of the enemy but as 1 to 3. If its whole power, therefore, were brought to bear upon the enemy, the odds would still be very great. If the Protestant world to a man should come to the conflict, and each be able to cope with **THREE** of the adherents of the Greek and Latin apostasies, the conflict would then be but equally balanced. Humanly speaking, how hopeless, then, is an effort for the redemption of the cause of truth from its captivity, if but here and there an individual, or a small detachment from the Protestant communities, without concert or *mutual support go out against this overwhelming host!*

The American Churches need some standard around which to rally for the accomplishment of this important service. In the American and Foreign Christian Union it may be found. Its organization, its genius, and spirit, and preparation for the work, are adapted to the end in view.

3d. Rome has not abated, during the year, any of her recently-assumed activity for the maintenance of her power in Papal countries, and also for the propagation of her interests elsewhere.

The most remarkable achievement perhaps, in her line, which she has secured during the year, is the Austrian Concordat, by which she has practically placed that immense Empire under her despotic control, crushed, at least for the time, the rising spirit of democratic or popular revolution, and the struggle for freedom, and erected around herself a defense of very great strength.

And little inferior in point of utility or advantage to her present wants and ambitious purposes, is the advance she has recently made upon the kind feelings and favor of the French Government. The deep hand which she had with that government in the Eastern war, now terminated, finds its rewards in the augmented influence she is allowed to have over the imperial family and in every portion of the country. For a long time she has not stood so firmly there, apparently, as now. Now she seems to have well reëstablished herself there, and to have things very much according to her wishes. The non-Catholic portions of the population of France, therefore, have in some instances lately been subjected to such persecutions on account of their faith and worship, as reminds us of

scenes in former days, when the principles of religious liberty had no place within the empire.

In Russia, too, though it is Greek, and has been deeply hostile, she has made advances upon her former position. The government of the Czar has relaxed its tone of opposition, and shown a tendency in the favors granted, to cultivate more friendly relations with the Vatican than before existed.

These signs of recovering strength are not without their baleful effects in other Papal communities, especially on the European continent. They lend a strong influence to encourage, and even to multiply the instances of persecution. More such cases have occurred during the past year than in an equal length of time for many years.

They are adapted also to impart confidence to all the members of the body, and to prompt to aggressive movements, in Protestant lands. These have been freely made, and in some countries she can record considerable progress.

The main object of her ambition has been to enlarge her interests and to strengthen her position in the two great Protestant nations of the age—the English and the American. In some respects, and to a certain extent, she has succeeded.

Her churches, chapels, and stations in England and Scotland are now 849, her priests, 1142, her monasteries, 17, and her nunneries, 91. The *increase* in ten years, or from 1846 to 1856, in churches is 220, in priests, 366, in monasteries, 11, in nunneries, 57. The ratio of the increase of her priesthood in this time is nearly *fifty* per cent, while her arrogance and disturbance of the *institutions* and quiet of the

the country are to be placed at a much higher rate.

In the United States, though not in contravention of law, as in England, a process somewhat similar, covertly and by intrigue, has been introduced and carried onward: its aim has been her complete organization and the acquirement of an available position for the accomplishment of her ulterior, malign, and vicious purposes. Her plan is progressing rapidly to its completion, and her success has been such as to deceive even herself, as well as her adherents, and thus to lead them, at times, and particularly of late, into collision with our institutions, and also with our citizens.

Though the greater part of her strength as to members, among us, is an importation from Europe, and is by so much a diminution of it there, it is not to be concealed, that she has, by the acquisition of proselytes, no matter from what cause, in the Iveses and Doanes, and Walworths, and Hewitts, and Bakewells, and Brownsons, and Balleys, and Chandlers, and others, added materially to her influence. She has also contrived so to dispose of herself, in relation to the political parties of the nation, as to have it in her power—and she often uses her power in this particular—to embarrass almost every question of public interest, if not to secure the elevation of unprincipled men—office-seekers and political demagogues—from whom in return, she expects and may receive a specific and abundant reward. She now boasts of having more than 200,000 votes at her disposal, and thus of holding in the nation “the balance of power.”

Knowing what we do of human nature, we are assured that we raise no

false alarm, nor render improbable testimony, when we say, that from Papal influences there is ground for apprehension in regard to the public welfare. And to the aspirant for office there is a strong temptation in case of competition, to bid for the Roman Catholic vote, even at the sacrifice of the principles handed down to him, it may be from his Puritan fathers, the founders of the Republic, and also clearly inculcated in the sacred Scriptures. Patriots and Christians have need to look well to this subject, and to make no delay.

But the Board must say,

4th. That the gross impiety and moral corruption of Rome, demonstrating her infatuation, and forecasting her certain destruction, has been increasingly developed during the last year.

Though corrupt to the core in doctrine and practice, and in consequence having forfeited long since, not only her claim to be THE Church, but even a church, of Christ, the exhibition of her depravity, at least in Protestant lands, was not so open and marked as of late. Concealment in those lands to a large extent, had been the policy pursued. Whatever was known, from its heathenish origin and immoral tendency, to be odious, was shown but sparingly.

But of late this caution has been less observed, and the cloak more recklessly thrown off. And especially since the formal proclamation of the doctrine of the "Immaculate Conception," a year ago the 8th day of December last, there has been a general relaxation of all restraints. In commemoration and in honor of this practical addition of a new goddess, or divinity, to the number of the objects of *dolstrous worship* already on the cal-

endar, processions have been made, illuminations have been had, festivals of many days' continuance have been celebrated, plenary and other indulgences have been granted, and various other things have been enacted alike foreign to the spirit and laws of Christianity, and indicative of judicial blindness, which augurs the near approach of destruction. Gross and open idolatry is practised in the worship offered to Mary, and numerous and fresh insults are heaped upon the Saviour, under the pretense of doing honor to the mother of his human nature.

In many churches in France the images of the Virgin used to hold in their arms the infant Jesus, who was thereby somewhat associated with her in worship. But the image of Jesus is now removed, and Mary only is thus worshipped.

Now, if all these shocking and monstrous evils can be enacted here by Rome, how beyond description worse must her influence be, where the restraints which are necessarily imposed by our institutions and public sentiment have no existence! And what an appeal does there come from this her excessive wickedness and deep and deepening corruptions, to guard against her power, and to seek the deliverance of those who have fallen beneath it! But, blessed be God, it is not to abide for ever. Its days are numbered, and various things indicate that they are drawing to a close.

In illustration and confirmatory of this, and to relieve the sadness which the preceding facts are adapted to produce, the Board submit the following facts:

1. The present state of the Papal power, as compared with its former self, is very greatly reduced.

In the early part of the sixteenth century, the Papacy was supreme in its influence in almost every part of Europe. The mightiest monarchs and most powerful nations bowed submissively to its mandates, and regulated their policy and action in accordance with its will. But England, Scotland, Norway, Sweden, Denmark, Holland, Prussia, and large parts of Germany and of Switzerland, have now thrown off its yoke. These countries are Protestant. If the Papacy exist among them, it is but by toleration.

Even in Papal Austria there are 3,450,000 Protestants, a number equal to all the Romanists in the United States. Of these Protestants, 2,216,558 are in Hungary, and the balance are scattered in other parts of the Empire. Two thirds of the whole number belong to the Reformed Church, and the remaining third to the Lutherans.

In France there are many Protestants protected by the government, and placed before the law on the same level with Roman Catholics. Before the revolution the revenue of the Romish clergy amounted to about \$30,000,000; now it does not amount to more than two thirds of that sum.

In Sardinia, liberal sentiments are extensively prevailing. The reigning monarch has resisted the intolerance and assumption of the See of Rome, even at the risk of excommunication, and steadily and firmly gone forward in the reformation of various Papal abuses.

In Tuscany, it is well known that much disaffection exists in regard to Popery, and that many thousands of its inhabitants are in reality Protestants. Not less than five thousand persons in Florence alone failed last

year to come forward at the Easter Communion.

In Naples, the King has openly and firmly resisted the action of the Jesuits, and manifested an independence of the Vatican altogether unusual.

The waning of the Papacy in Spain is unmistakable. The arrogance and tyranny of the hierarchy have received a very salutary check. The breaking up of the conventual system has showed the Cortes to be in earnest, and augurs well for the ultimate destruction of the Papal power within that ancient kingdom.

In our own hemisphere a similar diminution of the former power of the Roman court has taken place within a brief period. The Canadas, the Valley of the Mississippi, the Floridas, Texas, and all of Mexico, were once under the control of Papal governments; but part of Mexico, and all of the other places named, have passed into the possession of Protestant governments.*

In Venezuela, New-Granada, and the Argentine Republic, liberty of worship has been formally proclaimed.

These historic facts sustain the posi-

* By recent advices, we learn that the late rebellion in Mexico, headed by the Romish Priesthood, and sustained by the immense wealth of the Romish Church in that Republic, has been effectually put down by the government. President Commonfort has not only conquered the insurgents, but confiscated the estates of the Church to the value at least of *fifty millions of dollars*, and thus put it out of the power of the Papacy again to disturb the government, or to oppress the people as heretofore. The measure has met with very warm approbation by the great body of the nation. Thus in Mexico, as elsewhere, the Popedom is declining. This is an unexpected and heavy blow upon it, from the influence of which we do not see how it can well recover itself in that land.

tion that the Papal power, as compared with what it once was, is greatly reduced, though its presence is still widely diffused, and its influence is immense. They not only show it divested of much of its former greatness, but corroborate the Scriptural sentiment that it is marked of God for "destruction," and that he has commenced his threatened work upon it.

2. In the Protestant portions of Christendom, a great change is going on in public opinion in respect to Romanism, and duty in regard to it.

It is astonishing, as well as gratifying, to see this change. For many long years the excitement and agitation consequent upon the work of the Reformers was followed in Europe by an almost perfect stagnation of Protestant thought and effort in regard to Rome, or the salvation of Romanists. But of late God has stirred up the minds of Protestants in England, Ireland, Scotland, France, Switzerland, and elsewhere in Europe, to a very strong sense of the anti-Christian character of Romanism, and also of the duty of making personal efforts for its overthrow, and especially for the deliverance of its subjects from their spiritual thralldom.

In the United States a similar work is in progress. The policy, character, and design of Rome, and the pitiable intellectual and moral condition of vast numbers of her fellows, are better understood by the masses of our citizens and are daily becoming more so than ever before. From many of the evangelical denominations of Christians, therefore, new recruits are annually coming, to swell the number of those who, through one organization or another, make their influence felt against *her*, and constantly give additional

breadth and efficiency to that public sentiment, which finally under God, we trust, will deliver mankind from her power.

Various agencies have conspired to produce this state of things. The sermons that have been preached, the lectures that have been delivered, the matter that has been issued from the press, and the labors in general that have been performed, by the American and Foreign Christian Union have had much to do in producing it. But other agencies have also been at work in this direction.

The discussions that have occurred in Congress, and in the Legislatures of some of the States, touching some points of the Romish system and practice, and also the laws that some of the States have been constrained to pass, to check the ambitious grasping of Church property, on the part of the priesthood, have had a great effect.

The able correspondence of Professor Morse, with the Rev. M. J. Spalding, D.D., Romish Bishop at Louisville, Kentucky, concerning the saying of the illustrious friend of Washington, and of our Republic, General Lafayette, that "If ever the liberties of the United States are destroyed, they will be by Romish Priests"—also contributed materially to this end.

But no single effort, in this way, perhaps has effected our citizens more generally, and produced a wider-spread and deeper conviction of the dangerous and corrupt nature of Romanism, than the correspondence of the Hon. Erastus Brooks, a member of the Senate of New-York, with Archbishop Hughes, during the early part of the last year.

From this awakened interest in the public mind, by various means, the best results are to be expected. And

the Board are happy to know that some of the evangelical denominations in the country, within a few years past, have directed their attention to the work of missions among the Roman Catholic populations of the world, and incidentally or besides what they do for foreign and domestic objects, in behalf of other people, do something considerable for them. All these things show clearly a great and hopeful change going on in public opinion, respecting Romanism, and the duty of all persons to seek to arrest its progress in the world, and to rescue its excluded victims from its degrading and soul-destroying influence.

We may now proceed to report the operations of the Society in the Home field during the year.

THE HOME FIELD.

The duties associated with the Home department are numerous and marked by considerable variety of character.

In submitting the account concerning the things of this department, which have received their attention, they begin with the subject of its

MISSIONS.

These constitute an important branch of its business. But whether the magnitude, and exact nature of the work, the peculiar delicacy and numerous difficulties which invest it, have been sought by the popular mind, or even by all of the friends and patrons of the Society, may admit of some doubt. Our American and Protestant ideas and associations are likely to constitute an impediment to their proper apprehension.

Such apprehension of the work requires close contact with it, and much

and careful observation, a knowledge of the characters, views, associations, and feelings of the people for whose benefit the labor is performed in relation to social, religious and governmental affairs, and also of the number and nature of the agencies constantly employed and annually increasing, to keep them without the pale of evangelical influences, and subject to the despotisms which have so long controlled them.

The work itself, however, can be defined in few words. It is to enlighten and to win to the Lord Jesus Christ the Papal population of this country.

In point of numbers it is a work of great magnitude. The Roman Catholic population of the United States, as gathered from the most reliable data within our reach, can not be less than *three millions and a quarter*, a number considerably greater than the aggregate white population of the American nation in 1790. A moment's reflection upon these overwhelming numbers will serve to impress the ideas of the greatness of the undertaking which seeks to bring to each of these persons the messages of the Gospel, and to press them upon their acceptance.

Among the difficulties incident to this service, and which should be noticed in this connection, are the following, namely :

1st. The organization which exists among them.

They are not isolated individuals, having no connection and no provisions for aggression or defense. They are associated in the most skillful manner, for the most effective action that may be demanded. They have their forms of faith and of discipline, their churches and teachers, and they are watched

over by their priests, who now number 1820 persons, with a sleepless vigilance, to preserve them as a separate people, uninfluenced by the Protestants about them.

2d. The Papal population of the land, is, to a large extent, composed of foreigners, or their immediate descendants, and understand the English tongue but imperfectly.

Most of the Irish, and they constitute a large part of the Papists in our country, do indeed understand the English to some extent, and use it in their ordinary intercourse among themselves and others. There are many, however, who can not read it, and when spoken, understand it but imperfectly. But the Italians, the Spaniards, the Portuguese, the French, the Germans, the Poles, and some others among us, understand much less of our tongue, and comparatively few among them use it, especially in the places where considerable numbers among them are settled together or near to each other. The missionary who is sent to them, if he will gain access and do them much good, must address them in their native language. He must understand the Papal system, must comprehend the national and social prejudices and the more sacred associations of the people.

But there are few Americans that have these attainments. Of the hundreds of young men in our theological schools who are qualified to labor well among the English-speaking population of our country, and among destitute Protestants, how few are there who can come to the help of the Board in this great work! There are scarcely TEN, it may be not half of that number, of all the hundreds that are coming into the ministry, that can

preach or pray or conduct religious services in any but their native language. Hence the necessity of going abroad for laborers among these people. And when they have gone to foreign lands, and among a people who have learned Christianity as associated with state establishments, and who have been under Papal government, how difficult for the Board to find a true convert to Protestant and evangelical principles, and also possessed of the various qualifications suited to missionary work in this country!

3d. These people are from their infancy taught to regard Roman Catholicism as the only true religion, and with which alone salvation is connected, and also to look upon Protestants as heretics, destined to destruction, and their teachings as most pestilent and ruinous heresies.

Having received these views from their parents or their most venerated teachers, and having lived under their influence, as illustrated and impressed upon them in a thousand ways through many long years, by the highest officials in their Church, it seems not unnatural that they should cherish a sentiment of superiority, in regard to their religious and moral condition, over Protestants, and dread and shun any contact with Protestantism or evangelical religion, as they would some loathsome ineffaceable taint.

And in practical life it is found that these sentiments, so long inculcated upon them, have a prodigious effect. They make the Papists in large numbers *almost* inaccessible, and fortify them strongly against every form in which divine truth may be presented to them, by any outside of their ecclesiastical communion.

4th. Another hindrance to the mis-

sionary work among the Papal population, is the certain and merciless persecution that awaits every individual of their number—where circumstances will allow it—who leaves them to unite with any evangelical body of Christians.

But notwithstanding these difficulties, thus briefly adverted to, and many others which exist, the Board are enabled to speak of a good work done, and of progress made among Papists of different languages, adapted to show that they are not beyond the reach of the Gospel's power and the means regularly employed by the Society.

In the operations of the past year there is much encouragement from this source to the American Churches, to increase their efforts in behalf of the Papal population, and to go forward with confidence of ultimate success.

As heretofore, it has still, during the past year, been the wish of the Board to avoid forming separate churches, except in cases of necessity, or where there were no existing organizations of evangelical character in the vicinity, into which the people could go with profit to themselves. Where a necessity, however, exists for it, they lay the foundations of future congregations with cheerfulness. And they look with heartfelt satisfaction to the agency they have been permitted to exercise in gathering the elements, and helping towards the establishment of several French and German congregations, in various parts of the country, that are now associated with different evangelical bodies of Christians, and to those stations yet under their care, in the States of Vermont, New-York, Michigan, and Ohio.

As usual, we here submit a few extracts from the reports and correspondence received at the office, from which the character, intellectual and moral condition of the people sought to be benefited, the nature and manner of the work done among them, and some of the results, may be seen.

We will begin with those from the missionaries among the

FRENCH ROMANISTS NEAR THE CANADA LINE.

Many of the French-speaking people of Canada emigrate to the United States. They now constitute a very considerable portion of the population of the counties in the northern part of the State of New-York, along the St. Lawrence river, and in the counties of the New-England States that lie adjoining the Canada line. Most of these immigrants are Romanists. The Board have maintained among them several missionary stations.

1. The Rev. Louis Baradon, who is stationed in Clinton county, New-York, in a late report said :

"Your favor of the 12th ult. was duly received with the remittance (\$82.66) for which I return you my thanks. I have also in hand from you one dozen copies of the French hymn-book the Board have published, and which I requested you to send to me.

"During the month, I have pursued my usual labors, preaching at our various stations, and making a great many personal and family visits. Last Sunday I preached in Engel's Village at noon, and in Chazy at night. The fall of snow, and the rains we have had, have rendered the roads almost impassable. But we continue to go forward.

"I should like to know whether the

Board desire me to continue to give my care, as I have done thus far, in preaching to our little congregations, alternately every Sunday at Perrysmill, Champlain, and Chazy, or extend my labors to other places, and visit from house to house, and if it be practicable, to visit and encourage the schools.

"The Romish priests always do what they can to keep their compatriots—the Canadians—under their authority, and are constantly preaching against us."

In a subsequent report Mr. Baradon says :

"I have made many visits this month, and everywhere among the Canadians I have found a new interest about religious matters. Several Romish families, that until this day were indifferent to heavenly things, take pleasure now in religious conversations. Formerly, when I spoke to them, my message was met with sneers, but now with kindness.

"Meetings are well frequented. Chazy is almost too far away to visit on foot. When I have made *twenty* miles on foot over bad roads, indeed I am glad to rest at two o'clock.

"During the past year I have held 150 meetings at the four principal stations in this wide field, and in some other places, which I have occasionally visited; and we may now reckon about 80 families, purged of all spirit of sect, and who desire to walk in the light of the Gospel, and with those who are born of God."

2. From the report of the Rev. J. B. C. Beaubien, stationed at Burlington, Vt., and who also labors among the French Romanists, we take the following, namely :

"The number of families (Romish) I have visited at different times is 160. About 10 persons, once Romanists, have been hopely converted, and 25 families have been led to see the errors of the Papal Church, but are still unconverted.

"I have distributed 40 Bibles, 50

Testaments, and 1000 pages of tracts. I have organized one Sabbath-school and conducted it myself when present; the attendance at first was 25 children. The removal of the parents of some of those children caused the school to decrease. In the winter it was discontinued. I intend to reöpen it soon. I have held from five to six meetings *weekly*, until three months ago, when I was taken sick; the whole number I have held during the year is 180. I have also given 20 *lectures on Popery*, to large congregations.

"Notwithstanding the opposition of the priests to the progress of the truth, and the various means they have used to have their people destroy the word of God, and persecute those who preach it, yet I have never seen a time when the Papists in general have been so well disposed to listen to the truth as the past year.

"Some have been advised to turn me out of doors whenever I should visit them, and they received me the more joyfully for it. Others have been told (by their priests, of course) that I deserved to be whipped out of their village; and these were the first to come and hear me. Others still were told not to have any thing to do with me, 'because my religion was cursed.' These were led to inquire, What is a cursed religion? and to ascertain they came to hear me, and ever since they are friendly to the Gospel."

3. The Rev. J. L'hereux, stationed at Brandon, Vermont, visits quite a number of settlements in the central part of the State, where many Canadian-French people reside. He says :

"I am very happy to inform you that I receive much encouragement in my work. In some places where I preach the Gospel, there is among the Catholics a longing to hear the word of God—even an appearance of a 'revival.'

"The number of Romish *families* I have visited during the year is upwards of 200—of individuals with whom I have fully conversed on the subject of personal reli-

gion is more than 1200. I have preached 260 times, and held 175 meetings for prayer, at each of which my audiences have been from 20 to 40 persons.

"Two Romish families have united with the Congregational Church in Brandon this year, and I may reckon *forty* persons, at least, within the field, who, in connection with my ministry, have given evidence of conversion to Christ.

"It is almost *impossible* to induce Roman Catholics to attend Protestant places of worship *before* they are converted. I have *often* tried it, but *can not succeed*. They must be followed to their homes and interested in religion first, or they will never go to Protestant churches.

"My Sabbath-school at Brandon is small, but is continued with good results. The priests do all in their power to hinder our work, but it still goes forward."

IRISH MISSIONS.

4. Mr. Samuel Morse labors as a lay-missionary, in Middlesex county, Massachusetts.

From his monthly reports sent us, we gather the following statements:

"The whole number of families visited this month is 195. I have visited also *ten* schools, in which are more or less Catholic children. I have spoken with them, among other things, on the subject of temperance, and 90 of them have 'taken the pledge.' In the mean time I have lent to Romanists *six* New Testaments, and distributed 150 tracts.

"I think there is a growing interest among the Romanists upon the subject of evangelical religion; for many families, that used to receive me coldly, now appear to be glad to see me.

"I do not think that *one quarter* of the Roman Catholic families I visit have a copy of the Bible. And still they seem unwilling to admit that they are without that blessed book.

"When I inquire of them, 'Have you a Bible?'—they commonly reply, 'Yes.'

When I subsequently inquire, 'Will you allow me to see it?'—they reply, 'It is lent out, or it is locked up, and some body has got the key, so that it can not now be got at.' But they have no copy of it. The Romish prayer-book is the Papist's Bible, and that they usually have.

"Another evidence of the improvement of the Papal population around me is the fact, that a Methodist brother in Hopkinton, was lately solicited by a young Romanist to open an evening-school, that he might attend, saying, that he 'would be willing to give (\$50) fifty dollars to know how to write his name.' The school was opened with but *two* scholars. Now there are *eight*, and one of them is more than *forty years* of age. The young Romanist now 'knows his letters,' and 'begins to spell.'

In a subsequent report Mr. Morse says:

"I have this month visited 243 families—lent six additional Testaments, and one French Bible; have written thirteen letters on matters connected with my mission; have twice endeavored to represent publicly the operations and claims of the American and Foreign Christian Union; attended five meetings for prayer; obtained two subscribers for the Magazine; distributed many tracts, and travelled in the discharge of my duties 122 miles.

"I called on a family, who, about a year ago, ordered me out of the house: was now received very kindly. I gave a Testament to the daughter, who seems in ill-health. It was well received.

"For a long time I had wanted to visit Waltham, where there are many Roman Catholics, and who, in general, are more intelligent than those of any other place I visit. There are several schools there, in three of which are very many Catholic children. The Popish priest has forbidden them to go to these schools, but still many continue to go. In the High-school there are about 100, and in the Grammar-school there are about eighty, of

the Romish children. Nearly all these pupils were pledged to temperance on my visit there.

5. From the report of the Rev. H. L. Calder, stationed at Albany, New-York, we take the following, namely:

"In accordance with a commission granted to me, I have labored principally in the south part of this city, from Arch-street southward to the limits of the city—a field containing over 10,000 souls, the great majority of whom are Irish Romanists. I have visited of them 400 families, and for religious ends have made 3982 visits. In the course of my labors here six persons have given evidence of being hopefully converted to Christ. Three were Romanists and three Protestants.

"There are some of whom I can not say with certainty that they have embraced the Bible's religion, yet they have renounced Romanism. I have given away among them 12 Bibles and Testaments and 21,864 pages of tracts. I have not got any to attend in any of the churches, but they are very regular in their attendance on the meetings at the mission stations. I have induced 16 children to attend the mission school. I have also, of late, established and conducted a Sabbath school at the Almshouse, where 40 children attend, 20 of whom are children of Romanists.

"I have held, generally, *three* weekly meetings, for prayer and reading the Scriptures, where both Romanists and Protestants attend. The average number is 20. I have held 110 of these meetings. I have attended 15 meetings where I have been permitted to speak of my work in general.

"Those whom I have induced to attend my meetings are delighted because they can understand all that is said. They never understood their own prayers, far less the prayers of the priests. Poor creatures, they were striving 'to worship they knew *not what*.' One puts her trust in a *bleased string of beads*, another in some gar-

ment to be put on her body after death—proof against purgatorial fire. All trust in the Virgin Mary, and some put particular trust in St. Patrick, because he was an Irishman. Nothing, or very little, is said in this connection about God and Christ.

"I found in the Almshouse lately, in one day, 29 *Romanists who could not read*. Those who can read, I find, have no knowledge beyond what they call their 'Prayer-Book.' I have good hopes of doing good to many at the Almshouse, if I am let alone by the priests. Both parents and children are making progress in Bible knowledge—the latter in particular."

6. From the last monthly report of the Rev. Jeremiah Murray, we take the next extract. Mr. Murray labors on the East River side of the city of New-York. There are many thousands of Irish Romanists in his field. He holds his meetings in private houses, and changes from house to house, and from one street to another, as circumstances demand. He gains many important advantages by this mode of operation. He has now on his "Missionary List" no less than 650 families, to each of which he has free access, and all of which look to him as their spiritual adviser. He says:

"I may be permitted to state, that these labors have been pushed through great difficulties. But, notwithstanding, the Lord gives us to see much to encourage hope and effort, and to indicate his divine presence and blessing with us.

"The prayer-meetings conducted by me in private families, are well appreciated and are regularly attended by those that otherwise would live and die without the knowledge of salvation. Out of a number of interesting cases of this nature, let me call your attention to the following. The family referred to had, when I first visited them, been accustomed to expend much of their earnings upon Rome's idolatry and

superstition. The mother, in the last stage of a decline, was clinging to the hope and help of a marble cross. This monogram, if I may so call it, of Christ, was her *only* confidence for time and eternity.

"I endeavored, from love to their souls, and pity for their condition, to direct her attention to the Crucified, instead of the Crucifix, as 'the only name given among men' for a Saviour, and for all who repent and believe.

"I trust that the effort proved profitable, as they have since changed that idol for the crucified but risen Saviour. It is really painful to think, that what an apostle designates the 'accursed tree' should be venerated and adored! How awful is the apostasy that fosters it!

"The conversational meetings, in the system of missionary effort, which I pursue, continue, I am happy to state, to afford indications of encouragement and promise. Some of our poor Romanist population are induced to read the Bible, and listen to the truth, and remove from their dwellings 'the gods' of Rome.

"Let me state to you the case of one poor family of this description.

"The husband and father, after a lingering illness, expired, leaving the family with the bereavement very distressed; but, from my first visit before his death, his 'gods' were put away, and I am happy to state, that he departed full of the hope of a happy immortality in Christ. After his death, the afflicted widow was taken ill, and, in my last visit to her, I found her so weak and distressed, with all her little ones about her, that I apprehended her speedy dissolution.

"As soon as I entered the apartment she extended her hand to me, but could not speak from weeping. I spoke to her of Christ, and besought her to trust in him *only*, for freedom and acceptance. Whilst I was speaking and praying with her, she recovered sufficient strength to assume a recumbent posture, and, in a weak voice, but with strong emotion, said:

"'Thank God, who put it into the hearts of your Society to send you to our dwelling; for that I have now God's word, that my child, when you are not with us, reads to me, and it enables me to leave these little ones in his hands. Relying upon Christ that "saves to the uttermost" all that repent and believe in him, I can die in peace.'

"Another interesting fact, illustrative of the power of the Gospel, is the case of a little child, not more than *four* or *five* years of age, who, during all my visits to the family before her death, used to bring her little seat, and sit by me while conducting exposition and worship. It was gratifying to see her lifting up her infant hands, in prayer to Him who 'out of the mouth of babes and sucklings ordains strength.'

"Never can I forget the last occasion, which was shortly before her death, when she appeared greatly impressed on the reading of the divine word, (before prayer,) 'Whosoever shall call upon the name of the Lord shall be saved.' She said:

"'Will the Lord save little children, as well as big people, that pray to him in Christ?' 'Doubtless!' was the reply. When *she* said: 'Will he save *all* that call upon him in Christ?' 'Truly,' was the rejoinder. 'Then,' she said, 'mother, you and I can go to God, without any thing else.' How good is God! She has since died, and left her mother to mourn her loss, which is her great gain, as I have no doubt angel-bands conveyed her spirit to the company of the blessed before God and the Lamb.

"There is another case of the good resulting from laboring to win souls to Christ, that I would narrate.

"The mother of a poor family in my field, while speaking and praying with them, and laboring to impress them with the preciousness of Christ, as 'the bread that came down from heaven, to give life unto the world,' with great emotion exclaimed: 'Lord, evermore give us this bread.'

"There is a good work going on

among the people, and there is much to be done for them and in them. May the spirit of faith, zeal, and prayer, be poured out, that they may be rescued from the bondage of corruption into the glorious liberty of the children of God."

7. Mr. M. Young, a lay missionary among the Irish Romanists in the upper part of the city of New-York, in a recent report says :

"The following summary will give a brief view of my labors. I have visited, during this month, 520 families, where, altogether, there were 1638 persons present capable of receiving instruction.

"I have read the Scriptures on 65 occasions in my visits among these families, and prayed with 51 families. Nine children have been gathered into different Sabbath-schools, and 8 adult persons induced to attend public worship. I have distributed 2526 pages of tracts, where I think they will do good, and held two prayer-meetings of considerable interest.

"I had an interesting conversation with a Catholic family. After explaining the freeness and fullness of Christ's offer of salvation to poor sinners, the head of it made the reply :

"'It is not so taught by our clergy. About three years ago, I went to hear mass in a neighboring church, where I took a place in one of the aisles, for I dare not take a position in any of the pews, although there were many of them vacant. As I was knelt down to pray, I was tapped on the shoulder by the priest, and ordered to leave. I said to him that I supposed as I was not able to pay for a seat, I might take my position there in the aisle. Without further remarks he forced me out of the house, so I never went there since.'

"I took the opportunity of showing this man how differently Christ dealt with the poor when he was in our world; how he ate and drank with the poor, and commanded his ministers to preach the Gospel to the poor.

"*'How different it is with our priests,'*

said he. 'They would take all our money, and in the end, if we applied to them for aid, would cast us off.'

"This man came to our prayer-meeting in the evening of the day I talked with him, where he heard the Gospel explained. He seemed pleased with what he heard, and promised to send his children to a Protestant Sabbath-school, which promise he fulfilled the next Sabbath. He also came to church himself.

"I have also met with a German Catholic who now sees many of the errors of Romanism. He sends his children to a Protestant Sabbath-school, and I trust will himself soon be brought to attend stately the preaching of the Gospel. He says he will go no more to the Romish Church.

8. The Rev. Mr. Fennell, who has continued in St. Louis, Missouri, since the last anniversary, and labored successfully among the Irish Romanists, gives us the following synopsis of his operations, namely :

"The number of visits I have made for religious purposes is 2500 ; of Bibles and Testaments distributed, 40 ; of pages of tracts distributed, 2000 ; of meetings for prayer in Roman Catholic families, 300 ; of persons converted and induced to attend evangelical worship, 7 ; of Sunday-schools established, 2 ; of children induced to attend these schools, 60."

These 300 meetings for prayer, and 2500 religious visits in families and to individuals can not be without their effect upon the people with whom they are held. And these 60 children, taught the principles of evangelical and spiritual religion, must, in time, make their influence to be felt against the system of Romanism, and in favor of a pure Christianity.

GERMAN MISSIONS.

9. The next extract is from the report of the Rev. F. Zastara, who labors

among the German Romanists in New-York. Mr. Zastera labors not only in visiting from house to house, distributing tracts, instructing and praying with his countrymen when allowed, but also delivers public lectures to them, of which notice will be taken in another place. In a late monthly report he said :

"This report, though short, may be regarded by every 'fisherman' of souls as one full of joy. Though I have matter enough before me to give abundant room to my reflections, awakened by the blessing of God, I will nevertheless convey to my brethren and patrons naked realities.

"In the past month God gave to me unusual encouragement. Until now I myself during the time of my labors sought the souls which could be reached ; but in *this* month the Lord permitted me to experience the soul-reviving reverse : during this month anxious and awakened Roman Catholics sought me, and even came into my house ; many invited me to see them in their houses. All desire instruction in regard to the Roman Catholic and Protestant systems of doctrine.

"Ten whole and numerous families, and other individuals, of whom I have visited some, (others not yet,) have seen into the errors of the Roman Catholic Church ; yea, if I count persons, there are upwards of 40.

With these converts I shall still have much labor. Their Roman Catholic garment has been torn ; but they are to know and put on that of the evangelical or Protestant Church. Of good works, they know ; of grace, nothing.

"The only difficulty is, that the most of them I can only see in the evening, when they return home from their work ; or on the Sabbath, in order to give them instruction.

"To-day two persons, a man and his wife, formerly Roman Catholics, in First street, will present themselves for church membership in the Reformed Church in Houston street."

In a subsequent communication Mr. Zastera reports upwards of 20 families gained to Protestantism from the Papacy, and quite a number of others ready to receive the truth as taught in Protestant evangelical churches, which now they have begun to attend. He is much encouraged in his efforts.

10. We take the next extract from the report of the Rev. William Epping, of the city of Savannah, Georgia. He visits usually from 20 to 30 families a week, and is frequently called upon to perform ministerial actions for them, such as marriages, baptisms, etc.

In his last monthly report, although he had been much engaged in securing the commencement of a church edifice during the month, he shows other additions to the Protestant ranks from the Papists, besides those formerly reported. He says :

"Still I am able to report another addition to my flock from their ranks. On Easter Sunday *three* women of Roman Catholic education desired to commune with us, and regarding them as really pious and believing persons, I did not hesitate to admit them to the Lord's table.

"Both on Good Friday and Easter Sunday the attendance of Roman Catholics was larger than ever ; even a goodly number of professed *infidels* appeared among the crowds. This leads me to remark—which is, probably, not quite new to you—that more than half of the so-called Catholics with whom I meet in this and other places in America, are infidels, or at least profess to be such."

11. The Rev. William Winnes has continued to labor during the year among the Germans in Cincinnati, Ohio. He says :

"There are six large German Roman churches in Cincinnati. To every church a large every-day school is attached, to

keep the children away from the public schools. The schools are kept open on Sunday, to keep the children from Protestant Sunday-schools. To my inquiry, 'Why do you not read the Bible?' many have answered: 'Our priests do not allow it to us.' Many have never read the Bible in their lives. Few that came from Roman Catholic parts in the north of Germany brought Bibles or Testaments with them.

"My congregation is gathered chiefly from those who went *nowhere* to church. On Sabbath mornings I have about 70 hearers. In the afternoon there are not so many. The Thursday evening service and the Saturday evening prayer-meeting are regularly maintained. I have two Sabbath-schools: one has 89, and the other 109 pupils. We have 15 teachers, all from my congregation.

"I have made 2715 visits for religious ends during the year. Of these, 1850 have been in Roman Catholic families, 815 were in German Protestant families, and the remainder in Irish and English families. I have distributed 4 Bibles, 109 New Testaments, 40 other books among Romish Germans; 4 Bibles and 86 Testaments in English and Irish families; and 9 Bibles, 22 Testaments, and 25 other books to Protestant Germans. I have read the Scriptures in more than 500 families, prayed with 95 families, and distributed 2550 religious tracts.

"I have induced more than 120 children to attend different Sunday-schools, and a great many to attend the public schools.

"My congregation is growing. We receive 40 copies of the *Messenger*, and in my Sabbath-schools 150 copies of the *Child's Paper* are circulated. The congregation take collections for missionary objects, and thus cultivate a Gospel spirit.

"Thus, in few words, you have the outline of my labors, and some of their results. The details would be too many to give. But we are much cheered and encouraged in our efforts."

SPANISH MISSION.

12. At Brownsville, Texas, a village on the Rio Grande, there are two or three thousand Mexicans, who have fled from their country to escape the influence of the Romish priesthood. In that town, on the borders of Mexico, Miss M. Rankin has established a seminary for the education of girls, to counteract the influences of a Papal convent which had been set in operation there, and diligently worked by priests and nuns. Her seminary is designed to promote the principles of evangelical religion, as well as to furnish the means of a thorough education. Miss Rankin and her female assistant distribute Bibles and tracts in the town among the Mexican part of the population. She says:

"Even the Roman Catholics are willing to acknowledge the superior advantages for improvement in a Protestant school, and several have manifested a decided preference, by taking their daughters from the convent, and placing them in my institution, with the full understanding that I am to give them such biblical instruction as I think proper.

"I have improved every opportunity of distributing Bibles, tracts, etc., and have been uniformly kindly received by the Mexicans in their *hacals*. They receive my books with much apparent thankfulness, and in only one instance have they been refused, where any of the family could read.

The foregoing extracts and statements are sufficient to illustrate the main features of the missionary work performed in the home field. They show its simplicity, its self-denying and laborious character, and good results, and some of the difficulties with which the missionaries have to contend. They also go to show the in-

dispensable necessity of a *peculiar* agency to meet *the peculiar* evils which Romanism is adapted to bring upon a land, and upon the souls of its followers. No ordinary benevolent agency not having the counteracting of Romanism specifically and exclusively for its object is sufficient to meet the case, as Romanism is constituted. This must be apparent from the facts shown in the narrative thus far given, and it is confirmed by the fact everywhere standing out to view, that notwithstanding all the benevolent action in the nation, while no organized agency existed, devoted to the exposure and correction of it, Romanism flourished and grew up in the land almost as if there had been nothing to oppose its progress. But within the past five or six years, since there has been more done in this direction, and the public have had an agency devoted to it, Romanism has been more exposed and effectually rebuked and checked than it had ever been before in this country. But let us proceed to other matters.

LECTURERS AND MISSIONARY AGENCIES.

"But while men slept his enemy came and sowed tares among the wheat." So in regard to the introduction and propagation of Romanism in this land. The public mind had fallen into a deep slumber, and seemed unconscious of the approach of evil. Romanists availed themselves of the favorable opportunity to do their work, and adroitly managed to allay suspicion, and even to create and extensively to circulate the impression that Romanism had been materially modified and was no longer what it was in the early and middle ages, or at the time of the Reformation.

To counteract this was a first duty demanding the attention of the Board. Something could be done in this direction by the printed sheet or pamphlet, and that measure was actively employed, and is still used, as will presently be seen. But it is wholly insufficient. The living preacher was needed to effect this great end. The Board, therefore, have sustained this branch of the service as usual during the year, except in the cases noticed on a previous page. The labor which the lecturers have rendered, has contemplated not merely raising funds for the treasury—a work indispensable and sufficiently laborious of itself—but also the diffusion of information on the subjects connected with the movements of Rome and the objects of the Society, and a great deal of what may be termed missionary labor.

The following extracts from a letter of the Rev. Wm. D. Rosseter, who labors in behalf of the Society, in the great valley of the Ohio, and has charge of its interests in that district, will give additional light in regard to the work performed, its utility and success. He says:

"As this month closes the present fiscal year, I now make you my annual statement of the labors and visible results of our work in my district during that time.

1st, then—As to the *character and extent* of my labors:

"Since the first of April last, I have travelled over eleven of the States of this Union, and 10,732 miles; have delivered 131 sermons and 79 addresses; visited 2839 families, and 41 Sabbath-schools; and have raised in the way of collection more than I did in the preceding year, and also made an advance on my former public efforts and appeals.

"In addition to all the above, the correspondence of this field has been no small item. I have written during the past year three hundred and fifty letters. In short, I have endeavored by *travel, visits, writing, personal conferences*, and in a variety of other ways, to oversee and supervise all our interests in this large district of the West.

"No small part of my duty has been in consultation and advisement with our missionaries upon this field.

"Another and no small part of the labors of the year, has been expended upon the ministry and membership of the Protestant churches here. There is more ignorance of the numerical strength, of the complex character of the system of Rome, of its designs upon the peace, prosperity, perpetuity of our government and happiness of our land, than any one not on the field would imagine. There is far too little appreciation of the necessity of prompt, vigorous, and *direct* efforts to meet the danger incident to these things, and for securing the social, intellectual, and spiritual welfare of these masses.

"There is yet far too little sympathy with the noble aims and work of the American and Foreign Christian Union, in the hearts of God's people. To meet this sad state of the Christian mind, an unusual amount of patient, persevering, and trying labor must be expended. The weekly associations of pastors must be visited, the meetings of the church-sessions, directories, and official Boards must be sought out, and in a kind, Christian spirit, the demand for an agency like ours must be earnestly but kindly and prudently developed, the objections of brethren met and answered, and their coöperation sought.

"As to the general aspects and prospects of our work in the West, I would say:

"1st. That it is a great field, covering the whole of the Ohio, and part of the great Mississippi valleys, in the midst of which are congregated immense numbers of the deluded followers of Antichrist—

numbers who seem more implicitly and tamely subservient to their priestly teachers, and whose minds are more controlled by them, than those in any other portion of our thirty-one States and Territories.

"Concentrated in this vast expanse of territory, huddled together, the better to be trained, guided, and watched by Rome's ubiquitous sentinels, they seem willing to be held in 'durance vile' by arbitrary power, and this in a free land—and to do with alacrity the bidding of the hierarchy.

"Notwithstanding all this, I would not have the Board feel that nothing has been, or is being, accomplished in this most beautiful portion of our nation. Far otherwise is the fact.

"Let, for example, the 5050 official visits, the thirty copies of the word of God, the 30,000 pages of tracts in the various dialects of the people, and the 3 Sabbath-schools among the Irish Catholics in the eastern part of this field, which, during the history of our young mission, have been made, distributed and organized by our devoted brother on the ground, attest the fact aforesaid.

"Let its truth be seen in the 2000 visits, the 40 Bibles and Testaments, the 1700 tracts, the congregation of Germans from 60 to 80 in number, the 2 Sabbath-schools of over 200 German children and youth, the two weekly Bible lectures, and the weekly prayer-meeting, together with the 200 Roman Catholic families now reading the word of life, among those people, which have resulted to us, in the city, in the centre of this great district.

"See this evidence increased, by a view of the 1900 families visited, the sixty prayer-meetings held, the 150 Bibles and Testaments distributed, as well as the 8000 pages of tracts, and the 50 families now under the instruction of another of our missionaries, the 11 converts he has made, under God, to Christ, and the sewing-school of 70 Irish girls, who have there learned to make their own garments, in a city a little further south in this district. And once more:

"Let the 2500 visits, the 3000 pages of tracts, the 300 prayer-meetings, the 2 Sabbath-schools of 60 German, Irish, and French youth, the 16 Irish adults, (12 of whom are *young men*,) and the 7 converted to Christ, under the labors of another brother, in a city forming the southern terminus of my district, speak forth its testimony as to the success of our work, and its future prospects on this great field.

"O sir! all is not dark in our midst. Some rays of hope and joy burst forth upon the future of our pathway, bidding us be up and at work, active and devoted in that work.

"And these, remember, are but the *visible* results of these efforts. Oh! could we add to these the *unseen* results, the thought dropped here and there, and watered by the Spirit of God unknown to us, the many awakenings, of which to us no knowledge has been brought directly, but which

'Wait the revealing of earth's judgment-day,'

what encouragement it would give.

"Oh! who can fail to see, that much has been already accomplished, though in the infancy of these missions, among those for whom our labors are especially meant? Eternity will disclose these, in untold numbers, I have no doubt."

LECTURES TO ROMANISTS.

It will be remembered that, in their last annual report, the Board announced to their patrons and friends that they had entered as an experiment, on the work of giving public lectures to Romanists, on some of the principal doctrines of the Papal system, and unfolding the teachings of the Scriptures in respect to them. The principal part of the labor in this direction has been among the Irish in the large manufacturing towns or cities of New-England, where very great numbers of these people are congregated.

They have also commenced, within

the year, the same kind of service among the German Romanists in the city of New-York. The following report from the Rev. P. J. Leo, who has performed this service among the Irish Romanists of New-England, will convey a good idea of its utility, and of the success with which it has been prosecuted. Mr. Leo says:

"My public labors under the Society have, during the past year, extended over the four New-England States of Maine, Massachusetts, New-Hampshire and Rhode-Island.

"I have delivered fifty-six controversial lectures on the various errors of the Romish Church, and at which about *twelve thousand* Romanists have attended.

"Twenty-two individuals have, to my own knowledge, abjured the doctrines of the Papal church, and embraced the Protestant faith, after having heard the lectures.

"Besides delivering the above-named lectures, I have distributed among Romanists, in the field occupied, 184 Bibles and Testaments, 2000 pages of tracts, and 17 larger works on Romanism. I obtained also nearly 100 children of Roman Catholic parents, for several Protestant Sabbath-schools in New-England. Besides which, I have brought our cause before 58 different churches, and taken collections in each one during the year last past.

"In all the places in which I have lectured during the past year, to my Roman Catholic countrymen, the Irish, I must say that I have found them generally willing to hear the statement of a pure Gospel. There is, in this respect, a great and happy change observable among this large class of our population. It is not more certain that the sun shines in the firmament, than that there is a growing spirit of inquiry among the Romanists of our land, and which will ultimately lead them out of the corrupt communion of their Church.

"The great rising generation of that people among us will never, never suffer themselves to be ruled by the one man

power at Rome. They are now open to such impressions as we choose to make upon them, and now is the time.

"I believe that this work can be done, and believing, also, that the American and Foreign Christian Union possesses the right means of accomplishing it, I pray, unceasingly, that God would put it into the hearts of all who desire the spread of his truth over the empire of the 'Man of Sin,' to coöperate earnestly with this Society in carrying forward this most necessary work."

The Rev. F. Zastera lectured publicly to the German Romanists in this city, a portion of the time during the last winter. The lectures were attended by many, and were productive of great good. The Board hope to extend this service among the Germans, who have now become so large a part of our population.

That the nature of these lectures may be better apprehended, we subjoin a copy of the themes discussed by Mr. Zastera, contained in a note recently received from him. He says:

"I have preached on Romanism, in the German Evangelical Mission Church, in Houston street, on the following themes:

"I. On the pernicious influence of Papacy on national welfare, in opposition to the beneficent influence of the Bible.

"II. On the unchristian tactics, position, and designs of the present Papacy.

"III. On the question: 'Is the Babylon of the Revelation of John the present Papal Rome?'

"IV. On the evil effects of the Roman Catholic ceremonial worship.

"V. On the difference between the evangelical method of salvation in the Protestant Church, and the legal method in the Romish Church, or on the Apostasy of the Romish Church from genuine Christian Bible faith.

"On the fruits of these discourses I

shall, the Lord willing, report hereafter, as I may be able."

Experience is a reliable as well as an effective instructor, and through it the Board are assured that, for reaching and moving the Roman Catholic mind, the system of lecturing which they have fallen upon, is an agency of rare power. By it large masses can be affected in comparatively a short time, and the power of sympathy, and many of the elementary principles of our nature, lend their aid to lead the inquirer for truth onward and out of the errors in which he had been involved.

But, alas! where shall the men be found suited to the work? Only men of superior talents—men who were once Romanists, but now truly converted to Christ and his religion—men who thoroughly understand the whole subject in debate, and can clearly and properly state and defend the Christian system—men who can sympathize with the down-trodden and oppressed—can speak to the heart as well as to the understanding, and deal kindly, and in the Gospel's spirit, with all. Such men are needed for this work. But though we can not just now point to these men, there is no place for despondency. He who has called the Society into existence will, doubtless, bring forward suitable laborers. A few years since, these who are now in the service so acceptably and usefully, were in other relations, and God, we doubt not, will, in due time, raise up and bring forward many others. Let us trust in him.

PUBLIC MEETINGS.

In this connection, the Board would state, that to awaken a deeper interest

in the objects of the Society, and to meet the evident call of duty in the case, on consultation with pastors and persons of standing and influence in Central and Western New-York, it was deemed important to hold a number of public missionary meetings in those parts of our country.

Arrangements were consequently made, and several such meetings were held early last autumn. They were attended by large and interested audiences, and the exercises were conducted (in connection with the various pastors) by the Secretary for Foreign Correspondence, the Rev. Dr. McClure, the Rev. Dr. Kirk, of Boston, Mass., (who from the beginning has taken a lively interest in the Society and done much to promote its efficiency and welfare,) and by the Rev. Mr. Leo, who has been engaged in the service of the Society for several years. These meetings were held in Utica, Syracuse, Auburn, Geneva, Rochester, Canandaigua, Buffalo, and Lockport.

PUBLICATIONS.

The Board have continued during the year as usual to publish the monthly magazine which bears the name of the Society, and is devoted to the promotion of its interests. They have sought to make it an instructive and welcome visitor to the families that receive it. It is printed on good white paper, with clear, readable type, and will make a volume in the course of the year of nearly 400 pages.

This periodical is sent gratuitously to the Life Members and Life Directors of the Society, and to many other persons of distinction in this and other countries. It is sent to reading-rooms and libraries, and various associations

in many of the colleges and theological seminaries in the land, and also to many of the Young Men's Christian Associations in our cities and larger towns.

As it is published chiefly for the purpose of diffusing information upon topics connected with the labors and designs of the Society, it is furnished to subscribers at the low price of one dollar a year, in advance. Its circulation is now quite extensive, but its list of subscribers ought to be greatly increased. In few ways can an individual or family procure so large an amount of important and valuable matter, historical, statistical, missionary, moral, and religious, etc., for one dollar as is comprised in the volume which is furnished by the Society in the course of a year.

But, in addition to this, it can enter many places from which the missionary or missionary agent is excluded, and do a work of vast importance. It is from those who have thought closely, and read and observed much in regard to the work in which we are engaged, that the most cordial and effective help is derived. The Board desire, therefore, for various reasons, that efforts be made to extend the circulation of this monthly organ of the Society.

BOOKS.

The Board have also republished editions of the following works, namely: Popery the Man of Sin and the Son of Perdition; Fox's Book of Martyrs; Romanism Compared with the Bible; Rise and Fall of Popery; Romanism incompatible with Republican Principles; Middleton's Letter; Trial of the Pope; Ciocci; Foreign Conspiracy; The Conversion and Sufferings of Sarah Dougherty.

PAMPHLETS AND TRACTS.

Of the Sixth Annual Report, an octavo pamphlet of 84 pages, the Board published and distributed an edition of seven thousand copies.

To the series of tracts in process of publication, they have added Numbers 7 and 8, entitled "Questions Answered," and "Romish Convents."

Monasteries and nunneries are rapidly increasing in the land, and many of the evils incident to them are beginning to show themselves among us.

Copies of the tract "Romish Convents," were therefore sent in the winter to the executive officers of the national government, and members of both Houses of Congress at Washington, and to the members of the Legislatures of the several States then in session.

The Board have also reproduced editions of other numbers of the series, and in different parts of the United States have put into circulation upwards of 200,000 pages.

The gratuitous distribution of books and tracts during the year, in different parts of the country, amounts to upwards of three thousand dollars.

SUNDAY-SCHOOL LIBRARY.

This Library consists of twenty-one volumes. It is sold for seven dollars. It is designed for, and adapted to, the use of the more advanced classes, and the Board are happy to be able to say that within the year past, it has become somewhat extensively known, and is gaining an encouraging circulation. Orders have been received for it from the Eastern, Middle, Western, Southern, and South-western sections of the country, and even from Kansas. *The Board have supplied between*

three and four hundred schools in these different places, each with a copy of the library. During the current year they hope to supply many more.

THE SOCIETY'S LIBRARY.

The Society's library is gradually becoming larger and more valuable as an auxiliary to the work to be done. Through the kindness of a friend, in answer to the appeal upon the subject, published in the last Annual Report, the Board have been enabled to add upwards of *one hundred* volumes, some, at least, rare and curious, to the number previously contained in it.

From other sources they have also obtained upwards of *fifty* volumes, some of which are of great value, and are becoming more so as the subject of Romanism increasingly attracts the attention of the community, and furnishes more frequent occasion for public discussions. There should be many more works on the literature of Romanism and the Reformation, on their shelves than there are, and the Board will venture to hope that some of the friends of the Society to whom God has intrusted the means, will enable them before long to supply the volumes needed.

Let us now proceed to consider the operations of the year in the foreign field.

FOREIGN FIELD.**CANADA.**

THE work of evangelization among the Papists in Canada is steadily progressing. Evangelists, schools, and colporteurs are the agents chiefly relied on for its advancement, and they are employed in considerable numbers, and at different points. The

two schools at Point-aux-Trembles, a few miles from Montreal, under the direction of the French-Canadian Missionary Society, one of which is devoted to the education of boys, and the other of girls, are in a prosperous condition. More than ordinary seriousness and attention to the subject of religion have distinguished the pupils of both of these institutes for some time past, and quite a number of them give hopeful evidence of personal piety.

As in all other cases, the Romish hierarchy strenuously oppose all efforts for the evangelization of the Papal population. But still there is evidence that the Gospel and its happy influences are making their way among its multitudes.

The Society has had from the Board during the year, five hundred dollars, in addition to the sums obtained from various places within the limits of the "Home Field."

HAYTI.

For more than two years the labors of the Rev. Arthur Waring, the Society's missionary in this island, have been embarrassed by the government, or local authorities, as it is believed through the agency of the Romish priests. Just before the last anniversary of the Society, his chapel, in Don Don, in the northern part of the island, was closed by an order from the Emperor. He, however, continued to perform the duties of a missionary, by visiting the people in their dwellings, and imparting to them a knowledge of the Gospel.

The chapel has been open for some time past. The work of evangelization has gone forward in a remarkable manner. The congregation ga-

thered has become sufficiently established to go into a regular organization, after the Baptist order; and they have now the stated ministrations of an evangelist, who labors under the superintendence of Mr. Waring.

Mr. Waring has removed to Cape Haytien, which he has made the principal seat of his labors, and where he has been encouraged by very considerable success. Several persons of standing in the island, who had been active in persecuting him, are hopefully converted. They have made a public profession of their faith, and have received the ordinance of baptism.

Mr. Waring is very prompt and faithful in sending reports of his operations and the state of the work, and the usual appropriation to the mission has been remitted to him by the Board.

SOUTH-AMERICA.

CHILL.

The Rev. Mr. Williams, who went to Valparaiso in 1853, has continued his services there to the present time. He early established in that town a school for boys of Roman Catholic parents, which met with encouraging patronage. He received into it many indigent children and youth of promising talents, besides those who could pay for their instruction. The Bible was read every day in the school, accompanied by such explanations and remarks as Mr. Williams deemed necessary or proper.

This innovation upon their usages, and commencement of an establishment whose ultimate influence must expose themselves and their system of operations to desertion on the part of the people, the Romish hierarchy could not fail to regard with distrust,

and even to visit with their displeasure. But, notwithstanding the various annoyances endured, Mr. Williams succeeded in maintaining his position.

Under the pressure of his duties, the health of Mr. Williams has given way, and he early notified the Board of the fact, and of the necessity for a suspension of his labors. With much anxiety for his comfort, and desire also for the welfare of the mission, they lost no time in making inquiries for some suitable person to take charge of the school. The Board hope before long to obtain some one to succeed him.

It is gratifying to know that the principles of religious toleration are gradually widening their sphere in Chili, and consequently that the way is becoming constantly more open there for the introduction of the Gospel. The appropriations to this mission have also been remitted.

BRAZIL.

The Rev. V. D. Collins, who was ordained and sent out by the Board in June last, to labor in Brazil, arrived safely in Rio de Janeiro, the place of his destination. After his arrival he lost no time in beginning to make arrangements for future labors. He soon gained a situation in one of the largest colleges of the empire, located in that city, and an opportunity of giving instruction a portion of each day to some of the students.

Mr. Collins has devoted a part of the Sabbaths since he has been in the city, to preaching to the English in the factories, and also to teaching a Sabbath-school. He has also given much time to the work of domiciliary visits, in which he finds an open door for usefulness among the natives.

The idolatries and corruptions of the great apostasy are apparent in every department of society and of government, and there is but little disposition anywhere manifest to have it otherwise. He is not, however, discouraged in his work. The darkness and anti-Christian character of the scenery rather stimulate his zeal, and call forth his persevering efforts.

Full remittances have been made to this mission, and the Board look upon it with deep interest, and trust that God will ultimately send the light of his Gospel throughout that great empire.

EUROPE.

In the order of the narrative of their operations in the eastern hemisphere, the Board begin with

IRELAND.

The Rev. Alexander King, who has resided near Dublin, and labored many years for the Society, in different parts of that island, has continued his service another year. He has visited many places and delivered courses of lectures on various topics connected with the cause intrusted to his charge. He has been aided by several colporteurs and Bible-readers, whom he has reported as very faithful and useful laborers. The growth of the Protestant cause in Ireland since the commencement of the Society's efforts there, has been beyond the expectations of its warmest friends. A great many laborers from different denominations have entered the field, and God has crowned their efforts with astonishing success. Not only thousands but tens of thousands can be counted, who once were Romanists, but now have attached themselves to the Protestant denominations.

this mission the Board have forwarded the usual appropriation.

SWEDEN.

There is no country of Protestantism, perhaps, where the principles of religious freedom are more circumscribed and ignored than in Sweden. The propriety of the labors of the Board within its limits. They have maintained during the year the missionaries formerly employed—the Messrs. Rosenius and Ahnfelt. The labors of the former of these men are confined chiefly to Stockholm, where he is engaged in preaching at different places, and in editing publications. The labors of the latter are extended over a wide region of the interior, comprising a large number of villages and rural districts.

It is highly gratifying to know that the efforts of these excellent men are blessed of God, in an eminent manner. There has been within the past year a general awakening of the people in the large districts to the subject of natural religion, and immense audiences amounting sometimes to two or three thousand people, have assembled to listen to the serious and colloquial instructions of the missionary in villages through which he would pass. Large remittances have been sent to the mission.

BELGIUM.

Belgium, though one of the most highly Popish countries of the European Continent, has a liberal constitution, which guarantees complete religious toleration. Under its protection the Evangelical missionaries of Belgium are enabled to pro-

secute their labors with comparatively little interruption.

The Board increased the appropriation to this field last year, to an amount sufficient to sustain four laborers, under the direction of the Society named. They are much encouraged in their efforts.

The appropriation was duly forwarded.

FRANCE.

The operations of the Board in France are conducted through the Evangelical Missionary, and Central Protestant Societies, located at Paris. The former is connected with churches which adopt the voluntary principle in support of their pastors, and the latter with the churches recognized and sustained by the national government. To these Societies the Board have sent their usual appropriation of three thousand five hundred dollars; to the former, \$2500, and to the latter \$1000, an amount sufficient to sustain from eighteen to twenty laborers.

They are pained to know that the efforts of the brethren in connection with the Evangelical Society have been greatly embarrassed, that their places of worship in some districts have been closed, and their schools discontinued, and their colportage forbidden. The missionaries have been prosecuted and fined by the courts at the instigation of the enemies of the Protestant faith, of which fact the American community has been informed through the columns of our monthly magazine.

The operations in connection with the Central Society have not been so much embarrassed, though they have not escaped the opposition of the enemy.

And in this connection they are happy to announce to the members of

the Society that measures have been adopted to establish in the city of Paris an

American Chapel.

They have also appointed the Rev. R. S. S. Dickinson chaplain, who is expected to enter upon his duties early next autumn. Besides the sum of \$10,000 raised for this object by the friends in Paris, several thousands have been raised by the Board in this country.

GENEVA.

To the Evangelical Society of Geneva, Switzerland, the Board have also extended their coöperation, during the year. And they are cheered with the intelligence received of the instances of favor with which God has blessed the efforts of his people in that ancient city of the Reformers, notwithstanding the persecutions to which the missionaries at some of its stations have been subjected.

The appropriation to the treasury of the Geneva Society, sufficient to sustain from four to six laborers, has been remitted.

PIEDMONT.

The Waldenses, that most interesting people, so long the object of Papal persecution, have not been forgotten by the Board in their distribution of the charities of the American churches. They have forwarded to the treasury of the Table one thousand dollars, and are permitted to report that its missionary labors are in a very prosperous and encouraging condition.

THE CHAPEL AT ROME.

The reöpening of the chapel in Rome, and the proper conduct of its *services* during the winter, together

with a number of other matters deeply affecting the future operations of the Society, and requiring for their adjustment the personal agency of one of its officers, induced the Board to forego for a season the benefits to be derived from the service, in this country, of the Secretary for Foreign Correspondence, the Rev. Dr. McClure, and to request him to go to Europe and attend to these things. He therefore left New-York, as intimated on another page of this Report, in the month of November last; and having stopped at London, Dublin, Edinburgh, and Paris a short time to discharge some of the duties of his mission, he reached the "Eternal City" in the latter part of the month of December. Through the courtesy of Mr. Cass, who appropriated, as before, a part of his house to the chapel-service, the necessary arrangements were speedily made, and the Secretary entered at once upon the duties of the chaplaincy, which he continued to discharge till about the close of last March.

His visit to Rome, and the service he has rendered there, have been of great benefit. The attendance on his ministry has been unusually large, and his services have been highly appreciated.

On retiring from Rome to attend to other duties, Dr. McClure committed the chaplaincy to the Rev. James J. Marks, of Quincy, Illinois.

CONCLUSION.

In thus reviewing the operations of the year, there is found a great deal to excite the emotions of grief and of joy.

In the progress of the year there has been witnessed much of the work-

ings of depravity, of the combinings of policy and power, of selfishness and hostility to a pure and spiritual religion, often under friendly pretenses and a fair exterior, in order to resist the progress of the cause of truth in the earth, and to prolong the reign of ruinous errors and sensual indulgences.

And many doors for great usefulness have been opened, which, for want of laborers and other means, could not be entered.

But notwithstanding all these things, which naturally induce sadness, there is no reason for the indulgence of feelings of a despondent character. These evils have their counterbalance in the activity that distinguishes multitudes of the people of God, in their wakefulness to every thing that affects the cause of evangelical religion; and in the rich and abundant fruits which have been gathered from the labors that have been performed in this portion of the great moral vineyard. There is, therefore, reason for congratulation and joy on the part of all who have engaged in any way in endeavors to further the interests of the Protestant cause.

So much has not been done in one year in resisting the encroachments of the Man of Sin since the Reformation, as in the last year.

Multitudes in Papal lands are longing for deliverance, and are ready to listen to the messages of the Gospel. Many who have been restrained from hearing those messages, have recently come to the possession of religious freedom. The fields are now white, ready to the harvest, and God, in his providence, seems calling to his people in a remarkable manner, to enter into them and reap. And blessed will

that servant be, who shall be found so doing when the Lord of the vineyard shall come.

C I R C U L A R .

THE Committee appointed by the American and Foreign Christian Union, on the American Chapel in Paris, have addressed the following "Circular" to the Christian public. We desire to call attention to it, and respectfully request the friends of the enterprise to communicate with the Committee at an early day. No time should be lost in acting upon it. The friends in Paris are ready to act, and merely wait now to hear from their friends at home :

AMERICAN CHAPEL IN PARIS.

THE undersigned beg leave respectfully to call the attention of the Christian Public to a subject of great importance to the welfare of our fellow-countrymen abroad.

There are about *three thousand* Americans, from all sections of the United States, residing the whole or a part of the year in Paris, including some *two hundred* young men in the medical and other colleges, who are dependent on the English or French clergymen there for religious instruction, and for consolation in the hour of sickness or death, and even for the last offices of religion at the grave.

All the time and efforts of those clergymen are demanded to supply the wants of their own countrymen, and although great kindness has been shown by them to Americans, yet the residents there have long felt the absolute necessity of providing for their own spiritual wants, and have now organized a Committee, of which A. W. Little, Esq., is President, Chas. Stuart Wurts, Jr., Esq., Secretary, and Joseph D. B. Curtis, Esq., Treasurer, for the purpose of building a suitable American Chapel, and providing a resident American Chaplain.

And in order that the evangelical and

unsectarian character of the enterprise may be secured and perpetuated, they have applied to the American and Foreign Christian Union—an association of Christians of all evangelical denominations—to take the Chapel under their care and patronage, and to raise such additional funds in this country as may be necessary to make it in all respects such as may be worthy of American Christians in Paris.

They have already pledged themselves for about *fifteen thousand dollars* of the sum required, and have selected a site in the most desirable part of the city, and now earnestly ask of their friends in this country the needed assistance to complete the undertaking.

It is unnecessary for the undersigned to dwell on the great importance of such a place for religious worship in the "First City of Europe." Many arguments in its favor will at once suggest themselves to

every American Christian and patriot, and especially to those who may have children or friends residing there, or who may themselves frequently visit Paris.

At least *Twenty Thousand Dollars* will be needed from this country to make the edifice what it should be; and from the liberal spirit shown by those already called on, we can not doubt that the amount will be secured.

ANSON G. PHELPS, *Chairman*,
WM. W. STONE, C. C. NORTH,
D. DUNBAR, M. DE MOTTE,
C. B. HATCH, E. J. BROWN,
S. B. HOLMES,

Committee
for the Chapel
Am. Church

New-York, 1856.

N. B.—Subscriptions or donations may be sent to either member of the Committee, or to the Rev. Drs. Fairchild and McClure, Secretaries of the American and Foreign Christian Union, No. 156 Chambers street, New-York.

NEW PUBLICATIONS.

1. THE RISE OF THE DUTCH REPUBLIC; A HISTORY. By JOHN L. MOTLEY. 3 vols. 8vo. Harper & Brothers, New-York. This is a work of great value. In its preparation Mr. Motley has availed himself largely of the best helps to be found in public and private libraries, in Holland and elsewhere, and furnished his readers with a large amount of original and exceedingly interesting matter. The period comprised in this history, commences with the abdication of Charles V. and the reign of Philip II., and ends with the consolidation of the Republic, and the death of William the Silent, from 1555 to 1584. The story of persecutions and tyranny, on the one hand, and of patriotism and fidelity on the other, till the establishment of the republic, by the oppressed Hollanders, is adapted to excite the liveliest interest. The work is ably executed, and is handsomely got up, and is worthy of a place upon the shelves of the public and private libraries in the land. It is highly spoken of in the English journals. We wish it a wide circulation.

Mr. Motley proposes to furnish an additional work upon the history of that republic.

2. HISTORY OF EUROPE FROM THE FALL OF NAPOLEON IN 1815 TO THE ACCESSION OF LOUIS NAPOLEON IN 1852. By SIR ARCHIBALD ALISON, BART. 2 vols. 8vo, pp.

441 and 479. Harper & Brothers, 329, 331. Pearl street, New-York. This is a valuable work. It comprises a period of the nineteenth century, which embraces very many events of great interest to human society. The object of the author is to develop the progress of the arts of peace, the course of public opinion, in relation to politics and morals, the history of literature, religion, and civilization, during the time contemplated; and although some infelicities in expression, and some statements, in regard to facts occur, about which different opinions may obtain, he has produced a work which will doubtless, gain a commanding influence, and a permanent reputation. The page is double-columned, and the type smaller than we could desire, in a work of so much importance. This can be remedied, however, in future editions. The volumes now published bring the history down to 1831. Others are expected to follow, to complete the design. They will be looked for with interest.

3. THE SPANISH CONQUEST IN AMERICA AND ITS RELATION TO THE HISTORY OF SLAVERY, AND TO THE GOVERNMENT OF COLONIES. By ARTHUR HELPS. 2 Vols. 12mo, pp. 490 and 470. Harper & Brothers, Franklin Square, New-York, 1856. The object of this work, as intimated by the au-

thor, is to exhibit both conquest, and its result in America—the mode of colonial government, which obtained—the disappearance, in some places, of the native races, and the introduction of other races, and thus to elucidate the great subject, historically, of slavery. The volumes contain much that is interesting. They are well got up with good type, white paper, and handsome cloth binding. The work is of English origin.

4. A LADY'S SECOND JOURNEY ROUND THE WORLD, FROM LONDON TO THE CAPE OF GOOD HOPE, BORNEO, JAVA, SUMATRA, CELEBES, CERAM, THE MOLUCCAS, ETC., CALIFORNIA, PANAMA, PERU, ECUADOR, AND THE UNITED STATES. By IDA PFEIFER. Harper & Brothers, Franklin Square, New-York. 1856. Pp. 500, 12mo. The author is an Austrian lady. Her book is written with considerable ability, and contains a very large amount of new and interesting matter. The tour lies out of the circle of ordinary travel, and the narrative derives from this circumstance no small share of its attractiveness. We think it will be read with much satisfaction.

5. A KEY TO THE BIBLE: BEING AN EXPOSITION OF THE HISTORY, AXIOMS, AND GENERAL LAWS OF SACRED INTERPRETATION. By DAVID DOBIE. New-York: C. Scribner, Publisher. 12mo, pp. 322. Hitherto the science of Sacred Hermeneutics has received but little attention except by divines, and by common

consent it seems to have been left in their custody, as suited to them exclusively. But all classes have a deep interest at stake in understanding it, and also the right application of its principles. We are happy therefore to see contributions made to this department of theological literature, and especially in such form as to bring the subject within the grasp of the masses of our population. Mr. Dobie has made a book for the people. It is suited to Sabbath-school teachers, to parents, to any individual. In saying this we do not design, however, to indorse every thing contained in it. Many would differ with the author about the double sense of prophecy, and some other minor matters; but we mean to say that we regard the book as of great value, and hope it will have a wide circulation. The publisher has done a good service in giving it to the public. It is well got up, with good paper and clear, readable type.

6. THE SECOND MARRIAGE; OR, A DAUGHTER'S TRIALS: A DOMESTIC TALE OF NEW-YORK. By CHARLES BURDETTE, Author of "The Convict's Child," "The Gambler," "Lilla Hart," "The Elliot Family," "Never too Late," etc. New-York: Charles Scribner. 12mo, pp. 238. A very well-written story, adapted to show some of the worst and best phases of our common humanity.

☞ Notice of other books received, for want of room, will appear in the next number.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF APRIL TO THE 1st OF MAY, 1856.

NEW-HAMPSHIRE.		
Chester. Cong. Ch.....	\$3 50	
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Cuyahoga Falls. Hon. E. N. Still, for L. M., \$5; Cong. Ch., \$9.23; Cash, 58c.,	14 75
Ridgeville. Cong. Ch., to make, in part, Rev. Curtis C. Baldwin L. M.,	15 00
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Wakeman. In part to make Rev. Jas M. Van Wagner L. M.,	5 00

TEXAS.

Lavaca. Monthly Concert, per F. Beaumont,	5 00
ANSON G. PHILLIPS, Treasurer.	
May 1, 1886.	

CONTENTS.

	PAGE
The Annual Sermon,	161
The Annual Meeting,	164
Seventh Annual Report,	169
HOME FIELD: Missions, 177; French Romanists near the Canada Line, 179; Irish Missions, 181; German Missions, 184; Spanish Missions, 186; Lectures and Missionary Agencies, 187; Lectures to Romanists, 189; Public Meetings, 190; Publications, 181; Books, 191; Pamphlets and	

	PAGE
Tracts, 192; The Society's Library, 192; Sunday-School Library, 192	
FOREIGN FIELD: Hayti, 193; Chili, 193; Brazil, 194; Ireland, 194; Sweden, 195; Belgium, 195; France, 195; Geneva, 196; Piedmont, 196; The Chapel at Rome, 196; Conclusion, 197.	
CIRCULAR: American Chapel in Paris,	197
New Publications,	198
Receipts,	199

THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. VII.

JULY, 1856.

No. 7.

SPAIN CALLING FOR THE GOSPEL.

Our readers could hardly desire more gratifying news, and we could hardly imagine any thing more agreeable to ourselves, than what we have to communicate, namely, the fact expressed in the preceding words, Spain is calling for the Gospel.

Few, very few persons in the United States, we are aware, can hardly be prepared to credit this, on the simple assertion of any man; and this is not surprising. Indeed it would be difficult to find, among the letters of newspaper correspondents, which are almost the only sources of information, any substantial evidence of much progress or improvement of any kind in that country. This may be pretty easily accounted for, on a close attention to the character of such correspondence. We shall only remark here, that they are very little to be relied on by a Christian looking for information respecting the state or prospects of religion. Indeed they are, to a great extent, written in Paris, or elsewhere out of Spain, and with very different feelings and objects from those appropriate to a Christian philanthropist.

It is well known, that successive revolutions have occurred in Spain during the present century; but only an attentive observer can plainly see what is still incontestably true, that they have tended towards a thorough and universal religious reformation. By successive measures adopted by the several liberal Cortes, in the periods when absolute power was at intervals suspended, the following important objects were accomplished. The suppression of all convents containing less than twenty monks, with the confiscation and sale of their immense estates; the overthrow of the Inquisition, and the demolition of its numerous edifices, except that of Madrid, preserved as a memorial of that infamous and detestable tribunal; the subsequent suppression of all remaining convents and nunneries, and confiscation and sale of their estates, about 1500 of the edifices being demolished, and 500 converted into hospitals, manufactories, and other useful establishments. These were among the measures adopted before the last counter-revolution; which was succeeded, about a year ago, by

the liberal *coup de main*, which brought about the present order of things.

Although the retrograde administration had made a Concordato with the Pope, and was laboring to gain the permanent ascendancy over all opposition, the spirit of freedom overwhelmed it, by a sudden and general rising of the people, the nobility, and the army; and the Cortes which was immediately called, adopted a constitution free from the great defects which had been retained by its predecessors, by omitting to declare the Apostolic Roman Catholic religion the religion of the State. It establishes the entire freedom of speech and the press, and prohibits all persecution, civil and religious, for opinions, words, and acts, excepting only such acts as openly and directly attack or insult the religious practices of the people. A long and powerful effort was made in the Cortes, for the establishment of entire religious liberty, in the second article of the constitution; and it finally failed by only three votes. There is reason to expect that it will ere long be so altered as to gain the end. The discussion continued twenty-three days, and was conducted with a degree of courage, intelligence, and perseverance which would astonish any one. Some of the speeches made in favor of unrestricted religious liberty, would honor the most enlightened Christian in England or America. The readers of this magazine have seen an extract from that of the distinguished Spanish statesman, philanthropist, and Christian, Señor Degollada, published in the February number. That speech entire, with numerous others, made at that time in the Cortes, have been published in Madrid, and form a volume of above 300 pages; and no man can read them without being filled with

respect for the learning, eloquence, and patriotism of many of the Spanish deputies, and a conviction that some of them are men of decided evangelical views and sincere piety. Some of them declared themselves Protestants; and talked and voted in a manner worthy of the name.

When a preliminary vote was taken, two thirds of the whole Cortes declared themselves in favor; and it was by the extraordinary efforts of the retrograde party, the Jesuit intriguers who are indefatigable and insidious to an extreme, that even a majority of three was finally obtained. They succeeded in having the vote given by each member with his name; and some of them shrunk from the apprehension of such persecutions as Jesuits know how to practise. Besides, several of the decided friends of freedom were absent, as the vote had not been expected at that time.

But other measures have since been adopted, still more decisive against the hierarchy than those before mentioned. The future consecration of priests has been prohibited, until their numbers shall have been much reduced, which must be done chiefly by death; Protestant cemeteries have been established by the government in all the principal cities; priests are prohibited from urging any one to confess; the tithes have been annulled, and small salaries only are paid by the government to ecclesiastics. But another most important measure has been adopted and carried into effect, *the confiscation of all the estates of the clergy*. This, which corresponds with the repeal of the mortmaines in England, has already produced immense results, and will favor the cause of religious freedom and reformation in many

ways. The clergy, it is estimated, possessed one quarter of all the land in Spain. Now, their immense estates are in the possession of the people, divided into small tracts, sold to them at low prices and on *long credit*. Sales have been readily made, which, with other circumstances, plainly proves that superstition has lost its sway over the Spanish people. Even after the confiscation of the estates of convents, some years ago, the people were backward in purchasing them, from the remains of fear or vengeance of the priesthood, which had prevailed for so many ages.

Without going further into the subject at the present time, we will only add, that perfect religious freedom has existed in Spain for several months, with the single exception of public worship. An old law remains as yet unrepealed, which forbids the performance of any religious service not according to rites of Rome, by a larger assembly than twenty persons, without the presence of a public officer. With the present feelings of the people and the government, there is every prospect of a speedy repeal of that law. In the mean time, there is no impediment in public sentiment, to the publication of any Protestant book or periodical in the kingdom; the circulation of the Scriptures; the labors of colporteurs; the opening of schools of any kind; or the open teaching of the people of any age or class in Protestant doctrines. The power of the clergy is almost everywhere entirely null. Their scandalous lives have for ages made them detestable and abominable in the eyes of the people; but they have hitherto possessed pecuniary power and various privileges, which enabled them to retain more or less of their influence.

These are now gone, wholly and for ever; and, as they have taken active parts in favor of despotism, and repeatedly defeated the friends of liberty in their efforts, their character now stands revealed to every eye.

A word or two on the reforming parties. They are the nobility, the wealthy and the learned, including the better portions of the clergy. Numbers of all these are declared Protestants; and some of them are preparing to act with energy for a general and thorough religious reformation for its own sake; the liberal political parties having already done much, and under the deep conviction that it is essential to the success of their own object—the establishment of civil liberty.

Every American must feel a peculiar desire to have a hand in this great work; for there is no country on earth, unless it be Italy, which is regarded with such deep sympathy and compassion as Spain. Her sufferings under the Romish yoke, for a thousand years, and especially those of the past three centuries under the horrible Inquisition, are deeply engraven on all our hearts. The time has now arrived, when we not only see the souls under the altar, and hear their cry, "How long, O Lord! holy and true!" and are pointed to the promise, as one to be fulfilled at some unrevealed time, with the sad exhortation to patience, until their number should be completed; but we hear the signal for their release, and the overthrow of their oppressors. With this also comes the news that Americans are looked to, by the most devoted reformers in Spain, with the warmest appeals for coöperation, and the most confident hopes of assistance. We can assure our readers, that through

channels which we are acquainted with, the most liberal contributions which they may be disposed or even able to send, can be promptly applied to the work of the Lord in that most interesting and long-suffering country of

about fifteen millions of people ; a people possessing some noble points of character, who have now indignantly cast off the false Christianity of Popery, and are eager for the word of God.

IRELAND.

THE PEOPLE AND THE PRIESTS.

[Continued from page 138.]

THE reformation movement of Archbishop Cullen is vigorously worked, and goes bravely on. It sounds rather oddly that the very highest authority, the organ of infallibility, should now proclaim that the Romish Church in Ireland needs reform, and must be reformed.

This has been the great question at issue in controversy with Protestants; and every "good Catholic" has been taught to deny that any reform could be necessary. The infallible Church must be "all right," and if once you admit this heretical assumption that the Church has gone wrong in some things and requires to be mended, you are in danger of becoming a Protestant; nay, you have already embraced the first and essential principle of Protestantism! So it is still argued by some; and it is quite possible that Dr. Cullen and Monsignor Barnabo, may promote the cause of the reformation in Ireland more effectually than they intend.

It is rather delicate and dangerous ground to take with a shrewd and partially enlightened people, to inaugurate a reform policy under the auspices of men "*reared abroad*," and to set aside some of the most cherished an-

cient national usages of the Church, in order to introduce these new improvements, just when every parish in Ireland is ringing with the challenges of Protestant controversy about the errors and abuses of the Church of Rome.

This danger appears the greater when *political liberty*, the liberty of the press—even of the Roman Catholic press—is assailed by "his grace," in prosecution of his measures of reform. Yet so it is!

Quite a sensation has lately been produced by a stroke of Italian policy in Dublin, that is quite calculated to give the good people of Ireland a taste of the "sweet liberty" of the paternal government of the Pope.

Some time ago a Catholic Young Men's Association and Reading-rooms were instituted in Dublin, in imitation of the Young Men's Christian Associations that are so general in Protestant communities. As such movements of the popular intellect can not always be with safety resisted, in Protestant countries, the next best thing for the purposes of the Church, is to get them under clerical, and if possible, under Episcopal patronage. The Catholic young men of Dublin therefore have been honored and blessed with a cler-

cal guardian, the representative and nominee of Dr. Cullen.

The simple-hearted lads who enjoyed membership in this Society, have been wont to boast of their rights and liberties, and that they could have reading and discussion, and mental culture, as well as their Protestant acquaintances, and without becoming Protestants. But they have just received a lesson from the index that makes all Ireland hold breath for the next move.

Three newspapers, *The Nation*, *The Tablet*, and *The Telegraph*, have all been excluded from the reading-room of the Young Men's Association, by the guardian priest, acting at the bidding of Archbishop Cullen! These three ultra Roman Catholic organs, one of them (*The Tablet*) having been for years the unblushing champion of ultra-Montanism and priestly miracles, have incurred the Primate's displeasure, by publishing the *letters of discontented priests*, who have ventured to murmur against the reform policy, *ergo*, the Italian system is put in force. The censorship is established. The papers are expelled!

This occurrence has produced a very general expression of surprise and indignation. One Dublin paper has introduced and commented upon it with great spirit, as follows:

"A very amusing article appears in the *Nation*, respecting the exercise on Wednesday last of what it calls 'Spiritual Authority,' but which is in reality a temporal invasion of the rights of the subject, and an attempt to destroy the property vested in the newspaper press in Roman Catholic interests. The paper referred to, says, March 22: 'This week the *Nation* has been expelled by spiritual authority from the reading-rooms of the Young Men's Catholic Society of this city. The equally orthodox *Tablet* has also been

summarily ejected. *Mirabile dictu!* the *Telegraph* has also been condemned to expurgatorial pains; and the only periodical reading which the Rev. Guardian of the Society, acting under his Grace the Archbishop's directions, approves for the perusal of the Catholics of Dublin, is to be found in the imprinted pages of the *Times*, *Punch*, *Saunders's News-Letter*, and the *Evening Post*.

"Some of the members, it seems, murmured at this interference with their liberty; but, of course, were very speedily silenced. The offense committed by the papers now interdicted is inculcating resistance to spiritual authority. There is nothing more unpardonable in the catalogue of Popish crimes. It is rebellion; it is worse than highway robbery, or murder, and even worse than heresy; and if the Romish dignitaries were not under the salutary control of the English laws, every editor of these papers would, ere this, have made a partial expiation of his gift in the midst of blazing fagots.

"Letters, signed by priests, have been published in the *Nation* and *Tablet*, which have contained the treasonable doctrine that has caused the 'Archbishop' to do his utmost to destroy those papers; and from these, it would appear that every thing does not go on very smoothly between the Episcopal inquisitors and their families. Some of their brethren in office were in a more blissful state in Poland about a century ago, when they burned the author of a book promulgating similar opinions, together with other offenders who had the book in their possession; and we can not suppose, that 'his Grace the Archbishop' is better pleased at the specimen of 'orthodoxy' presented to him in the columns of the *Nation* and *Tablet*.

"The *Nation* is not quite so meek as we supposed; for, on reading further, we find the following question: 'Need we pause to observe upon the startling and scandalous circumstance, thus revealed in its plenitude, that every organ of Catholic opinion, edited by a Catholic editor, has been publicly subjected to a wholesale

censure?' The ghost of Dr. Johnson is represented in the 'rejected addressees' as wondering where the man's brains are who builds a wall to knock his own head against it; these editors, and, indeed, all people who allow mere teachers to become their rulers, are builders of such walls, and their heads would sound against them like so many drums.

"As to 'his Grace the Archbishop,' he has manifested all the gratitude which might have been anticipated from a selfish, gloomy, and bigoted monk, who, we just recollect, was a periodical editor himself, before he was sent from Rome to govern Ireland.

"Dr. Cullen conducted the *Annali delle Scienze Religios*, the June number of which, 1848, has his laudatory opinion of 'Anticopernico,' exulting that 'a new system of astronomy is now given to the public, by means of which it is evidently proved that the systems of both Ptolemy and Copernicus are equally false; that the sun is but six feet in breadth; that the earth is in size six times larger than all the heavenly bodies united; that it has but one motion, the diurnal; that it occupies the centre of the planetary system, and of all space; with other similar propositions, repugnant to the prevailing theory of the globe and stars.'

"The reviewer who can eulogize such propositions is ready to maintain the old theory that the moon is made of green cheese, and in sending him to be the chief instructor of the Irish, Pius IX. manifested his opinion of the mental condition of that portion of his subject slaves. Paul Cullen, in his pastoral defense of Bible-burning, and his more recent pastoral on English crime, showed that his ecclesiastical history and his statistics were quite equal to his astronomy. What can be expected by literary Roman Catholics

from such a prominent ignoramus but persecution to all who differ from him in opinion?

"Both the *Nation* and the *Tablet* have earned the highest honors for their conductors that their Church can bestow. They have been, one of them at least, as rabid and as fanatical as the *Univers*, the *Civiltà Cattolica*, the *Armonia*, or any other production of the Popish press on the Continent; but the single crime of making light of prelatial authority is enough to efface centuries of the hardest of this dirty work.

"The public censure of these papers is intended for a prohibition of them to all Roman Catholics, and will, no doubt, cause them to be rejected by all of the ultramontane or extreme principles.

"Dr. Cullen's mode of publishing his censure of the peccant press is ingenious. It is an attack which, if successful, will destroy three large properties without any risk of an action for damages, if a Roman Catholic were to be so manly and courageous as to appeal to the laws for redress, for an act of as vile a tyranny of the kind as ever was perpetrated by a prelatial inquisitor. The manner in which the Romish public of Ireland take the significant hint will be a gauge of the condition to which they have been lowered, since the open establishment of the Canon Law in 1832. Their joyful submission to the most degrading kind of slavery invited the reward, of which they have not yet received the full measure."

This is certainly carrying "reform" with a high hand! This is exhorting and convincing in the Romish fashion.

What do Roman Catholics in America think of such a reform policy?

[To be continued.]

DR. SUNDERLAND'S SPEECH.

In the last number of the Magazine, we expressed a hope that we should be able at some future time to furnish our readers with a synopsis of the able

and eloquent speech of the Rev. Dr. Sunderland, of Washington City, D.C., delivered in this city before the Society, at its anniversary in May. We are happy to furnish it in the present number. It was delivered in support of the following resolution:

Resolved, That as the overthrow of the Apocalyptic Babylon (Rome Papal) is, according to the teachings of the Scriptures, in order to the extension of the kingdom of Christ throughout the earth, which is to be effected through the power of the Gospel, connected with human instrumentalities, it is the duty of all men to pray and to labor, earnestly and unceasingly, that it may be accomplished at the earliest moment.

Dr. Sunderland said:

"MR. PRESIDENT: This resolution which I have the honor to support, seems to me to be a self-evident proposition.

"The Papal system is a combination of some of the worst elements that ever cursed the world. It is a great conglomeration of heathen doctrines and pagan principles. Its religion is idolatry, and its government is despotism; its spirit is intolerance, and its life persecution; its influence is to degrade, and its tendency to barbarize. Its whole power is anti-Christian. It is utterly at war with the Gospel, and stands everywhere in the way of its introduction.

"The Gospel ascribes supreme power and sovereignty only to Jehovah; the Papacy arrogates those rights and prerogatives to finite creatures. The Gospel makes the Bible the only rule of religious faith and practice; the Papacy reduces that only word of God to a level with the traditions and commandments of men. The Gospel makes Jesus Christ the sole Head of the Church, both on earth and in heaven; the Papacy assumes for a mortal man that vicarage and headship. The Gospel makes the atonement of the Messiah the only ground of human salvation; the Papacy requires abject submission to

its own tyranny as the ground of that salvation. The Gospel maintains the simplicity of primitive Christianity; the Papacy adulterates it with all the abominations of superstition. The Gospel is emphatically a spiritual system, promoted by the agency of truth and love; the Papacy is purely a material system, propagated by brute force and malignant subtlety. The destruction of the Papacy is therefore in order to the triumph of the Gospel.

"And this was ever the position of the Protestant Church. The Reformation of the 16th century was a Protestant voice, uttering in thunder tones, what men had long felt in their souls, that the Papacy must be assailed. It was not the Roman Catholic communion as such—not, I mean, the millions that had been born and bred in that Church—but it was the Papal system as some horrible monster crushing down and devouring the people, that the Reformation undertook to challenge.

"And ever since it has been a growing conviction in this world—a conviction, I venture to assert, stronger at this moment than it ever was before, that the structure distinctively known among the nations as 'the Papal System,' is not necessary in any respect either to the temporal prosperity or the eternal salvation of mankind, but that, on the other hand, it is of most deadly influence upon them both. And this conviction is continually widening and deepening that the whole system must be dissolved—that the temporal and spiritual authority of the Pope, and indeed the entire organization of the Papal hierarchy, must pass away—that the Romish Church must be denationalized—that this great apostasy, usurping the rights both of God and man, must be overthrown, and that all which is contrary to or even beyond the sacred Scriptures of inspiration is to be abolished.

"Because only thus can civil freedom exist—only thus can a people, whether here or elsewhere on the whole face of the globe, enjoy their rights of life, liberty, and the pursuit of happiness—of private judgment and free discussion—of con-

science and religion. And only thus can the members of the Romish Church itself, and the masses of the people in all Papal countries, attain to that purity of Christianity and that national prosperity which ought at this time of the world to mark the progress of every community through the length and breadth of Christendom. It is, moreover, plainly in a better social and civil order, and as keeping pace with a higher and purer civilization, that the Gospel is to make its way among all the tribes of men. And now, because the Papacy obstructs that order and retards that civilization, it becomes one of the great organic and one of the most formidable obstacles to the advancement of the Gospel.

"Why, sir, this is a system which has been at work in the world for now some 1200 or 1500 years; and what are the instruments of its power? Diplomacy, Jesuitism, priestcraft, the rack, the dungeon, and the sword, all the infernal arts of cunning and of cruelty. It seeks the darkness, and finds its greatest security in the ignorance and degradation of the masses. And what has it accomplished? It has subsidized princes, and thrones, and civil powers to its ambition—kings and armies have been held in requisition to aggrandize and defend it—whole countries have been relinquished in fee simple to the Pope—cabinets have combined for him, and exchequers been emptied at his feet—constitutions and laws have been moulded to his will—war has been let loose upon the saints—blood has flowed in torrents, and the foul butcheries have been celebrated in the cathedrals of Paris, of Madrid, and of Rome! As the result of all this, infidelity has run rank and rampant throughout the nations—blasphemy, destruction, and horror have gone trooping over the necks of earth's unhappy millions, and so all the combinations of human society have been made to contend against the simple and sublime principles of that one kingdom which is finally to fill the world!

"Especially in Europe have the king-

doms, according to the prophecy, been of one mind, to agree to give their power unto the beast. To go no farther back—look at the *Holy Alliance* of 1822, as it is termed, when crowned heads entered into solemn league with one another to support despotism in Church and State, and to subvert the civil and religious liberties of the world. Look now at the course of Austria and France, since that day, and see how well they have kept the pledge. Sir, at this very moment, while the Crescent wanes, and the whole Turkish Empire, by the terms of the recently concluded peace, is constrained to the policy of universal religious toleration, and when Italy herself is ripe for liberty and the resurrection of a pure Christianity—see now, sir, how 'the old man on the Tiber,' the veriest shadow of his former self, is still upheld in his arrogance by the bayonets of Napoleon, and pronounces his pious allocution over the Austrian Concordat!

"It is all a political scheme, no doubt, but who could have imagined it at the present period of the world? Strange as this course of things is in Europe and the East, and unaccountable as it may seem, we believe that good will still come out of it. The persecutions of Roman emperors hastened the overthrow of paganism in the 4th century—the sale of indulgences awoke the reaction in the 16th, and now, in the present century, the very terms which seem to give the Papacy such scope, and strength, and solidity through all the domains of Francis Joseph, may prove the death-knell of all temporal power to the pontiff.

"And yet it is ever by such arts that the Papacy maintains existence, and from eminences obtained by political intrigue she makes her boast of antiquity and of numbers!

"And what of her antiquity? Why, sir, so are Judaism and paganism ancient, and Satan himself is ancient. All evil and corrupt things are, alas! but too ancient. They have been, like the Papacy, only too long extant, blighting and blasting the heritage of God!

"And what of her numbers? In 1500 years she claims to have extended her influence so as now to embrace 175 or 200 millions of the world's population. And these are her converts, won, not by the pure preaching of the cross, nor by the reclamations of the Holy Ghost, but seduced by her sorceries and subjected to her dominion, by laying an infamous oath in the marriage rite itself, thus binding the generations as soon as they are born, by the dread of political disability, by the arm of civil power, and by all the diabolical apparatus of priestly subtlety, anathema, and terrific commination.

"And what are her converts? Look into South-America, into Spain, into Italy, or into any place on earth where the fruits of the system are fully ripe, if the sight be not too revolting for an honest man, and then report it to the nations! Report it, did I say, sir? report the pollutions of the confessional, the conventism, the monasticism, hidden from the public eye, only a few glimpses of which are now and then disclosed by some more conscientious creature, at the peril of his life? Why, sir, you might as well attempt to report the depths of hell itself!

"And what has the Papacy ever done for the advancement of human society? Did it promote liberty, did it foster science, did it elevate the masses, did it really assist the progress of the human race? Did it not rather tear from the people their dearest rights and most sacred immunities, trampling them in the dust, or rendering them the merest tools and instruments of its own power? Did it not propagate the grossest immoralities in the most disgusting forms? And are not its spirit and life everywhere at this moment the very same as in the terrific times of the Urbans and the Gregories?

"They tell me, sir, the Papacy preserved the Scriptures for mankind. I deny it. God, in his good providence, preserved his own word among his own people, in spite of the efforts of the Papacy to suppress it.

"They tell me the Papacy arrested the tide of a false religion at the borders of

Europe in that long conflict of the crescent and the cross through mediæval times. I deny the merit of the contest, and submit whether it had been better for Europe to have received the civilization of the Spanish Moors, even with their religion, than to have sunken under the appalling incubus of the Romish apostasy, entailing for ages, as it has, upon the population, the darkness, the degradation, and oppression of 'the Man of Sin.' It now appears that Popery is a more fearful and a more formidable system than the religion of the Koran, since, while the latter is passing away, the former still displays, if at the same time the thunder-scarred and blasted visage, yet the heart of mischief and the resolute malice, yea, and I had almost said the immortality of the arch-angel fallen!

"They tell me the Papacy is a patron of deeds of charity. Do not let us mistake the philosophy of this new disguise. It is not even the wicked angel transformed into a spirit of light. Charity can not spring from so bitter a fountain. If her ministry is performed in that name, it lives by its own support, and would flourish far more vigorous delivered from the bondage of that great hypocrisy.

"They tell me the Papacy is a friend of republican liberty! Is it, indeed? The tyrannies of all Papal countries are but its natural children. Take away the animating impulse of the Papacy from every structure wherein it beats, and all the despotisms of the world would fall. The house of Stuart well knew this, and history records their testimony.

"Such being the nature and tendency of the system, the resolution affirms that its destruction is in order to the spread of the Gospel. And, sir, I believe it. But the resolution further implies that it is the duty of all men to labor for its extermination. And, sir, I believe that too. We want the doors thrown open in every land for the free ingress of the word of God; we want the barriers all removed, and the restrictions all abolished, so that if a poor peasant anywhere in the wilds of Europe would sit down and read his blessed Bible,

he may do it without the fear of dungeons before his eyes. Or if a little band of Christians anywhere on the face of the earth desire to meet for God's worship, or raise a temple to his praise, they may do all this without a dread of the ravening friends of persecution. We want the right of way and a free progress among all nations for the flight of that angel which hath the everlasting Gospel to preach to all people, and woe be to that man or to that system which shall undertake to obstruct it.

"The Protestant communions have to some extent already recognized their duty in this behalf, and they are beginning to wake up to this great question more and more, and they ought the more and more to wake up to it every day, and every year, now that the providence of God is placing within their reach, and at their disposal, so many singular and powerful instrumentalities. Why, sir, the fact is that, though the genius of Protestantism has been present in the world from the days of the apostles, yet it has been but some 200 or 300 years since she began to be furnished with weapons more suited to her nature in the circumstances of the conflict which the history of the world has thus far developed. In this respect the Papacy has preoccupied the ground for at least 1000 years. And yet, in the last two or three centuries, the Protestant host has reached an aggregate of nearly 90 millions. In the old Antichristian countries of Europe there are now probably 40 millions, besides the Protestant forces in our own country, in the British Empire, in the islands of the sea, and among all the evangelical missions and missionaries of the world. Now, sir, what I insist upon is, that the Protestant churches have a more special obligation in these days of peculiar facility—here in the midst of the means of general intelligence, of rapidity of communication, of the ease of travel and correspondence, amid schools and seminaries, and printing-presses, telegraphs, and steamboats; with scholars and theologians, and the hearing, reading,

thinking, and incessant activity of the great mass of the people—in these days when if a bishop of Rome gets up a lecture of lies on the decline of Protestantism, he can be refuted in less than 24 hours, and the antidote can be sent out with the poison almost in the same mail, or by the same dispatch. It is this celerity of the light of truth, this unfettered nature of the conflict which affords to Protestantism altogether one of the greatest advantages in the exertion of her influence. And on this account, because we can strip them in the open field and in the face of day, every man should stand ready for the work, co-working with the God of providence in his dealing with the nations, as the triumphs of science and art, and of free principles are extended, as the whole phalanx of the great voluntary Christian organizations move forward together, planting here and there an outpost of the camp of the Lord on the soil of Europe, rearing here and there, as at Paris and Geneva, a moral light-house to shed in the beams of a pure evangelism upon the papal midnight, and sending into the vallies and upon the hills, an army of colporteurs, who bear with them, and are everywhere scattering around them the leaves which are to be for the healing of the nations. This is our duty and our work, to unite in these great Protestant movements, to be in them and of them, and it is the duty of the American people, by all the memories of the past, and by all the hopes of the future, to see that this cause fail not for want of laborers, or funds or facilities, or any material whatsoever.

"But, sir, I think the spirit of the resolution goes farther than all this. I think it involves preëminently and more particularly the Roman Catholics themselves. What we want and what we ask of the millions of the Romish Church is, that they shall just now throw off the yoke of bondage that enslaves them. What do they need of this great oppression? Has not Christ done all to make us free? What more can a usurping

priesthood do? Man as man everywhere is in the same necessity to be converted to Christ by the Holy Ghost, and of salvation grounded not on the vain and fruitless mummeries of a superstitious ritual. Justification by faith in the vicarious sacrifice of the Lord Jesus, is the glory of an evangelical Christianity; and for the testimony of this great economy of grace, we exclaim: 'The Bible, the Bible, the only religion of Protestants.' This is not the noble sentiment of Chillingworth alone, but of all regenerated humanity!

"Now, we wish not to destroy one principle, or overthrow one institution that God has made essential to man's temporal or eternal salvation, but only to wipe out that chaotic mass of darkness and degradation which overlies the whole Romish communion; and what we demand of the Romish ecclesiastics, is that they shall repudiate and annul before the whole world their own system of arrogance and usurpation.

"In the first place, let them learn and practice a spirit of genuine courtesy and reciprocity. As we in this country allow to Papists the freest exercise of their religion, to discuss and preach, and print and publish, and propagate it as far and as fast as they can—as their clergy are invited to conduct divine worship in the Congress of these United States—are called in attendance upon public dinners and celebrations—to deliver lectures, make speeches, and do all that any man may of right do, without regard to his religious creed, so let it be to Protestants in Italy and Rome, and throughout the Papal world. And yet, how is it? Are they not mocked and insulted by that intolerant spirit which would seal their lips for ever, brand them as heretics, compel them to treachery or death, and even after that deny them decent burial! Oh! sir, I burn with shame and indignation at the reflection—to see the Pope grasping, like some miserly old hunk, at all the civilities of the world, while yet determined not to reciprocate a single one of them. What

can this august hierarchy be thinking of? Do they know the times in which they live, or apprehend that rising wave of public scorn and indignation which will one day smite the frontlets of the Beast, and shiver him to atoms?

"In the next place, let them adopt the republican and representative form of government. I suppose your Archbishop of New-York here, and all the fraternity throughout the country, will tell us, and really desire to have us believe, that the Papacy is a wonderful friend of civil liberty and constitutional rights. If so, why don't they turn Italy into a republic? That is what we call on the Pope to do. Let him abdicate, let him reject the blasphemous and high-sounding titles of the Pontificate, let him disclaim, cast out and spit upon all the mass of tomfooleries connected with it, and become a plain, hard-working, decent, straight-forward man, and then the Christian world will begin to respect him. If he is really as pious as his cognomen indicates, he ought to do all this—he should do it in the sight of earth and heaven. And then, after all things are settled, and the people, having once tasted the sweets of liberty, once breathed the air of freedom, desire to go into a Presidential election, and Pius IX. should be a candidate, I do not know but I might vote for him, for a term, at least, *provided*, always, that he should kick out the cardinals, and the whole host of priestly aspirants, till they have learned better manners, law, and religion, than to attempt to be resuscitating in the nineteenth century, the old and rotten carcass of the Papal system, and trying to give it the hideous form and the grim dominion it once had in the dark ages.

"In the next place, let them have done with their grand councils, their lying wonders, their winking madonnas, and immaculate conceptions, and let them return to the original purity of the Gospel, to the unglossed and unadulterated Bible, and the unvitiated preaching of the cross. Let a flame of reformation sweep through

the whole stupendous fabric, licking around all its pillars and over the highest rafters, purifying and purging out, or consuming and utterly destroying all that is Antichristian about it. Let that Church come in its whole form and body to the true fountain of cleansing, and wash its dingy, dirty face, covered with the smut and grime of centuries. Let the spirit of regeneration transform it into an angel of truth, walking in innocence, and leading forth the millions of her children in the greatest exodus the world has ever seen! This is what we claim and expect from the Romish Church, and never can they stand up in the sight of God and man, and say their highest mission is achieved, until this duty has been fully and faithfully performed. Never can they hold the regards of mankind while for their rebuke the Gospel is rising in its splendor, and flashing on the firmament of the nations the morning glories of the world's millennium.

"'But why now, sir,' it is asked, 'is all this tirade against Roman Catholics?' We repel the implication. It is not against the unhappy millions that are ground down under the iron heel of that enormous despotism. They are of the common humanity—our brethren and kinsmen according to the flesh. They need the same light, instruction, and salvation that we need. Like ourselves they need the one God, and the one Mediator between God and man, the Man Christ Jesus, and, from the heart, we love and pity them. We would grant them all the privileges which we claim for ourselves. We can have no animosity towards them as men and candidates with ourselves for the coming judgment. But it is the system under which they are born, and live, and die, I repeat, which we denounce, and when we shall cease to oppose it, then 'let our right hand forget her cunning, and our tongue cleave to the roof of our mouth.'

"What is it but a dark and terrible power on earth before which so many

horrible memories start up? Why, sir, look at it! We drag the bones of the grim behemoth out to view, for we would not have the world forget his ugliness, nor the terror he has inspired. 'A tirade against Romanism,' is it? Oh, sir, we remember the persecutions of Justinian. We remember the days of the Spanish Inquisition. We remember the reign of 'the b'oody Mary.' We remember the revocation of the Edict of Nantes. We remember St. Bartholomew. We remember the murdered Covenanters, Huguenots, and Piedmontese. We remember the noble martyrs dying for the testimony of the faith along the ancient Rhine; we remember the later wrath which pursued the islanders of Madiera, till some of them sought refuge upon these shores. We remember the Madiai, and we know how the beast ever seeks to propagate his power, by *force* where he can, by *deception* where he must. And when we remember these things we must protest against the further vigor and prosperity of this grand Babylon of all. Take it, then, tirade and all, for so ye must, ye ministers of Rome, sodden with the fumes of that great deep of abominations! The voice of the Protestant shall never be hushed; the spirit of Reformation shall never sleep.

"O lands of Farel and of Calvin, of Zwingle and of Luther! O countries where the trumpet first sounded, marshalling all people to this fearful contest! We have heard the blast rolling still louder down the path of 300 years, and in our solid muster-march we come, the children of the tenth generation. We come a growing phalanx, not with carnal weapons, but with the armor of the Gospel, and wielding the sword of truth on the right hand and on the left, and we say, that Antichrist must fall!

"Hear it, all ye witnesses, and mark the word: by the majesty of the coming kingdom of Jesus, and by the eternal purpose of Jehovah, this Antichrist must fall! Sir, I go for the resolution."

FOREIGN FIELD.

SWEDEN.

The following letter from the Rev. Rosenius, Missionary of the [redacted], at Stockholm, addressed to the [redacted] tary for Foreign Correspondence, gives a most encouraging view of our [redacted] in Sweden. The divine spirit [redacted] panies the preaching of the word in a [redacted] ginal manner, and God seems to [redacted] his cause prosperity through the [redacted] employed by opponents with [redacted] design to hinder it. Under the [redacted] of our Missionaries, extensive [redacted] als of religion were enjoyed in [redacted] places during the past winter, [redacted] ven yet they are bestowed, as this [redacted] will show, in towns and districts [redacted] they continue to labor. But we [redacted] it the letter, rather than our com- [redacted] upon it. It will be read with [redacted] st by all Christians. Here it is:

"Stockholm, April 12, 1856.

DEAR SIR: Some time has elapsed since [redacted] st letter, and I wish to give you [redacted] news from Sweden. As regards Mr. [redacted] It and myself, our position is nearly [redacted] me as when I wrote to you. My [redacted] goes on uniformly, but it much ex- [redacted] my strength. The assistant whom [redacted] tioned to you has not been so useful [redacted] as I hoped, not having the advan- [redacted] f an easy style of writing and com- [redacted] on. He only translates some articles [redacted] the Missionary paper, and has been [redacted] ed as tutor in a private house. The [redacted] has, however, helped me hitherto, [redacted] ill continue to do so hereafter. [redacted] he Lord be praised! In the same [redacted] rtion that I see myself incapable, [redacted] ot useful as I should wish to be, I [redacted] m bringing about wonderful effects [redacted] gh others, or through the instrumen- [redacted] of the Spirit alone giving life to the

word, and making it powerful almost with- [redacted] out any human means.

"During last month, or rather Easter week, I paid a visit to the town of Gefle, and staid there six days. It was refresh- [redacted] ing to see how the Lord makes his word attractive and powerful. The believers [redacted] who dwell in that town have built a meet- [redacted] ing-house which holds about 600 persons [redacted] even before the galleries are built. It was [redacted] not only filled, but many were obliged to [redacted] go away for want of room, and this not- [redacted] withstanding we had meetings twice a day. [redacted] Two churches were offered to us in the [redacted] neighborhood. In one of those parishes [redacted] a remarkable awakening had recently [redacted] taken place. A shoemaker from Gefle had [redacted] been the humble instrument the Lord had [redacted] chosen in that instance. But I can not [redacted] enter into details. They would be too [redacted] many. We can only say: 'Glory and [redacted] praise, glory and praise, be to the Lord!'

"I hasten, however, to tell you some- [redacted] thing about Brother Ahnfelt. His field of [redacted] labor seems to grow in extent, and his labor [redacted] to become more and more blessed just in [redacted] proportion as persecution seems to be doing [redacted] its work on his heart, cleansing it and [redacted] making it more humble by trying circum- [redacted] stances. Such experience seems to be use- [redacted] ful to him. When he was accused some time [redacted] ago of having a conventicle where "known [redacted] and unknown persons"* were assembled, [redacted] it was however clearly proved that it had [redacted] been an invitation which could never be [redacted] so designated, and he was therefore, not- [redacted] withstanding all the efforts of his enemies, [redacted] declared not guilty. Now, on the other [redacted] hand, several large churches have been [redacted] opened for him to speak in, after the pre- [redacted] vious announcement from the pastors [redacted] themselves, that he was going to do so. [redacted] A letter has just arrived from him, dated [redacted] 'Skara, the 2d April.' I make the fol- [redacted] lowing extract:

* The expression used in the conventicle act.

"I must give you some account of my proceedings, which generally I am not very much inclined to do, but this time it must be in a very summary way. I have made some shorter journeys since the long one when I had to appear before the Court of Justice. I have been to Skåne, to Runneby, and to Carlscrona, and now lately to Småland and Westergöthland. It is wonderful to see the longing after the word of God which prevails almost everywhere in the south of Sæden. Many doors that have been shut hitherto, now open, one after another. Even the churches have, many of them, in this bishopric of Skara been open for me to preach and sing in. Good Friday, Easter day, Easter Monday, Annunciation day, First Sunday after Easter, and many weekdays besides, I have spoken in churches to large congregations. Clergymen have announced these meetings from the pulpit on the Sundays preceding, and I can not go to all the places whither I have been invited.

"You have probably heard that there is a remarkable awakening in this town among the scholars and students. About twenty youths have been roused from their former state of mind, and some of them seem to live a life of faith. May the Lord preserve this noble plantation from "philosophy and vain deceit" which would fain lay a snare on these young minds.

"In the town of Falköping, the rector received me very kindly. He not only opened his church for my lecture, but he issued a peculiar invitation to his own house. He asked all the principal persons of the town to come and hear "a lecture by friend O. Ahnfelt." Among others who were invited were the Burgomaster or mayor of the town, the councilmen and magistrates, the postmaster, apothecary, and many of the merchants and shopkeepers. The assembly was numerous, and the word showed itself very powerful, so that we had special reason to thank the Lord for this evening.

"I have now invitations to Bornholm, Denmark, and Norway, which I intend,

God giving me health and strength, to accept, and soon to undertake the long journey. In short, this our time is very remarkable, the longing after the word of God is great and full of life, the spirit of the Lord rests on the north country.'

"Thus, Brother Ahnfelt goes on writing, and his communications are in fact very striking, when we consider what the state of this country was not many years ago. Another very interesting trait is the daily progress of the schools, especially Sunday-schools. It is not possible, but that the next generations must become more and more acquainted with the Bible if such progress will be made as has been the case now.

"Sunday-schools are commenced in many places. We hear of new ones almost every day. In most places they are conducted by ladies who have undertaken the work voluntarily. In Stockholm there have been two large schools this winter. In one, Mr. Palmquist is superintendent, himself a member of the Tract Society of Stockholm. The teachers in his school are mostly servants and young apprentices, a touching trait in the spiritual development of a community when such come to give their few spare hours to such a purpose. They have a meeting after school, when they confer on the subject of next Sunday's lesson. About a hundred children attend generally.

"Another school which has been attended by about seventy or eighty children is under the care of ladies, some of them daughters of rich or noble houses, but all warmly interested in the cause. It has been very pleasant to think of them so employed. Every Saturday afternoon they have met at the house of the superintendent and conversed on the subject of next day's lessons. These meetings have been blessed to the souls of several of these young teachers; they have felt their own insufficiency and been driven to the throne of grace. This school has been a sort of training school for teachers. Several have gone or are going into the country to the estates of their parents or

friends, there to continue with this work in the Lord's vineyard; others have begun smaller schools in more distant parts of the town; some are going to be married, and it is to be hoped that they will reap advantage from the experiment they have made in teaching, which may be useful in their own families.

"In the country many Sunday-schools are at work. The little peasant children trudge many miles through snow and ice to be present. They are so delighted with the songs and the Bible lessons, and the little books they get the loan of every Sunday. This leads to more and more books being translated. The presents made to Sweden by the American Tract Society and the English Sunday-School Union now prove of much use to us. We are getting quite a new branch of literature called forth by these Sunday-schools.

"The spread of Tracts and Bibles is immense. One colporteur has sold lately for a sum of nearly £80 within a short time. When the low price of the books is taken into account, this is seen to be a large sum.

"The school for colporteurs has been going on all winter. In the course of the summer some of these will probably go out. May the Lord bless their work, and take care of their own souls. It is a dangerous work, trying to the spiritual life of the person that engaged. It brings with it so many temptations. They are just now receiving instruction from a young Swedish clergyman who has lately returned from Scotland where he has passed several months, Mr. Sundborg.

"Another interesting trait is the progress of the paper 'Waltaren,' or the 'Watchman.' It is the first Swedish newspaper for Church and State, is published twice a week, and edited with much care and talent. Its first appearance was a phenomenon of its kind. No one thought here that it was possible to view state affairs from a Christian point of view, nor could the world believe it possible to do so with talent and good sense. Christ-

ians would throw every thing overboard which was not merely spiritual—worldly people did not believe they ever could be brought to read such serious articles as has now been the case. In fact, the publication of this paper is a very remarkable sign for Sweden, as well as the increase of subscribers. It is not to compare as yet with the numbers who subscribe to the papers containing purely religious articles, but yet it is constantly growing.

"But, dear sir, I detain you so long. Pardon me. I know, however, you will do so. I need not scruple to give you all the details in my power. Sometimes, I fear, that you get merely the bright side of things, but it is not possible in the brief space of a letter to enter into all the details that would give you a complete picture of what Sweden is at this moment. Its position is very remarkable. May the Spirit of the Lord rest upon it, and may he guide every one of us individual workers in this field, is the prayer of yours sincerely in Christian love,

C. O. ROSENIUS."

THE WALDENSES.

LA TOUR, PIEDMONT, ITALY,
April 6th, 1856.

REV. E. R. FAIRCHILD, D.D., New-York.

MOST HONORED AND DEAR SIR: "I have received your letter of March 18th, with its inclosure of £100, through Messrs. Brown, Shipley & Co., Liverpool. Please signify to your brethren of the Committee, and through them to the American and Foreign Christian Union, how much we are touched with and grateful for the effective support which you grant to our work of evangelization in Italy. As we are sure that the numerous and excellent friends in America who have sent us their material aid, will sustain us by their supplications addressed to the throne of Grace, we feel great confidence in the midst of difficulties and in our exceeding weakness.

"I am happy to be able to state that the work has sensibly advanced, after hav-

ing suffered a check by reason of the separation during the past year of certain recently converted brethren, who did not find our church pure enough, our action rapid enough, or our principles sufficiently elastic. Since then, time has elapsed, to prove the fruits of the tree, and it does not appear that the new plant, detached from an ancient trunk, which the fiercest storms have only rooted more firmly in the soil, has in itself the essential elements of life, vigor, and prosperity. I fear, that it has, moreover, too much of a certain corrosive juice which troubles those who have received the mark of the beast, and that it will soon neutralize the generous, life-giving sap of the pure Gospel.

"There were several new admissions at Turin, Genoa, and Nice, during the feast of the Passover.

"One of our brethren who visited at that time our different stations, has returned edified and rejoicing. He tells us that he seemed to hear in those missionary stations as it were a breeze blowing among the populations, groaning under the double chain of ignorance and superstition—a breeze whose murmur was the harbinger of some approaching storm. This impression may be well founded, and it may be the result of an illusion. What it shall be we know to be in His hands whose is the future, and we know that he has said: 'In the world you shall have tribulation, but be of good cheer, I have overcome the world.'

"We have had the pain of seeing one of the '—the same one who has been so long employed in selling and reading the Bible to the Romanists—publish, in the first place, a little pamphlet filled with confused *communist* ideas, and invectives against Protestant ministers; then pass into the service of one of the most ultra-Romanist priests of Genoa, and finally singing through the streets where he had recommended the Gospel, songs most unblushingly aimed against Gospel truth, and favorable to Romish superstition. May God have pity upon him!

"I learned with pleasure, that your excellent colleague, Dr. McClure, was in Italy, and that we shall have the privilege of enjoying his visit. I hope that he will be here on the 20th of May, to assist at the meeting of our Synod.

"Have the kindness, dear and venerated Doctor, to remember me cordially to the members of your family and of the Committee of the American and Foreign Christian Union, and receive the warm salutations of Yours gratefully,

"J. P. REVEL."

FRANCE.

THE WORK PROSPEROUS.—DEATH OF
REV. A. MONOD.

BATIGNOLLES, PARIS, April 8, 1856.

REV. DR. FAIRCHILD:

DEAR BROTHER: We have received your kind letter of the 18th of last March, with the inclosed draft of £200, upon Messrs. Brown, Shipley & Co., Liverpool.

This gift of the American and Foreign Christian Union, destined to serve in our hands for the evangelization of France, is a new mark of the interest with which this work inspires you, and of your Christian affection. We have received it with all the more gratitude as our necessities are great, and as the field of labor which you thus aid us to cultivate, is constantly enlarging.

Will you be kind enough, dear sir and brother, to present to your Committee an expression of this gratitude, and assure them that, being thus encouraged and sustained, we shall labor more joyfully, and, if it please the Lord, we shall apply ourselves with perseverance to the work which he has given us to do.

The news received from the different points over which our action extends, continues as heretofore to be satisfactory. Our General Assembly, at which we should be happy to have some brother from America assist, will take place on the 18th of this month. As soon as the reports to be presented at that time come to hand, we will communicate to you the most in-

teresting features which they exhibit, and speak to you in particular of those special posts which have been commended to your Christian interest.

We address these lines to you to-day under the weight of a heavy affliction. In a few hours we shall go to commit to the earth the mortal remains of a man whose name is known and revered wherever Christians are engaged in the advancement of the kingdom of God, and especially of the evangelical churches of France. Our excellent and celebrated friend, Adolphus Monod, ascended to his Saviour, to whom he had consecrated his life, day before yesterday, the 6th of April, after a long and very painful sickness.

This is a grievous loss, and to human wisdom irreparable to our entire Church, and particularly to the church at Paris, where his words so powerful, where his character so deeply stamped and penetrated with the Spirit of the Lord, had produced such blessed results, and seemed able to produce still more. But his sufferings, likewise, and his triumphant death, are a living sermon, the memory of which will remain salutarily graven in many hearts. You unite, we are certain, in our regret.

This eminent servant of God was not a member of our Committee. His numerous engagements did not permit him to join it; but he loved our work, and often aided it in public with his appeals, which were always so attentively listened to.

Please ask of God, with us, that he will send new laborers into the field, which is beginning to realize the loss of this one.

Receive, dear brother, the assurance of our most affectionate esteem in Jesus Christ, our Lord.

For the Standing Committee.

L. VERNES.

BRAZIL.

THE subjoined extracts from the private correspondence of recent date of a gentleman in Brazil, with a friend in this city, throw much light on the intellectual, social, moral, and religious

condition of the people of that great empire. The writer, though every way qualified to speak in regard to things there, and also feeling a lively interest in the welfare of the people, did not write with a view of having his communications published. Believing, however, that the things contained in the paragraphs herewith submitted will do good, if known by our young men, and ministers, and churches, by exciting them to prayer and labors in behalf of that empire, and perhaps by leading some to go there as teachers and missionaries, we venture to publish them, trusting that the writer will pardon the liberty we take.

Having spoken of the openings there, in various cities, for teachers, he says:

"I am perfectly sure that any young man or woman of medium talent, after a few months' residence, could find sufficient teaching in colleges and families to pay all expenses.

"The specimens of teachers in this country—for the most part, mere adventurers—have a tendency to injure a man's position, if he engages in their calling. A foreigner, not a master of the language of the country, labors under peculiar difficulties; for, though he be very learned, he can not manifest it, and if he could, Brazilian youth would not appreciate it.

"It would require a volume to lay before you the miserable system of education in this country. Scholars, teachers, the modes of instruction, and the principles and aims regulating all, are so totally different from those in Protestant countries, that a Christian teacher can hope to do but little in the circumstances. The studies are so classified, that the children are thoroughly drilled in all the absurdities and errors of Romanism; and this, together with the outside show of Popery, early fixes their religious ideas. The great obstacle in the way of lodging truth in the hearts of Brazilians, is their entire igno-

rance of the Bible. Its authority has no hold on their consciences.

"In regard to the public or private opinion of Brazilians as respects Protestant teachers, at present there is no feeling manifested, for Protestantism has never been felt here.

"Should any one, however, so far advance in his work as to be able to preach in Portuguese, I think the government might trouble him; for the Roman Catholic is the religion of the State, and her priesthood is paid in part from the national treasury.

"When Bedini, the Pope's nuncio, was here, on his way to the United States, he spent most of his time at Petropolis—a Brazilian watering-place and a German settlement. While there, he preached a sermon in which he denied the validity of Protestant marriage. The German Protestant pastor replied to this attack, when a discussion commenced. Both the gentlemen were suddenly surprised by a note from the emperor, stating, that if they did not forthwith cease the discussion, they should receive their passports *immediante*. I will state here, in passing, that the emperor is a strong Roman Catholic; and that, week after next, he will wash, in the presence of thousands, the feet of some of his dirtiest subjects.

"I have made mention of the growing prejudice against Americans, cherished by Brazilians.

"Though our trade with this country is greater than that of any other nation, and though they have so many opportunities, comparatively speaking, of knowing something about Americans and their religious life, yet the most erroneous ideas prevail. They have the most absurd views of our habits, culture, social life, and sources of wealth. I often suggest to young men here, to visit the United States instead of France or Portugal, if they wish to see earnest life and a true civilization. But to them no suggestion could be more absurd, for they really think Brazil far superior.

"Besides seeing our country through the spectacles of jealous and spiteful European

journalists, the people here have been recently treated to a series of most severe articles against the United States. The English and French, of course, clapped their hands, taking these articles as the expression of opinion in general. The Brazilians consider our people as a daring, godless, persecuting nation, given to money-making, fights, drunkenness, and conquest; and not yet fully civilized, though we consume nearly as much of their coffee, as all the rest of the world put together.

"They likewise envy and hate us, because a few of our Southern people dream about imaginary rice and cotton fields on the Amazon—on account of our republicanism, our material greatness, but chiefly because we battle so earnestly against Romanism—for the late political movement in our country is well understood here. In all these remarks, I refer, of course, to those who sit behind the oracle of public opinion—for the great multitude scarcely know of the existence of that great Northern people whose civilization surpasses fable.

"Every American ought, at some time, to pass a short period in a Romish country, in order to appreciate better his own, and the principles which give it strength. When I compare the United States with this country, I feel that the young, especially, of our own ought to be profoundly thankful. All education here tends to narrow and dwarf the mind. There is nothing like inquisitiveness, or thirst for knowledge. Among all young men aiming at any of the professions, the only ambition seems to be, to pass the examinations. They have no intelligence, even on ordinary subjects—of course, the condition of woman is sad enough.

"When speaking of Brazilians, I have no definite people in mind; for as yet, properly speaking, there are no real Brazilian people. The strange amalgamation of so many different races as society presents here, has not yet had sufficient time to work itself out, so to speak, into a true and well defined people. A stranger is struck with the appearance of any body

of men or women—the odds and ends of many races—the strange mixture making it difficult to tell where the line between the whites and blacks begins. And this amalgamation, judging from the appearance of the rising generation, does not seem to be on the decrease.

"It is true, the people and the press here are for ever talking about the genius, progress, civilization, mission, etc., etc., of Brazil; but the real progress and power of this country are imported. It is foreign energy, capital and brains, which are giving all the life to this country. Owing to the fatality of the cholera, and no fresh supply of slaves, capitalists and the government are making great efforts to turn the tide of emigration to this empire, but it will require stronger logic than abuse of North-America and praises of the beauties of Romanism and Brazilian soil, scenery and climate, to induce any large number of European emigrants to settle here.

"I will now mention a few of the influences at work here, tending to check its real development. Changing the natural order, I place first, and far above all others, as the fountain head, **ROMANISM**.

"No words can describe this power. People may ridicule its mummeries, but it is a sad fact that it is peculiarly suited to a degraded race; and you notice here, in a glaring manner, the strange inconsistency—a celibacy of the priesthood, rioting in the most open licentiousness. No one pretends to deny this characteristic—for many have houses, and are rearing children. Romanism works the same results here as in all Catholic countries; and being the religion of the State, it acquires more strength for evil, as the empire prospers. To-day, therefore, its outward manifestation is greater than ever before. In Rio, at least, the churches are being repaired, new ones built, and all its processions and festas receiving new life. Besides this State support, another great secret of the influence of Romanism is the continued efforts of its friends. There is no such thing as cessation. However absurd, or presumptuous, or false, or uncalled for, the

signs of *this religion are kept before the people.*

"The newspapers always abound in notices of the brotherhood of this and that church, of the festa of this or that saint; the churches are always open, the bells always ringing, mas-es constantly celebrated, rockets ever fired, and processions always marching.

"Alms-boxes hang, as permanent fixtures, at the front of all the churches, and in all the low vendas (grog shops) where slaves congregate, over which is generally painted a miserable white and black victim roasting in the flames of purgatory.

"In the early morn, robed church beggars are seen standing at the corners of the principal streets, in the markets, or, during the whole day, traversing the entire city, holding in one hand their mitre, and in the other a bag, with a picture of the Virgin attached, demanding alms for masses—always naming some saint as intercessor. These gentlemen number several hundreds, and receive, as salary, 34 cts. per day. I will not dwell longer on Romanism, so strong is the family likeness in all countries, but will call your attention to other influences.

"*The climate and physical condition of Brazil* are powerful. The climate is not favorable to effort—it is too warm, while the surface of the country is mountainous, without good roads, and no facilities for intercourse. It is true several railroads are projected, but it will be many years before they will be in successful operation.

"*The amalgamation of whites, blacks, Indians, etc.* etc., is another great influence tending to check a healthy and vigorous life in this country; though I must say a black man is socially freer here than in the States.

"*The social life of Brazil* is another great influence. Its general reputation is exceedingly bad—though, of course, there are noble exceptions. But suspicion is deeply seated here, and woman is guarded and suspected as though she had no moral power. I have learned many sad facts

from high authority, but I do not wish to write them.

"*The system of education* is exceedingly bad. I have conversed with many teachers, and they all say the same. Parental training amounts to nothing. When children enter the public schools there is nothing to awaken interest, but the youth graduate knowing little, but perfectly satisfied.

"*The literature of this country* is another opposing influence. By this I mean that all that the people do read is not healthful. French trash constitutes the main reading matter; and I have been astonished to see men of standing and religion, when about

to leave for Europe, publish in the papers, that among other articles, they would like to dispose of all Paul de Kock's works, Voltaire, etc. etc.

"*The non-observance of the Sabbath* is another demoralizing influence. It is not observed in the least, except that the government offices are closed. The shops are all open, all the trades are driven, and the poor negroes rest not.

"*The theatre and lotteries* also affect public morals. These are patronized by all classes. The theatres are best attended on Sunday, while lotteries are patronized by the churches as a means of raising money."

HOME FIELD.

THE MISSIONARY AND THE BISHOP OF VERMONT.

THE Rev. J. B. C. Beaubien, of Burlington, Vt., in his recent report, says :

"I do not think I have ever met with as much success since I labored as missionary as during the last month.

"When we see the most intelligent and the best educated of a Roman Catholic community, after having opposed the truth with all their might, come and hear it preached, be touched by it, and at once declare boldly in presence of their co-religionists that it is the 'truth,' we naturally feel that the way is being opened for the enlightening of the whole community.

"When we see those who have professed to receive the Gospel become truly penitent (as I hope) and do their best to enlighten those that surround them; and when, as a result, the number of inquirers increases daily, we have an unmistakable proof that the good seed we have been scattering is taking root.

"These things I have witnessed during the last month, and my prayer is that it may be only the beginning of a glorious revival.

"My congregations have increased very rapidly, and I am admitted into more families than before. There is a great union of feeling among all the French Protestants in my field. Sectarian spirit is entirely unknown, and all have the same views in regard to the subjects so often discussed among American Protestants. I attribute this, to a great extent, to the rules that are laid down by the Society, to all their missionaries; and I am confident that only a strict adherence to those rules will cause me to meet with success in my efforts to enlighten my countrymen.

"P. S. With the approbation of your local committee in this city, I have published the inclosed letter to the Roman Catholic Bishop of Vermont. I take the liberty to send you a copy of it, so as to give you an idea of his doings. Already more than one hundred copies have been distributed among the Catholics here; and I have not yet heard one word against it. Far from it: it is a help to me."

We subjoin the letter referred to in the above postscript, that our readers may see something of the spirit and working of Romanism, and how the

missionary is constrained to labor if he succeed in pushing his cause forward against such opponents.

"TO THE REV. L. DE GOESBRIAND,

"ROMAN CATHOLIC BISHOP OF VT.

"Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?"—St. Matt. 7: 16.

"Such, Rev. Sir, were the words of Christ in regard to a class of men, whose appearance he predicted, and whom he denominated 'false prophets.' The bishops and priests of the Church to which you belong have always found their delights in giving that name to Protestants, being, however, forgetful, at the same time, that such men are known 'by their fruits.'

"A year ago I proposed to give to any of your number an opportunity of proving such an assertion in a public discussion, and after a few weeks I received the following letter, without any name appended to it:

"BURLINGTON, Vt., June 26, 1855.

"MR. BEAUBIEK—SIR: *Some time ago* you took the liberty to address *a few lines* to one of the reverend priests residing in Burlington, and as you challenged (at that epoch) this eminent and respectable minister of God, or any one of the same faith, to a public discussion on certain points of Christian doctrine, I, as one of those *unchangeable* Catholics, will answer.

"Without stopping here to point out the value of any opinion of yours in reference to Christian doctrine, I am come to say, as there is some difficulty in learning what doctrines you believe, perchance, to be true in June, 1855, and because you have, in your convocations, declared your own Protestant doctrines to be erroneous, seven hundred and fifty one times (!) within the three hundred years of your shifting existence, I shall take leave (previously to my sending to you a formal reply) to examine the professional novelties of your system for the current year, in order to suit my answers to the progres-

sive genius of Protestant inspiration. Farewell till you hear from me again.'

"A year has elapsed since the reception of the foregoing letter, and an answer to the challenge referred to has yet to make its appearance. Probably 'the shifting existence' of the writer and of those he wants to defend, has caused him to take another view of the matter in June 1856, than he did in June 1855, and also, as the decrees of councils and the bulls of the Popes have changed Romanism more than 'seven hundred and fifty one times (!)' he may be at a loss in regard to 'suiting his answers to the progressive genius of Roman Catholic inspiration.'

"As we are to know 'false prophets' not only by their doctrines, but also by their doings, and remembering, moreover, that you make a loud profession of being 'apostolical,' and also 'infallible,' allow me, in view of these things, to compare a few of your actions of late with the teachings and doings of Christ and his apostles, so that by your fruits we may know you.

"Not long since, sir, you visited Brandon, and having distributed pictures and other idols which had been given you, as you said, by the Pope, you spoke to your followers there with much severity in regard to their unfinished church-edifice, and required them to deed it to you, promising to finish it at your own expense. As soon as the church was in your possession, you called another meeting, told the people that they must take a contribution to complete it; and you put a man at the door, having orders not to let any one go out without contributing toward that object; and, although such proceedings caused much confusion, yet you gained your point.

"Now, is all this apostle-like? And first, in distributing pictures, etc., among those people, did you do like St. Peter and St. Paul, and the other apostles, who, in obedience to the great command, went from place to place preaching the Gospel? Is the distributing of pictures any part of

the preaching of God's word? And, as on the occasion above referred to, you said mass, did you, in that, imitate St. Paul's example, who said: 'In the Church I had rather speak five words with my understanding, than by my voice I might teach others, than ten thousand words in an unknown tongue?'—1 Cor. 14 : 19.

"In promising to finish the church at your own expense, and in afterwards obliging them to pay for it themselves, you have acted in compliance with one of your maxims, 'the end justifies the means,' but not in compliance with the Scriptures, which say: 'Thou shalt not defraud thy neighbor.'—Lev. 19 : 13.

"In obliging those people to deed you the church, it is impossible for you to say, like St. Peter: 'Silver and gold have I none.'—Acts, 3 : 6.

"In a late number of the *St. Albans Messenger*, we find the following :

"'The Roman Catholic Bishop of Vermont, on Tuesday of last week, visited the town of Highgate, for the purpose of obtaining possession of the Roman Catholic church which has been recently built in that town. With the exception of four, all the congregation willingly deeded away to the bi-hop all right and title which they had to the church. These four obstinately refused, and no threats of excommunication could induce them to surrender up their right. The bishop, finding that threats availed nothing, excommunicated them for thus daring to refuse to deed to him their interest. A crowbar and axe were sent for by the bishop, and the pews owned by these four "excommunicated" Irishmen were rooted up, and thrown out of doors. Legal proceedings were immediately instituted against the bishop, who was admitted to bail.'

"Allow me here to ask you whether St. Peter ever took such measures whenever he was opposed during his ministry? The apostles were sent as lambs among wolves. Why do their pretended successors act as wolves among lambs? Suppose Christ had told his apostles to go

throughout the world and oblige all men, by physical force, if necessary, to become submitted to them, they would have soon been situated like the present Pope, who has to be kept up by French bayonets.

"I could mention many other things, and chiefly concerning the manner in which you treat your people in this place. I could refer to the many ways you use to acquire riches, but I have said enough to show what you are by your fruits.

"Remember, sir, that you are not in Italy nor Portugal, and it is a little too early to begin the Inquisition. You are in an intelligent community, and although you try to hide yourself by refusing to prove your doctrines, 'actions speak louder than words,' and will, sooner or later, be the means of opening the eyes of both blinded Romanists and careless Protestants. "Yours, etc.,

"J. B. C. BEAUBIEN."

THE WORK IN NEWARK, N. J.

WE have several reports from Mr. Samuel Horton, the missionary of the Board, to the Irish Romanists in Newark, N. J., who has continued to labor among his countrymen in that city, with great faithfulness, and with good results. While no special observation from the public has been called to his movements, it is gratifying to know that he has made his way into very many Romanist families, and by his perseverance, kindness, and unobtrusive manner, has gained the ear of the inmates, and read to them portions of the Holy Scriptures, prayed with them, and turned their attention to "the Lamb of God who taketh away the sin of the world"—and also that through his labors, many adults who never attended the sanctuary, and children who never entered an evangelical Sabbath-school, have been induced to attend, at least occasionally,

those means of grace. In one of his recent reports, he says :

"In looking over the last month's service, I find my visits are fewer than usual in the time, in consequence of my labors in connection with the Monthly Magazine. I have obtained for it 100 permanent subscribers, and sold a number of single copies to persons who desired to obtain and read them. I have promised to call on them again. The 100 I have got, are substantial Americans, who will doubtless continue. A number of them had been in the habit of taking it, but had lately thought to discontinue, because they had so many publications; yet on my reasoning with them, and stating some of the facts arising from the labors of the Society's missionaries, they cheerfully continued their patronage.

"I find this part of my labor very useful, as by it I get information in many places in respect to Roman Catholics, so that I can have a useful conversation with them, which otherwise I might not have been able to have held.

"I have nothing this month differing in substance from the occurrences of previous months, but I thank God that no month has elapsed since the commencement of my labors, but he has enabled me to do something for his cause. Many now hear the word with gladness. Four additional ones have taken Bibles, and promised to read the precious promises that I have pointed out to them, as well as those passages showing them their duty, and their miserable condition while out of Christ.

"I am sure you will be glad to know that many Roman Catholics who have never before so much as taken notice of a Bible, now when the blessed volume is put into their hands, read it with unfeigned joy; and some of them have taken the trouble to come to my own house, to read it and unite in prayer, and to hear the word explained.

"I believe this word will not return void : it will accomplish what the Lord pleases,

and prosper in the thing whereto he has sent it. Amen, and amen.

"I have the same account to give of my Sabbath-school, as last month. I expect to dispose of a good number of the Sabbath-School Libraries.

"As near as I can ascertain, there are about 5000 Romanists in Newark."

THE CAUSE ON THE RIO GRANDE.

MISS RANKIN is at her post in Brownsville, Texas. The work is prospering in her hand, but she encounters the opposition of the Papists. The priests and nuns have tried to destroy her seminary. Some fears were entertained for the safety of the edifice, but the storm has abated, and her school is again filling up. The following letter from her will be read with deep interest. She says :

"Yours of Feb. 18th, came duly to hand; but as I had recently written informing you of my return, etc., I waited a little before answering it. I was gratified at the interest expressed in your letter, for at that time I was suffering somewhat from the opposition of the *priests* and *nuns*.

"As near as I can learn without making particular inquiry, the priests had obtained a copy of the 'American and Foreign Christian Union,' which contained a letter of mine. The letter exasperated them to the highest degree. I have understood that they used their utmost influence to make the public believe that my business at the North, last autumn, was to publish a book against the Roman Catholics.

"As a great proportion of the pupils and their parents can not understand the English language, they consequently took for granted, whatever was asserted by the priests and nuns. Considerable feeling was excited, not only among the Roman Catholics, but also among Protestants, who became concerned for my safety, and for that of my seminary building.

"I think I was more composed than any one else. I pursued my duties as if nothing was the matter. I was led to examine the motives by which I had been actuated, in my efforts to benefit the Roman Catholic population of the Rio Grande, and arrived at the conclusion that I must not recede, that in relaxing my efforts I should hazard more than in the faithful discharge of my duty. Indeed, I never felt stronger and more determined to resist and oppose Popery by all proper means, than I did when the Papists were railing against me, and Protestants were trembling lest the foe would prevail.

"It is the 'fiery furnace,' and the 'lion's den,' that teach the children of God where their protection and strength lie, and never before did I so much feel the force and support of that promise and assurance of our blessed Saviour, namely: 'All power is given unto me in heaven and earth, and lo, I am with you always, even unto the end of the world.'

"Instead of going on the back streets to distribute Bibles and tracts, I took my arms full and went out upon two of the principal streets, where I found Mexicans of the more intelligent class, who very gladly received the word of God, and before I had traversed half of my intended route, all were disposed of; and such was the desire for more which was manifested by respectable-looking Mexicans, who followed me, and asked for the 'Nuovo Testamento,' that I was obliged to return and get as many more, all of which were disposed of in a very short time.

"The next day, I gave away 15 copies of the New Testament at my door, and ever since the application has been daily made for Bibles or tracts. I felt at first somewhat suspicious that the priests might be behind the curtain; and to ascertain the truth of it, I gave a tract in the French language with the Bible or Testament, with the injunction that, if they could not read it, to return it. They would come back in a little while, saying they did not understand it; and then, know-

ing the priests to be French, I very readily came to the conclusion that they had nothing to do with it.

"My impression is that the priests have very little influence over the Mexicans. On questioning them, they very readily say to me, that they will not let the padre know they have the Bible, for if they did, he would burn it.

"A Mexican stood before my door two hours one day, waiting for me to get through with my school, for the purpose of getting a Bible. I let him wait to try him, and when I carried it to him, I asked him why he wanted the Bible, when I saw he had the appendages of Romanism hanging on his neck, namely, beads, a cross, etc.? He said he wanted the Bible to teach him the truth, that he might become a Christian—that he did not believe in those other things, and that he intended throwing them away.

"I am aware that the Mexicans are very deceitful, yet I could not but feel that this case might be one which was under the influence of the Divine Spirit. Several other instances of a similar character have induced me to believe that God has blessed and will bless the circulation of his holy word among these benighted Mexicans.

"I passed the other evening a shop in which I recognized the face of a Mexican girl, to whom I had given a Testament more than a year ago. I felt prompted to go in, when I found her and an older sister of a very intelligent appearance, in the employment of a French lady, who told me that these girls had read their Testament daily, and that by it they had become disgusted with the Romish Church, and had not attended it for several months, and that they desired to go to a Protestant Sunday-school and church.

"As they do not understand the English language, I shall give them the catechism which I procured from you, and commence giving them regular instruction. I might mention several other instances which serve to show that the

'heaven' is working—that the light of divine truth is dawning upon the darkness of the past.

"These facts, which might be deemed of small importance to a casual observer, are inexpressibly precious to me. I have looked and waited for indications and results which would satisfy me that these benighted Mexicans were susceptible of being enlightened, and savingly affected by the blessed truths of the Gospel. As the watchman, after a long and tedious night, hails the first dawns of the day,

so do I the first gleamings of spiritual light which dawn upon the moral darkness of these hitherto neglected people.

"I thank God that he ever put into my heart the desire to labor for their benefit, and although I have hosts to contend against me, and 'my soul is among lions, and I am among them that are set on fire,' God will save me from the reproach of them that would 'swallow me up.' God will send forth his mercy and truth in my behalf, and in behalf of his cause; therefore I will not fear."

MISCELLANEOUS.

HELP NEEDED—WHO WILL RENDER IT?

It is not MONEY of which, under this heading, we wish to speak. Money is very convenient, and highly important in its place, and when particularly needed, we shall, as hitherto, with all frankness, inform our friends, whose work we are striving faithfully to do, and doubt not, the necessary amount will be forthcoming.

But the want that now presses upon us, is MEN who are qualified for the service intrusted to the Board to perform. THE SERVICE IS PECULIAR. Ordinary laborers, who might do well in Protestant fields, and among a Protestant and English-speaking people, *can not* do the work which is necessary to be done.

With the exception of the Irish, most of the people to be addressed understand the English language but imperfectly. The French, German, Spanish, Portuguese, Italian, or some other foreign tongue must be employed in communicating with them.

Our seminaries do not furnish many men who can preach, or pray, or conduct religious service, in any other than the English language. To these sources, whence other missionary Boards, especially those engaged in domestic missions, are readily and well supplied, we look in vain for laborers, even for our own country!

We wish to be relieved, as far as may be, from this practical and ever-felt embarrassment. And we take it, that there are in the country many excellent persons of foreign birth, who speak English, and who, if known to the Board, could be very useful to their countrymen, in this or in other lands, as missionary laborers. There are many, perhaps, of education, talent, piety, and other requisite qualifications, who, for want of some kind hand to direct them, are not in the places where they can exercise their gifts to the greatest advantage of the cause of evangelical religion. If they were brought forward by some well-known and responsible person,

who happens to know them, their sphere of usefulness might be greatly enlarged, and "the blessing of many ready to perish" might come upon them. It would be a small matter to those who know them, to give information in respect to them. We respectfully, therefore, ask pastors, elders, and all other Christian people, who may know individuals who are suited to our work, to inform us about them.

Persons who were brought up Romanists, and thoroughly understand the system of Romanism, and know how to expose its unscriptural character, who understand and love the Gospel system of religion, and can state it clearly, commend, and defend it, and who, for the love they have for souls, and the divine glory, desire the service of a missionary, are such as we should expect to see prospered in their labors, whether clergymen or laymen. Such persons the Board have now in their service, and God is crowning their labors with most encouraging success.

From various quarters calls are made for additional laborers. At home and abroad, many doors of great promise are now open. These should be entered without delay. And if entered by pious, judicious, industrious, and every way competent men, men who know how to lay the foundations, and to build up a society, who are fruitful in expedients to set forward the cause of truth in the midst of error and opposition, the happiest results may be expected.

May we not, therefore, hope that those whose eye may fall upon this article, will give us the aid we ask, in case they know such persons as we

have briefly described? We will then hope. And when the magnitude and importance of the work we have in hand is considered, we feel assured that all who love the souls of men, and long for the prevalence of a pure Christianity, in Christendom and throughout the world, will regard it as a privilege to devote some time and pains to help us in what we now respectfully and earnestly ask.

The Board do not engage to employ all whose names may be submitted. They do not employ all who make personal application. They endeavor wisely and properly to discriminate. And that they may have *suited* laborers, and such *only*, for the fields which they are called to enter, and also be enabled to procure them without unnecessary delay whenever called on for laborers, (laymen or clergymen) they avail themselves of this method of soliciting assistance in their work.

In conclusion, we beg leave to say, that it is required of all who are employed by the Board, that they be members of some evangelical Church, and that they bear credentials from it, of membership, in good and regular standing. And further, that in the employment of laborers, at home and abroad, sincere piety, proper talent, and the possession of other qualifications, necessary for the place and the work contemplated, determine the choice of the Board, irrespective of the ecclesiastical connections of the candidate.

Letters upon the subject above named are solicited, and may be addressed to the Secretaries of the Society, at the office, No. 156 Chambers street, New-York.

A TRIBUTE TO THE DESERVING.

THE following communication is from a reliable source, and we give it a place in our columns with much pleasure.

We feel quite sure that our readers will rejoice to learn, as they may from this article, as well as from other sources, that the cause in which we labor, is taking deep root in the hearts of the people of the country, and beginning to exhibit evidence, on every hand, that it is just what the exigency of the age demands.

In the great valleys of the Ohio and Mississippi, it is, doubtless, to work out some of the happiest results to our common humanity, our national welfare, and evangelical religion; while, elsewhere in our territorial domains, its fruits must be of the same general character.

We look to it every day with more confidence and deeper interest, and, in the prosperity that attends it, we find occasion for increasing exertion and devout thankfulness.

We are happy to enjoy the coöperation of such individuals as are brought to view by "W. D. R.," and trust that their number will be speedily increased. Few fields of labor are more inviting than those now opening to the friends of evangelical religion, in connection with our Society, and few return more abundant rewards for the labor bestowed. But we submit the paper referred to:

"MADISON, IA., *June*, 1856.

"REV. DR. FAIRCHILD, Sec., ETC :

"DEAR SIR: When our Saviour was upon the earth, and 'at Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head; as he sat at meat.' That act

drew from the lips of 'Him, who spake as never man spake,' this impressive commendation:

" 'Verily I say unto you, whosoever this Gospel shall be preached, in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.'

"Thus teaching us, that certain acts are worthy of being marked and kept in remembrance, and held up as patterns for the imitation of others.

"The act of that woman was truly praiseworthy, but it is not peculiar or without its parallel. The early age of Christianity is not alone in the exhibition of such acts. There are, in this age, and in our midst, noble spirits, whose deeds of love and sympathy, though not heralded for public observation, are yet performed to the comfort, joy, and gratitude of 'many a toil and time-worn, and suffering son or daughter of Adam,' performed in silence, in the most unobtrusive manner, and known only to God and the recipient. Many such acts, which circumstances have brought to the light of day, in the history of the world, can easily be recalled to recollection by the readers of 'The American and Foreign Christian Union,' concerning which the writer has no wish, or even time, now to write.

"There have, however, recently occurred, in the progress of the Society's work in the West, several instances of noble disinterestedness, and benevolent efforts of great utility, which are eminently worthy of record, especially in the pages of the organ of the Society, and by whose publication it may be hoped others may be induced to go and 'do likewise.'

"In one of the great cities of the Valley of the Ohio, L—, for the last three years a missionary, has been laboring and praying for the elevation and general welfare of his deluded (Irish Roman Catholic) countrymen. Himself formerly in the communion of Rome, he has felt 'the iron' of that system 'in his own soul.' Its terrible delusions and demoralizing practices have weighed upon his

spirit, and he has felt that, 'whatsoever his hand has found to do,' to deliver the masses around him from such influences, he must do '*with all his might.*'

"Often, however, has he felt discouraged, as opposition and persecution have arrayed themselves against him. At times he has been depressed to such a degree as almost to determine him to abandon his field. True, the promises of God have been his meditation, stay, and hope; but he has likewise felt the need of some *friends*, with whom to take counsel, and to lean upon in time of gloom and opposition. And such, God has raised up for him.

"When this or that measure has failed to accomplish its expected or hoped result, and others have been suggested and tried, these friends have been like 'Aarons and Hurs' to him, staying up his hands from their feebleness.

"Concerning one of these, Miss S——, I may be permitted, I trust, to say a word or two to the praise of that grace that has raised her up for this time, and to stimulate others to imitate her good example.

"God has blessed her with *wealth*, and in addition to this, with a warm and generous heart. She has a keen and lively sympathy with the suffering and the needy. And her purse is ever ready to grant the means of generous relief.

"A 'sewing-school,' composed of girls of that class of the population alluded to, has been in operation in the mission named, for several months. To the advancement of the interests of that school, she has given much personal attention, time, money, and influence. The expenditure of funds, on her part, in behalf of this interesting form of charity, has been made in no stinted manner. Pieces of calicoes and domestic cottons, needles, thimbles, thread, scissors, etc., have been procured, as demands therefor have arisen. Now and then her kind heart and ever-ready hand suggest a repast, or some recreation, for the encouragement and benefit of the little outcast ones.

"Does the room become too small to accommodate comfortably the little crowds who throng about her person to learn the use of the needle? Another and a larger room is at once obtained. Indeed, an *entire house*, large enough to accommodate 'sewing-school,' 'Sabbath-schools,' 'day-school,' and the missionary's family, is procured, and the rooms are all re-papered, and the rent is paid; and, in a thousand other ways, she seeks to benefit and bless these youthful wayfarers, and aid the missionary in his toilsome labors.

"I would love to place her name in fall upon the pages of the Magazine, but forbear to do so through sentiments of propriety, or what I am sure she would so regard. I do feel, however, that wherever the Magazine goes, there should 'this,' that this woman hath done, be read for 'a memorial of her.' May God bless her abundantly, and return her charities 'into her own bosom, good measure, pressed down, and running over,' in this life, 'and in the world to come life everlasting.'

"I should have added before, and I will do it now, that on the Sabbath-day she may invariably be seen at the mission station, surrounded by a number of these children and youth, instructing them in the way to heaven. May many of her pupils become gems in her celestial crown!

"There is, also, of the other sex, a noble specimen of disinterestedness, and of that highest style of humanity—CHRISTIAN, whose deeds should likewise be noticed. I refer to a Mr. C——r, who resides in a city where more recently one of the missions of the Society has been established. He is one of its most enterprising business men, whose time is demanded, and might all be profitably expended in his own business pursuits. The Lord, however, saw fit, in a recent revival of religion in that city, to call him into his service, and to cause him to feel that it was his duty thenceforth to be a 'laborer in the Gospel vineyard.' He

spends much of his time with our missionary, in making domiciliary visits, imparting instruction and consolation, as the cases require, and, like his divine Master, in 'going about doing good.' He is thus a most valuable, should I not say indispensable, co-worker with the missionary in his labors.

"The last year he gave to the poor of that city, nine hundred pairs of shoes. He gives also liberally of other things. A visitor to that interesting 'sewing-school' and mission, may easily recognize him amid the 'bolts' of calico, surrounded by a host of little ones—otherwise uncared for—who have met for improvement in manners, heart, life, and every thing that makes society valuable. I feel like saying to him: 'God bless you, noble sir, and may the cheering plaudits, as you enter the pearly gates of the New-Jerusalem, greet your ears:

"'Inasmuch as ye did it to one of the least of these (outcast ones) ye did it unto me.' 'Well done! good and faithful servant, enter ye into the joy of your Lord.'

"There are many other facts connected with the labors of both of these dear friends that might be appended hereto, but I forbear. Were they to know that I have written of them, their humility and modesty would bid me pause, and commit this document to the flames. 'What I have written,' however, 'I have written,' with an earnest desire, and a strong hope, that *some*, perhaps *many*, may be induced by the perusal thereof, to 'go and do likewise.'

W. D. R.

ASSOCIATE REFORMED PRESBYTERIAN CHURCH.

THE General Synod of the Associate Reformed Presbyterian Church, at its sessions in Alleghany City, Pa., June 2d, 1856, having heard the Rev. Dr. Fairchild, in relation to the objects and operations of the American and Foreign Christian Union, unanimously adopted the following

RESOLUTIONS.

"1. *Resolved*, That the American and Foreign Christian Union, whose 'object is to diffuse and to promote the principles of religious liberty, and a pure and evangelical Christianity wherever a corrupted Christianity exists,' meets the cordial approval of this Synod, and we bid it God speed in its important and highly useful operations.

"2. *Resolved*, That in view of the more than 250 millions of the nominal Christian world who are involved in the errors of the Greek and Romish apostasies—of the many doors of usefulness now open, especially in Papal countries, for the introduction of evangelical missionaries—and in view of the success that has attended the labors of the American and Foreign Christian Union at home and abroad, the friends of Protestant and evangelical truth are loudly called upon to put forth increased exertions, fully to respond to these providential calls; and to enable the Board of Directors to carry forward the work intrusted to them, this Synod recommend to the churches under its care, to take up and forward to the treasury of the Society, annual contributions."

REV. DR. McCURE.

WE are happy to inform our readers that the Rev. Dr. McClure, Secretary for Foreign Correspondence, has returned from his mission in Europe to his post in this city. He arrived on Friday evening, the 13th ult., in excellent health and spirits, having performed an important service for the Society during his absence. He will now give his personal attention in this country to the advancement of the cause to which he has consecrated himself; and with the coöperation of our friends, we will hope to see it advance beyond its former, though highly encouraging position.

NEW PUBLICATIONS.

1. **REALITY; OR, THE MILLIONAIRE'S DAUGHTER: A BOOK FOR YOUNG MEN AND YOUNG WOMEN.** By MRS. L. C. TUTTILL. New-York. C. Scribner, 377 and 379 Broadway, 1856. Pp. 310, 12mo. This is a very pleasant story, and well told. It conveys to the reader a life-like view of the great and sudden changes which are incident to social life in this country, and also of the utter insufficiency of mere worldly wealth and the outward appendages which wealth may command, to secure substantial and permanent happiness. Its perusal by the youth of the land might save them from many a severe and mortifying disappointment. And if read by their parents, we think it would do them no harm. They might derive from it many valuable lessons. The book is well got up as to type, paper, and binding.

2. **SIGHT AND HEARING, HOW PRESERVED, AND HOW LOST.** By J. HENRY CLARK, M.D. New-York: C. Scribner, Publisher. 12mo, pp. 351. The author of this work says of it: "The design is to instruct the mother, the guardian, and the teacher, with regard to the dangers to which children and youth are exposed; to furnish hints to guide in the selection of trades; to point out methods which will tend to preserve the eye in the best condition to the latest period of life; and to induce the avoidance of those habits and practices, which are calculated, in a great degree, to injure the important organs of sight and hearing." The work is adapted to popular use, and is handsomely executed.

3. **THE ROMAN EXILE.** By GULIELMO GAJANI, Professor of Civil and Canon Law, and Representative of the People in the Roman Constituent Assembly in the year 1849. Boston. Published by John P. Jewett & Co.

4. **THE CATHOLIC: LETTERS ADDRESSED BY A JURIST TO A YOUNG KINSMAN PROPOSING TO JOIN THE CHURCH OF ROME.** By E. H. DERBY. Boston. Published by John P. Jewett & Co. These two volumes, just from the press, are issued in the usual handsome style of the enterprising publishers. They are both seasonable, written with much ability, and can not fail to be read with great interest and profit. Of the former the author is an Italian of eminent talent and education, yet in the prime of life, and of warm liberal aspirations from his early youth. From his efforts to rescue his country from civil and Papal tyranny, he became the object of a rancorous persecution, and was obliged to seek refuge abroad. He first fled to Turin, the capital of Sardinia, where he became at once a popular lecturer

in the National University. For the last two years he has been a resident of the United States. This volume is a graphic, racy detail of the leading incidents in his varied history. It also contains a large amount of valuable instruction as to the principles and the practical working of the Papacy, for so many ages and centuries the scourge of Italy and of the world. We hope for it a wide circulation.

The other volume is a well-arranged and strong argument against the claims of Romanism. We are not surprised at the author's success in arresting the tendencies of his young friend towards the delusion and deadly, though in some respects fascinating, scheme of religion. On grounds of history, as well as Scripture, the pretensions and fallacies of the system are very clearly and forcibly exposed. In the case of such as are exposed to the seductions of the great apostasy, and of such as may be wavering between Romanism and Protestantism, it is specially adapted to do a seasonable and important service. At the same time, it is of general interest, and worthy of a wide circulation. With the friends of true religion it is matter of devout gratulation, that intelligent laymen, as well as clergymen, are extensively investigating the character and history of Romanism, and wielding a vigorous pen against its enormities of both doctrine and practice. We look on this waking up as the precursor of light, liberty, and salvation over the Papal world.

5. **THE TEACHER; MORAL INFLUENCES EMPLOYED IN THE INSTRUCTION AND GOVERNMENT OF THE YOUNG. A NEW AND REVISED EDITION.** By JACOB ABBOTT. With engravings. Harper & Brothers, Franklin Square. New-York. 1856. Pp. 353, 12mo. A book designed to aid young or inexperienced teachers, in their work, and which may be consulted with advantage by others. We commend it to the consideration of all who are employed in the business of educating youth, but can not indorse, without some modification, the peculiar theory it presents.

6. **VAGABOND LIFE IN MEXICO.** By GABRIEL FERRY, FOR SEVEN YEARS A RESIDENT IN THAT COUNTRY. Pp. 344, 12mo, published by the Harpers New-York. We are glad to see works multiply, which bring out to view the state of things in countries adjoining us. Mexico, till lately, has been comparatively unknown, and although the author deals with matters which comprise but part of what is there, and has chosen his own way of describing them, his book adds to the

amount of previous writings, and we are happy to see it. He has given what he derived from a personal residence in that land.

7. THE LIFE AND TRAVELS OF HERODOTUS IN THE FIFTH CENTURY BEFORE CHRIST. By J. TABOYS WHEELER F.R.G.S., AUTHOR OF THE GEOGRAPHY OF HERODOTUS, ETC. IN TWO VOLUMES. NEW-YORK: HARPER & BROTHERS. 1856. 12mo, pp. 445 and 466.

THESE very handsome volumes contain an imaginary biography of Herodotus founded on fact. The design of the work is to illustrate the history, manners, religion, literature, arts, and social condition of the Greeks, Egyptians, Persians, Babylonians, Hebrews, Scythians, and other ancient nations in the days of Pericles and Nehemiah. For authorities in support of the views he has exhibited, the author refers to some of the most celebrated writers on ancient history.

8. THE EARNEST MAN: A SKETCH OF THE LABORS OF ADONIRAM JUDSON, FIRST MISSIONARY TO BURMAH. BY MRS. H. C. CONANT. Boston: PHILLIPS, SAMPSON & Co.; NEW-YORK: SHELDON, BLAKEMAN & Co. 1856. 12mo, pp. 498.

9. THE TRAGEDIES OF ÆSCHYLUS, LITERALLY TRANSLATED, WITH CRITICAL AND ILLUSTRATIVE NOTES AND AN INTRODUCTION BY THEODORE ALOIS BUCKLEY, B.A., TO WHICH IS ADDED AN APPENDIX CONTAINING THE NEW READINGS OF HERMAN'S POSTHUMOUS EDITION TRANSLATED AND CONSIDERED. BY GEORGE BURGES, A.M. New-York: HARPER & BROTHERS. 1856. 12mo, pp. 394.

10. SELECT ORATIONS OF M. T. CICERO—TRANSLATED BY C. D. YONGE. NEW-YORK: HARPER & BROTHERS, PUBLISHERS. 1856, FRANKLIN SQUARE, 12MO, pp. 580.

11. MECHANIC'S TABLES, CONTAINING AREAS AND CIRCUMFERENCES OF CIRCLES AND SIDES OF EQUAL SQUARES; CIRCUMFERENCES OF ANGLED HOOPS, ANGLED OUTSIDE AND INSIDE, CUTTING OF BOILER PLATES, ETC., ETC. MISCELLANEOUS NOTES COMPRISING DIMENSIONS OF MATERIALS, ALLOYS, PAINTS, ETC. BY CHARLES HASWELL, MARINE ENGINEER. NEW-YORK: HARPER & BROTHERS, FRANKLIN SQUARE. 1856.

12. THE THREE GARDENS, EDEN, GETHSEMANE, AND PARADISE; OR, MAN'S RUIN, REDEMPTION AND RESTORATION. BY WILLIAM ADAMS, D.D., PASTOR OF THE MADISON SQUARE PRESBYTERIAN CHURCH. NEW-YORK: CHARLES SCRIBNER. 1856. 12mo, pp. 284.

THIS is an excellent work, written in a pleasing style, and adapted to do great good in the sphere for which it was prepared. The Publisher has got it up in handsome form, and we wish for it a wide circulation,

13. THE HAND OF GOD IN HISTORY; OR, PROVIDENCE HISTORICALLY ILLUSTRATED, IN THE EXTENSION AND ESTABLISHMENT OF CHRISTIANITY. BY HOLLIS READ, A.M. HARTFORD, CONN. H. E. ROBBINS & Co. 1856. 12mo, p. 4 8.

THIS volume constitutes the second part of Mr. Read's work upon this subject. It is deservedly popular. We regret that we have not room for a full notice of its excellencies.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF MAY TO THE 1st OF JUNE, 1856.

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ANSON G. PHELPS, Treasurer.

June 1, 1856.

CONTENTS.

	PAGE
Spain calling for the Gospel.....	201
Ireland.....	204
Dr. Sumner's Speech.....	206
FURNON FRIED: Sweden, 213; The Waldenses, 215; France, 216; Brazil, 217.	
HONG KONG: The Missionary and the Bishop of Vermont, 220; The Work in Newark, N. J., 221; The Cause in Rio Grande, 222.	

MISCELLANEOUS: Help Needed—Who will render it?	PAGE
225: A Tribute to the Dying, 225; Associate Reformed Presbyterian Church, 229; Rev. Dr. McClure, 229.	

New Publications.....	220
Receipts.....	231

THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. VII.

AUGUST, 1856.

No. 8.

THE DESTRUCTION OF ROMANISM.

MANY students of the prophetic portions of the Bible, by placing a very literal construction upon the terrible terms and the tragic imagery in which the overthrow of the Romish Babylon is foretold, have been led to look for the destruction of Popery by physical forces rather than by moral power. Instead of expecting its suppression by the resistless "truth and grace which come by Jesus Christ," they are confident that it is to be crushed by a sudden effort of the Almighty strength of God. Some imagine that the city of Rome, itself, with all its "cloud-capt towers and gorgeous palaces," is to be swallowed up *instantly* by a volcanic eruption, or is to disappear for ever in another asphaltic lake like that which buries Sodom. We have known some very ingenious men who were afraid to visit the spot from fear that the catastrophe might happen while they were there. Others have a fancy that the angel who slew the host of Sennacherib will draw his exterminating sword against the doomed Papists, and

leave them all dead men in a single night. It is needless to make mention of other schemes for the destruction of Romanism by similar means and agencies. They all assume that the Church of Rome is to be annihilated and not reformed.

That the Roman Church is corrupted both in doctrine and practice beyond the possibility of reformation, we do not doubt. We are confident that God has revealed his unalterable purpose to destroy entirely that huge and complex framework of deceit, superstition, idolatry, and spiritual tyranny. But it does not follow that he will dash it into non-entity by a blow from the fist of Omnipotence. The ruin of Romanism would be brought about quite as effectually, and far more gloriously and blessedly, as it seemeth to us, by those divine instruments, light and love, with which the victorious Redeemer has thus far gained all his triumphs of grace. It is the glory of God that he is the MORAL GOVERNOR of the world. And if he were to ~~cease to~~

rule the world by moral means, before he has fulfilled his revealed promises to his Church, and if he were to betake himself to a simple exertion of physical force, it would seem almost like an acknowledgment that the Pope and the Devil, and all the other "powers of darkness," were more than a match for him in the use of moral instrumentalities; and that they by such agencies had reared up a kingdom of error and sin, which God could not throw down by any amount of moral influence from his own divine truth and Spirit. To such a conclusion as this we can not willingly come, merely to carry out a system of interpretation which is not itself inspired, and which no necessity of fact or logic compels us to adopt. It can not be denied that God puts great honor upon his word and ordinances as means of grace, and that by these he is *able* to convert all the Romanists, and to do it with the same infinite ease wherewith all his other works of creation, providence, and grace are done. And if he were to do this in his own good time, Popery would be as thoroughly annihilated as if every Papist on the face of the earth were to perish of the cholera, or be whelmed in the sea. Surely the God of all grace can convert the world to himself, and subjugate it to his holy will, without depopulating it.

At the same time, such a method of destroying Popery is perfectly in accordance with the tenor of the prophetic language in regard to it, which is used in the Bible. It is true that great physical changes, even greater changes than it has already undergone in remote ages, may be impending over this material globe; and some of these may be alluded to in the prophecies, and may also be the causes, or effects,

or natural concomitants of the wonderful moral revolutions which the inspired writers foretell. Of this nature appear to be the predictions of the final conflagration of the world, and some others. But it does not follow that all prophecy in which occur images of terror or sublimity is to be understood in a strictly literal sense, and in no other; and that we are therefore to look for the destruction of Romanism only in the death and perdition of all who profess it, at some dread moment in the mysterious future. This is to turn poetry into prose. It is by such a transformation of beautiful rhetoric into bad logic, that the Romanists have developed their absurd and impious doctrine of transubstantiation from our Lord's impressive similitude: "This is my body." Just as fitly might we take the inspired words, "All flesh is grass," and prove by these, in regard to a man riding on a horse, that although there may appear to be the "accidents" of two different animals, they are in "substance" only two bundles of hay! And then how is this to be reconciled with the declaration made to Adam: "Dust thou art"? Could he have been grass and dust at the same time! But if we understand these terms figuratively, as images to describe the frailty of mortal man, then they do but mean and assert the same thing. In the prophetic Scriptures it is said that "the moon shall be turned into blood." Can this prediction never have its fulfillment till that solid planet shall be transmuted into a vast clot of coagulated gore?

It is important that this matter be rightly understood. If the destruction of Romanism is to come in a purely miraculous way, by a bare effort of the almighty power of God, then we

have no duty in regard to that event, unless it be to sit with folded hands, looking earnestly for its coming. Such a belief must paralyze all evangelical effort for the conversion of the hapless heretic. He will be left to his fate.

On the other hand, if Romanism and idolatry are to be abolished in the same way, by the preaching of Christ's Gospel and the outpouring of his Spirit, then our course in regard to both is equally plain; for Popery and heathenism are equally pernicious to the

souls of men, and may alike be overpowered by the energy of divine truth dispensed in the ways of God's own appointment. The *ism* has no existence aside from the *ist*. Let the Romanist be brought to cast off his errors, and to embrace the truth in the love of it, and his Romanism is abolished. So far as this work upon the mind goes on, so far an end is made of Popery. When the work is finished, Popery is so destroyed that heaven and earth, in this respect, can ask no more.

BORZINSKI'S ESCAPE.

BOHEMIAN names may be hard names to our English organs; but they are not so hard as the sad case of the victims of persecuting cruelty in the land of the martyred Huss and Jerome.

In our January number we published the petition sent by Ubaldus Borzinski to the Pope, in the month of November, 1854, and praying for the correction of the shocking immoralities constantly practised in the convents of the Brothers of Mercy in Bohemia. That petitioner still groans in bitter bondage, having ever since pined in imprisonment in one of those conventual jails, from which the laws of that country afford no release.

This Ubaldus has a brother, like-minded with himself, also a member of the same misnamed order of monks, who has recently effected his escape from "durance vile." John Evangelist Borzinski was a physician in the convent of the Brothers of Mercy at Prague. He is a scientific and cultivated man. By the study chiefly of such portions of the Scripture as he

found in his Breviary or Prayer-Book, he was first led into Protestant views. Following his convictions, he applied to a Lutheran clergyman for admission to a church of the Augsburg Confession. The clergyman told him that, although under the laws of Austria such a change of religion is permitted, it could not be allowed in him because he was subject to the rule of a monastic order, from which the State could not free him. By the advice of the clergyman, a faithful but very cautious man, the convert betook himself to the territories of Prussia, where he was received into the National Church at Petershain by Dr. Nowotny, himself formerly a Bohemian priest. This was not done till great efforts had been made to induce him to change his purpose, and also to get his person into the power of his adversaries. He had been seventeen years resident in different cloisters of his order, as sick-nurse, alms-gatherer, student, and physician, and knew the conventual life out-and-out. As he testifies: "There was little true piety or fear of God, so far as \

could see; but abundance of hypocrisy, eye-service, deception, abuse of the poor sick people in the hospitals, such love and hatred as are common among the children of this world, and the most shocking vices of every kind." He now felt a disgust for the cloister life and for the Romish religion, and he sought, by the aid of divine grace, to attain to the new birth through the word of God. Though he had never read the Bible itself, he carefully studied the quotations from it in his Breviary, and these sufficed to make him feel the worthlessness of mere formal devotion, and of the absolutions so often announced in the Order, and which the monks derisively called "general pardons." The Psalms and the Lessons from the New Testament, which make up a considerable part of the Breviary used in the cloisters, wrought in him a deep evangelical conviction, and filled him with humble faith and fervent love. "Look you," said he to the Prussian clergyman, "it was thus I became a Protestant. I found a treasure in that dust-heap, and went away with it." This treasure he prized more and more. He then thought within himself, if these detached passages can give such light, what an illumination he must receive if he could but read and understand the whole Bible.

He did not, however, betray his dissatisfaction, but devoted himself with greater diligence to his professional duties in the Order. He might have remained in it, his life still hid with Christ in God, had not the hierarchy, under pretense of making reforms and restoring the neglected statutes of the Order, brought in such changes for the worse as led him to the resolve to leave the Order and the Romish Church as

well. As already stated, he joined the Lutheran Church in Prussia, and devoutly received the sacraments on the 17th of January, 1855. As he was now an openly acknowledged member of another communion, he thought he might venture to return to his own country. Taking his leave of his Prussian friends to whom he had greatly endeared himself by his modesty and his lively faith, he went back to Bohemia with a heart full of peace and joy.

He lived for some time amidst many anxieties, secluded in the house of his parents at Prosnitz, till betrayed by some who dwelt in the same habitation. On the 6th of March he was taken out of bed, at night, by the police, and conveyed first to the cloister in Prosnitz, where he suffered much abuse, and from thence to the cloister in Prague. Here the canon Dittrich, "Apostolical Convisitator of the Order of Brothers of Mercy," justified all the inhuman treatment he had suffered, and threatened him with worse in case he refused to recant and repent. Dittrich not only deprived him of his medical books, but told him that his going over to Protestantism was a greater crime than if he had plundered the convent of ten thousand florins. He was continually dinned with the cry: Retract, retract! He was not allowed to see his brother, confined in the same convent, nor other friends, and was so sequestered in his cell as to make him feel that he was forgotten by all the world.

He managed, through some of the monks who secretly sympathized with him, to get a letter conveyed occasionally to Dr. Nowotny. These letters, which lie before us in the German, are filled with painful details of the severities practised upon him. These were much

increased in resentment of a petition sent by him on the approach of Easter, that he might be allowed to receive the Lord's Supper from some Lutheran pastor. In one of these letters he says: "My only converse is with God, and the gloomy walls around me." He was transferred to a cell in a most unwholesome spot, and infested with noisome smells not to be described. Close by him were confined some poor maniacs, sunk below the irrational brutes. Under date of April 23d, he writes: "Every hour in this frightful dungeon seems endless to me. For many weeks have I sat idle in this durance with no occupation but prayer and communion with God." His appeals to the civil authority and to the Primate of Hungary procured him no redress, but only subjected him to additional annoyances and hardships. His aged father, a man of four-score years, wept to see him, though of sound understanding, locked up among madmen; and when urged to make his son recant, would have nothing to do with it, and returned the same day to his sorrowful home. These letters of Borzinski abound in touching petitions to the Father of mercies, who heareth the sighing of the prisoner. By the last, dated August 14th, it appears that he had been notified that he was to be imprisoned for life. He now prayed most earnestly for deliverance; and he was heard, as his prayers and his endeavors wrought together. The sinking of his health increased his desire to escape; for, though he feared not to die, he could not bear the thought of dying imprisoned in a mad-house, where he knew that his enemies would take advantage of his mortal weakness to administer their sacraments to him, and give out that he had returned to

the bosom of their Church; or, at least, to shave his head that he might be considered as an insane person, and his renunciation of Romanism as an effect of derangement of mind.

Several plans of escape were projected, all beset with much of difficulty and danger. The one he decided upon proved to be successful. On Saturday, the 13th of October, at half-past nine in the evening, he fastened a cord made of strips of linen to the grate of a window, which grate did not extend to the top. Having climbed over this, he lowered himself into a small court-yard. He had now left that part of the establishment which was reserved for the insane, and was in the cloistered part where the brethren dwelt. But here his fortune failed him. He saw at a distance a servant of the insane approaching with a light, and with aching heart and trembling limbs, by a desperate effort climbed up again. He returned to his cell, concealing his cord, and laid himself down to rest.

On the following Monday, he renewed his efforts to escape. He lowered himself, as before, into the little court-yard; but being weak in health and much shaken in his nervous system by all that he had suffered in body and mind, he was seized with a palpitation of the heart and trembled all over, so that he could not walk a step. He laid down to rest and recover his breath. He felt as if he could get no further. "But," he says in his affecting narrative, "my dear Saviour, to whom I turned in this time of need, helped me wonderfully. I felt now, more than ever in my life, his gracious and comforting presence, and believed, in that dismal moment, with my whole soul, his holy word: 'My grace is sufficient for thee; for my strength is

made perfect in weakness.' Borzinski now arose, pulled off his boots, and though every step was made with difficulty, ascended the stairs leading to the first story. He went along the passage-way until he came to a door leading into the corridors where the cloister-brethren lodged. But the trembling-fit came over him again with indescribable anguish, as he sought to open the door with a key with which he had been furnished. He soon rallied again, and gliding like a spectre by the doors of the brethren, who occupied the second and third corridors, many of whom had lights still burning, he came, with his boots in one hand and his bundle in the other, to the fourth passage-way, in which was an outside window he was trying to reach. The cord was soon fastened to the window-frame, yet still in bitter apprehension; for this window was seldom opened, and opened hard, and with some noise. It was also only two steps distant from the apartment of the cloister-physician, where there was a light, and it was most likely that, on the first grating of the window, he would rush out and apprehend the fugitive. However, the window was opened without raising any alarm, and now it was necessary to see that no one was passing below; for, though the spot is not very much frequented, yet the streets cross there, and people approach it from four different directions. During these critical moments, one person after another kept passing, and poor Borzinski tarried shivering in the window for near a quarter of an hour before he ventured to let himself down. While he was waiting his opportunity he heard the clock strike the

third quarter after nine, and knew that he had but fifteen minutes to reach the house where he was to conceal himself, which would be closed at ten. When all was still, he called most fervently on his Saviour, and grasping the cord, slid down into the street. He could scarce believe his feet were on the ground. One glance to heaven and a deep-drawn sigh of thanks was his hasty prayer. Trembling now for joy rather than fear, he ran bare-headed to his place of refuge, where he received a glad welcome.

Having changed his garb, and tarried till three o'clock in the morning, he took leave of his friends, and walking briskly through the gloomy old capital of Bohemia, he reached the Portzitscher Gate, in order to pass out as early as possible. Just then a police corporal let in a wagon, and Borzinski slipped out unchallenged. It is needless to follow him further in his flight. In a few days he found himself safe among his kind friends in Prussia.

Thus has another escaped as a bird out of the snare of the fowler. And here we have another proof, that even the darkness of the cloister may be penetrated by the saving light of divine grace, and that nothing shall be too hard for the Lord, either in converting his people, or delivering them out of the hand of them that seek their harm.

And here, too, we have another convincing proof that conventual establishments are dangerous to the liberty and life of the citizen; and that these ecclesiastical prisons which refuse to be responsible to the civil power, ought either to be subjected to careful inspection on the part of the government, or wholly prohibited in a free country.

THE MONTH OF MARY, AND THE ROMISH MUSIC.

It is very much the fashion among certain class of musical *dilletanti* to devote with a sickly enthusiasm upon ravishing music to be heard in the Romish churches. These churches are often visited, like opera-houses, for the purpose of hearing this delectable entertainment. Many soft heads have been quite melted by the exquisite strains of a *miserere*, or entirely turned by the roaring of an "old Gregorian chant." Bewitched by such "syren songs," they have been lured upon the tracks of Popery, and made shipwreck of the soul. In opposition to the fashionable cant and twaddle upon this point, we offer the following sensible arguments of Romanists themselves, collected by a correspondent of that most valuable English periodical, the *angelical Christendom*, which is not unknown in this country as it should be:

"We are now in the *month of Mary*, the *month of flowers*, and the scandal of gay fêtes in the Romish churches has commenced. It would be difficult to find any one who had not seen and heard an exact idea of what then takes place. The temples of Popery are in unison with worldly theatres. Every evening at Paris, and in the provinces, the altars are surrounded with artists, men and women, who, under pretext of doing honor to the Virgin Mary, in fact give concerts. Not only, not even gravity, is to be seen in this so-called religious worship; the priests endeavor to attract the multitude, and receive abundant receipts, in granting, by their music, an unworthy satisfaction to sensual instincts, and to the desire after mere entertainments. Never has Paganism, in its most material rites, gone farther!

'I am not exaggerating; and to prove it, I will quote some extracts from articles

composed by Roman Catholics—by the intelligent laity who groan at these incredible profanations. 'See what has taken place during the month specially consecrated to the honor of the holy Virgin,' says M. Danjou, editor of the *Religious Musical Review*; 'our churches resound with brilliant concerts. Melodies, by turns mournful and animated, light cadences which invite the listeners to dance, singers who imitate the performers of the opera, are at this moment heard in the principal parishes. It is an intoxicating spectacle; but I utterly deny that there is any thing catholic or religious.'

"M. Fétis, director of the *Musical Review*, expresses similar regrets and lamentations; he acknowledges that the music sung during the month of Mary inspires ungovernable passions, and that the spectators, in place of going to church for edification, find it very convenient to hear, for a small contribution, romances, nocturnals, and other gallant airs sung by agreeable young ladies.

"In the *Journal des Débats* itself, an honorable writer, M. J. D'Ortigue, utters a cry of reprobation and alarm: 'At the sight of this Paganism, which is introduced into the things of religion, the moral sense,' says he, 'is shocked; the public conscience is moved; the conscience of all who believe in God; the conscience of the Catholic, the Protestant, the Jew. Of the Jew, I have said. We have the honor of reckoning amongst our friends an artist, a virtuoso, whom we esteem as a man and whom we admire as a composer. This artist Christians lament to see separated from them; he is an Israelite. He, too, has been shocked at what he has heard in our temples. A great musician, he understands the dignity of the art; respectful towards his own worship, he conceives respect for a worship which is not his own. He came to see us, and said to us: "Things take place in your temples which you ought no longer to support; speak; do not

fear; for those who know you, know your motives. It is not whether the music is good or bad; it is not what wounds the ear, but public propriety, dignity, and virtue—that which offends every elevated mind.” And after having cited these words of the Jew, M. D’Ortique entreats the ecclesiastics of his communion to put a stop to these profane concerts: he says that he will pursue the *scandal under all its forms*, and will only lay down his pen when it is expelled from the sanctuary.

“Is it not a curious and characteristic fact to see the laity of the Romish Church giving the priests lessons on decency and virtue, and exhorting them better to re-

spect the public conscience? Into what disgrace have not the Popish clergy fallen since they need such warnings? The friends of the sacerdotal caste often affirm that the Romish faith is increasing in our country, and is making remarkable progress. But I doubt whether the month of Mary, with its scandalous songs and worldly concerts, is likely to extend the empire of piety. Those persons, even, who seek these frivolous amusements in the churches feel, by a kind of instinct, that religion must suffer and decline, when the temples are transformed into concert-halls, when the priests organize fetes which tend to produce gross sensualism.”

PERSECUTIONS IN TUSCANY.

THE following letter is by a very reliable correspondent of the *Evangelical Christendom*:

“FLORENCE, May 14, 1856.

“MY DEAR DR. STEANE: There are three cases which I wish to bring forward at present in connection with Tuscany: 1. Some of your readers must recollect that about fourteen months ago a poor man, called Domenico Cecchetti, was arrested at Florence on a religious charge, and condemned to a year’s imprisonment at Imbrogiana. The charge against him was, that he had taught his four children to read the Bible, and that he had occasionally religious *reunions* in his own house. There was no public trial; but as the sentence was published in the English newspapers, and copied into the French journals, the case soon acquired no small notoriety, and the Tuscan Government, that wished to do *evil* ‘by stealth,’ ere long, ‘blushed to find it fame.’ Lord Clarendon at length instructed the British Minister at Florence to make a representation to the Grand-Ducal Government on the subject, and the result was, that after four months’ imprisonment, the sentence was *commuted* into exile. It was certainly

understood at the time, by Cecchetti’s friends, that he was merely expected to complete the term of his penalty in exile, and that at the expiration of eight months he would be at liberty to return to Florence. It was not at all at his request that his sentence was commuted. It was a *favor* granted at the instance of the British Minister. Cecchetti went to Turin, got employment, and has been able to gain a small sum daily. His four children were left to the care of strangers, or rather to the care of Him who feeds the young ravens when they cry. One of them has been since removed by death, while the father was absent and undergoing his penalty for having taught his boys to read the word of God. There is a promise to God’s servant, that ‘he shall not be afraid of evil tidings;’ and it was surely a consolation to this poor man, when the sad news reached him at Turin, that he had sought to instruct that child in the truth as it is in Jesus. To those who remained he hoped ere long to return. The eight months were completed; but when he sought permission to return, he was asked to give a declaration that he would not again get into trouble—that is, that he would not again read the word of God

with his children, nor attend religious meetings. This he refused to do, saying that it was better to remain a whole year in exile than to deny his principles, and prove unfaithful to his God. But now it is stated that it was meant, from the very first, that when the sentence was commuted from imprisonment to exile, the term should be doubled—that this is the ordinary rule—and that, hence, Cecchetti must pass sixteen months in banishment. It is evident, then, that the opinion that the British Minister at Florence had obtained favorable terms for this poor man, has been an entire mistake, as he would have preferred eight months more in prison to sixteen in exile. For six months yet his children, who are not able to earn their own bread, are left to depend on others. Is this all that has been gained by the interference of the British representative?

"2. The second case is the prosecution at Pontedera. About fifteen persons in that town are accused of holding Protestant opinions, and for some time they have been under process. It was supposed that the prosecution had been stopped by the interference of Lord Normanby, who kindly interested himself in the matter; but the Archbishop of Pisa, Cardinal Corsi, has decided to go on with it, if possible, and to condemn at least the heads of the heretical party. About eighty witnesses have been examined in the case, and a sufficient mass of evidence got up to prove that several persons in Pontedera meet together to read the Bible, and have no faith in the priests. Finally, five of the most noted among the parties implicated were examined at length before the 'Giudice d'Istruzione,' who told them that they should receive due notice of the manner in which the case should be conducted. It is very evident that the ecclesiastical authorities at Pisa and Pontedera are most anxious to obtain a condemnation of the whole party, and, at the same time that the Government is somewhat unwilling to have such a glaring case on its hands at the present moment. Hence the

minutes of the proceedings, and all relative documents, have been sent up to Florence for the perusal of the Minister of the Interior, in whose hands apparently the case rests. Whether the parties shall be tried by a public trial before the Royal Court, or be condemned without trial or opportunity of defense, remains to be seen. But such is the position of our brethren at Pontedera. When Massei was condemned, about eighteen months ago, there were but two or three Bible-readers in Pontedera. The case attracted notice, and now there are forty or fifty persons who read the Bible, and no fewer than fifteen are under prosecution for heresy. A case in which eighty-two witnesses are examined can not fail to excite attention, and the authorities are but strengthening the party by the effort to put it down. God thus makes the wrath of man to praise Him: but at the same time it is *our* duty to use all the means in our power that our brethren may not suffer. A representation on the subject has been already made by the British Minister; but in the present state of Tuscany it is well that every such case should be made as public as possible, especially as the condition of the Italian States is now attracting, in so marked a way, the public attention.

"3. The third case is that of Giovanni Battista Ruggero, a young man from San Piero, in Bagno, in Tuscan Romagna. About three years ago, Ruggero was arrested on a religious charge, and finally sent to the Bargello, at Florence. After an imprisonment of nine months, he was tried in the Royal Court, defended most ably by the Advocate Salvagnoli, one of the best lawyers in Tuscany, and acquitted. He had, however, been already nine months in prison. He returned to his native place in Romagna; but as he still held the same opinions as before, he was again arrested several months ago, and is now a second time in the Bargello, at Florence. By a decree of the *Camera della Accuse*, (Chamber of Indictments,) dated January 5, 1856, Giovanni Battista

Ruggero, aged twenty-eight, of San Piero, in Bagno, shoemaker, is accused of attacking the religion of the State by reading books prohibited by the ecclesiastical authorities, by holding impious and Protestant doctrines, and by defending such doctrines in the presence of others—a crime provided for and punished by the 187th article of the Criminal Code. The heretical doctrines are specified in the accusation: 1. Ruggero denies 'the consubstantiality of the Word,' by which it seems is meant the doctrine of Transubstantiation. It is evident that the priests and prefects of Romagna are not very well 'up' in their theology; and it is possible they imagine that they have correctly employed the very learned term given above. I may say that none of the Tuscan converts, as far as I am aware, have ever had any doubts about the divinity of our Lord, or any doctrine of the so-called Apostles' Creed—but they all deny the power of a priest to convert a wafer into the body of Christ. 2. He denies the virginity of Mary—that is, her perpetual virginity, as most of the Italian converts, having merely the Bible for their teacher, take in the most literal sense the phrase in the Gospels, 'the brethren of the Lord;' and believe that James and Joses were His brethren in the flesh, and sons of Mary. 3. He denies the infallibility of the Pope as head of the Catholic Church. This is truly astounding! That a native of Romagna should deny the infallibility of Pius the Ninth! Yet with all imaginable gravity this charge is introduced, as if there were half a dozen intelligent people in Romagna who *did* believe it! 4. He denies the sacrament of penance, not finding, I suppose, such a sacrament anywhere defined in his Italian Bible. 5. He denies the necessity of expiatory penalties in this and in the other life; in other words, the doctrine of purgatory. 6. He denies the authority of the Church in its precepts relative to the celibacy of the clergy, vigils' fasts, and such like.

"It is evident, then, that so far Ruggero, who is an extremely intelligent young

man, holds purely Protestant doctrines, the above being a full list of the heretical opinions of which he is accused. He has not shrunk from acknowledging such sentiments, and when arrested, with a Bible and a few religious tracts in his pocket, he confessed at once that he did not believe in the peculiar doctrines of the Church of Rome. But he denies ever having raised himself up as a public teacher, or ever having sought to make proselytes. He has only spoken of his opinions to others in self-defense, or when requested. Even if he *had* sought to make proselytes, we should only esteem him the more for following the example of the apostles of the Lord; but as public teaching is forbidden by the law of Tuscany, he has sought to conform, as far as possible, without doing violence to his own conscience. And for this 'impiety' he has been for months shut up among felons, and condemned to vile prison fare, except when some friend of the Gospel sends him through the hands of the keeper, a plate of soup or a loaf of bread. His trial is expected in about two months.

"Such is the state of matters just now in Tuscany. There are other things that I shall take another opportunity soon of bringing forward. But in the mean time these few details may be sufficient to draw forth towards those who are suffering in Tuscany the sympathies of their happier brethren in England."

Since the preceding article was put in type, we have received further intelligence respecting the case of Giovanni Battista Ruggero. His second trial came on, after eleven months of confinement, at Florence, June 2d and 3d. He was again defended, with consummate ability, courage, and eloquence, by the advocate Salvagnoli, who has raised himself by this most successful forensic effort to the highest rank in his profession. His pleading was severely legal; but it led the whole Court to the unexpected and

astonishing conclusions, first, that every Tuscan has a right to choose his own religion, without subjecting himself to any legal penalty in consequence; secondly, the right of stating his reasons for changing his religion; and thirdly, the right of professing and practising his new belief unmolested. When the Court pronounced Ruggero

acquitted, the poor shoe-maker was overpowered with surprise and emotion. Great was the joy of a little knot of peasants from his native place, Bagno, who had come eighty miles to attend the trial; not as witnesses, but because they thought it would give "poor Tista" more courage, if he saw a few friendly faces among the crowd.

IRELAND AND THE REV. ALEXANDER KING.

OUR readers have been informed that, in view of the great interest which has been at length awakened among the Protestants of Ireland, the Presbyterians in the North, and the Episcopalians, Methodists, Independents, and Baptists in the other parts of that island, as well as among the Protestants of England and Scotland, the Board of the American and Foreign Christian Union have come to the conclusion to discontinue their labors, in their present form, in that interesting field.

When this Society commenced its existence, one of the first things which it did was to render what aid it could to the good work in the Emerald Isle. Indeed, before the Society had been formed, the Foreign Evangelical Society had commenced a correspondence with the Rev. Dr. Urwick, of Dublin, with reference to such assistance. In the fall of 1846, the Rev. Dr. Baird, then in Europe, urged the Rev. Alexander King to come over and visit this country with the view of obtaining aid in the double famine—natural and spiritual—under which that island was so dreadfully suffering. But it was not till 1848, that that eloquent and excellent friend of Ireland

could visit our country. Upon his return to his native land, after a visit of five or six months, he entered into the service of the American Protestant Society, and upon the union of the Societies out of which the American and Foreign Christian Union was formed, he came, of course, into the same relation with the new organization, and continued to labor for it until a few months ago. During seven years Mr. King was engaged in this good work, occupied in various and important labors for the furtherance of the cause of evangelical religion in Ireland. Nearly every winter, if not every one, he gave important courses of lectures in Dublin to Romanists, often equally profitable to Protestants, on the nature of true Christianity. Sometimes he gave two or more courses in the capital in the winter, and made, at other seasons, tours in the provincial towns for the same purposes. For awhile he conducted an excellent periodical called the *Irish Apostle*, which ought to have been much longer continued. Often he furnished valuable articles on some of the dogmas and practices of Romanism to the secular papers of Dublin. Occasionally he published a tract, like the *Life of St. Patrick*, for example,

which was well calculated to do good. Sometimes he gave lectures on the United States, in order to show the happy effects of entire religious liberty; and the ability of the Church (with God's blessing) to do her appropriate work without the aid of the State. To his pen also the readers of this magazine have been for years indebted for most valuable articles respecting Ireland; its religious condition; the state, prospects, and efforts of Romanism, as well as the various efforts of the friends of the truth in that country.

In all these and other ways our excellent friend and brother continued to labor for the Board. Nor did he labor in vain, although the results of his labors, from their nature, assumed a less visible form than those of some others of the Society's missionaries. His work has been to enlighten, to interest, to excite to inquiry, to remove prejudice, to conciliate, to prepare the way. But for reasons which we have already stated, the Board have come to the conclusion to discontinue their efforts in Ireland in this form, at least for the present. To this course Dr. Baird advised in the Report which he submitted to the Board upon his return from Europe last fall. Indeed Mr. King himself repeatedly intimated that he believed that the Board would be justified in coming to this determination. His method of dealing with Popery was admirably adapted to do good; but seems by this time to have accomplished about all that can be effected in that direction. If we reënter that part of the Lord's vineyard, it will probably be on a different plan, working in a less general way, and with reference not so much to the changing

of public sentiment, as to individual conversions to God and his truth.

The Board greatly desired that this eloquent and able advocate of the truth, and of Ireland's cause, should come over and spend six months or a year, for the purpose of giving a series of lectures on Romanism in all or most of our great cities; but this, duty to his family prevented. We should be happy, indeed, to see him take up his abode permanently among us, if he could see his way clear to do so. But neither we nor any others of his numerous friends in this land would dare to urge him to do this, so long as either Ireland or England may continue to have such strong claims upon him. Wherever he may be called by the Saviour to spend the remainder of his life, he has our best wishes, our sincere prayers, for his happiness and usefulness. We trust that our Lord has much for him to do in behalf of His kingdom on earth.

It is no more than just to the Society to say, that what they have done through Mr. King is not all that the Board have done for Ireland. They have ever lent the aid of their counsels and whatever influence they may have, to the appeals which have been made by the brethren of that country, whenever it has been possible for them to do so. The visits of Dr. King himself and Dr. Heather, are proofs of this. No Society in this land has done more to second the efforts of those who have come over to our churches from the old world, to ask for their help, than this Society has done; whether they came from Ireland, Sweden, France, or Italy; and often to its own serious inconvenience.

FOREIGN FIELD.

SPAIN.

It is certain, from many facts which we have gathered and published from time to time, that a wonderful change has come over the Spanish people. This change is in a direction wholly adverse to the interests of the Papacy, for it tends towards the advancement of popular intelligence and liberty. The leader of the movement, the celebrated Espartero, is an open advocate of religious toleration, which is already enjoyed to an extent unknown in that country since the dark days when St. Dominic borrowed the idea of the rosary from the Saracens; and invented, with Satan's help, that hateful institution, the Inquisition. The law of *amortization*, or the law which secularizes the vast estates of the convents, and exposes them to sale for the benefit of the State, has been carried into execution, in the face of the most violent opposition from the clergy. These estates have been sold to the amount of many millions of dollars, and the proceeds are much more than double the price at which they were put up for sale by the government. It is with no little joy, that we hail the day as not distant, when the American and Foreign Christian Union will extend its operations into a country, where Paul himself so ardently longed to preach the gospel of Christ. Unknown to us, God has raised up persons there, whom we hope to assist by the contributions of American Christians, and by the prayers which go with such contributions, in spreading abroad the saving truths of God's word. We hope, also, to obtain from that country

laborers who may enter the long-neglected regions of Central and Southern America.

A recent communication from Spain says, that the clergy manifest much concern at the coming in of Protestantism. The Protestant journal *El Alba* is constantly increasing in circulation. The people begin to think it very strange that they should be refused permission to read the Scriptures. An English traveller, who carried with him a certain number of Bibles and tracts, writes that he could have disposed of a whole cargo of them, so great was the desire of the people to obtain them. In one place he held meetings every Sunday for the purpose of reading the Scriptures, assisted by persons of distinction, and sometimes even by priests. One Christian who distributed some Bibles two or three years ago, returning after a year's absence, found a great many of the books carefully preserved and seriously read, some of them at quite a distance from the place where they had been given away. One of these Bibles, left in a shop for the use of the workmen, still remained there; and the master of the shop stated that some priests often came to consult it. Many things indicate that the Gospel will yet have free course in Spain; though the bishops, as of old, still invoke against it the arm of the civil power.

FRANCE.

This country may be considered as the most important part of our missionary field, whether we regard the number or the character of its popu-

lation. In addition to its former labors in this country, the American and Foreign Christian Union has recently entered upon two new and very promising undertakings.

The first of these is the erection of an American Church for the benefit of our fellow-countrymen who reside, more or less permanently, in Paris. Their number fluctuates between four thousand and five thousand. They are not only exposed to innumerable and most seductive temptations, but the provision for their spiritual conservation has been exceedingly inadequate. Consequently sad havoc has been among them both as to faith and morality. There are liberal gentlemen there, who are disposed to enter warmly with us into this undertaking, and to do all that men can do to see it successfully accomplished. The influence of such a congregation must not only be highly beneficial upon our countrymen abroad, but also in its bearings upon our work of evangelization in Europe, and that in more ways than we can here point out. A large part of the requisite building-fund is already pledged; and the rest will, in all probability, be secured in the course of a very few months. We earnestly commend this enterprise to the prayers of God's people, that his blessing may rest upon it from the beginning. In anticipation of the success of this movement, our Board of Directors have appointed the Rev. R. S. S. Dickinson, assistant minister in the First Presbyterian Church of Philadelphia, to act as chaplain at Paris. He is now in Europe, and will commence his labors, with the leave of Divine Providence, next September, in the most commodious place that can be obtained, till such time as the

proposed chapel may be ready to receive him and his hearers.

The other new opening into which we are just entering is at Lyons. The bright promise of usefulness to the souls of men here held out will be best understood by the following letter from the presiding minister of the Evangelical Church of Lyons, to which our Board has promptly responded by a liberal appropriation:

"LYONS, 31st May, 1856.

"Rev. Dr. McCLURE, *Secretary of the American and Foreign Christian Union*:

"DEAR SIR AND HONORED BROTHERS IN THE LORD: I am directed by the Committee of Evangelization to address you for the purpose of soliciting your benevolent help and patronage in behalf of the work providentially confided to their administration, and some particulars of which are related in the paper accompanying, or following, the present letter.

"The cause of the Gospel near and in Lyons, though well known for years past to some of our dear brethren on the other side of the Atlantic, has not been brought to the notice of American Christians as extensively as its interests, nay its present necessities render it desirable; and it is with confidence in the Lord and in the cause He has given them to plead, that your brethren at Lyons beseech you to help them to plead it around you in their behalf.

"They submit the following grounds of their request to your serious consideration:

"1st. Lyons, with a population of nearly 300,000 inhabitants, (about nineteen twentieths of whom are Roman Catholics,) besides teeming with Seminaries and Jesuitical establishments of every kind, is the ecclesiastical metropolis of France, the Prima Sedes of the Gallican Church, and the seat of the celebrated *Société pour la Propagation de la Foi*, raising, by means of contributions from all parts of the Catho-

ic world, about four millions annually, for the maintenance and diffusion of Popish doctrines everywhere, fr.254,210.51 of which sum have been collected last year within the diocese, comprising fr.124,867.1 from the city of Lyons alone.

"2dly. The labors of the Evangelical Church Committee form the only central point of opposition in Lyons, to this powerful Propaganda, the labors of our other Protestant friends being confined to their own communion.

"3dly. Amongst the various classes composing the Lyonese population, the most numerous one is precisely that which, both from its commercial usefulness, and the easy access it presents to the Evangelist, is particularly calculated to attract the Christian's sympathy, namely, the vast body of persons employed in the manufacture of silks. Between forty and fifty thousand silk-loomers are estimated to be worked within the precincts of Lyons, and each of these looms, in order to be worked, not only requires its weaver, but at least one laborer besides, for the numerous processes and manipulations the article has to undergo, both before and after the loom. Now, notwithstanding their incessant labor, the low rate of wages, joined to the high price of every article of subsistence, render it impossible for this interesting population to provide, from their own means alone, for the maintenance of the Gospel mission opened to them and amongst them, and almost everywhere around them, on so large a scale. If they do what they can, (and there are generous deeds done amongst them,) they can not do what they would, and are quite unable to do what the work requires. The title applied by the Pope to evangelical Christians at Lyons, in Peter Waldo's time, and renewed five centuries later by the great Calvin, though in a very different spirit, in his day, holds good as yet, for they are the poor of Lyons', still; poverty, temporal overty, being, with very rare exceptions, the lot of those to whom, as in John Baptist's time, 'the Gospel is preached in these regions.'

"Public worship is held regularly, both on the Lord's day, and in the week, in four chapels, and on week-days in four prayer-rooms more. Besides this important portion of the mission in the city, employing in active service nine Christian laborers as evangelists, ministers, and visitors, and three more as teachers in schools, (not to mention a goodly number of elders and deacons, as well as the teachers in Sunday and adult schools,) three principal stations are maintained in neighboring centres, where five Christians are laboring as ministers, evangelists, and teachers, in ten or twelve towns and villages, carrying the light of the Gospel into their populous but benighted neighborhoods, and not without considerable and growing success.

"In Lyons, several of our places of worship are again becoming too small for the increasing number of hearers, (amounting, at present, to about 2500; 580 of whom are church members,) and such is the *present growing progress* of the cause of the Gospel, that whereas the total number of new members received at Lyons last year was 38, it has pleased the Lord to add fifty to his church at Lyons, within the five months since the first of January of the present year alone; 87 hearers have their names inscribed as candidates for communion.

"Now, we entreat you to circulate as widely as you are able, and as profitably, the accompanying papers, recommending the case warmly by the pen or in the pulpit, and, above all, by prayer. And 'commending you and your ministry' to the Lord and the word of his grace, we remain, dear sir, your affectionate brethren and servants in the Lord, for the Committee of Evangelization,

"C. A. COEDER, Presiding Minister.

"18 RUE GODFREY."

THE GOSPEL GAINING IN BOHEMIA.

SINCE 1848, in the country of Huss and Jerome of Prague, there has been a very decided movement towards

Protestantism. Certain proof this, that the ancient persecutions, which followed the glorious death of those two reformers, and which caused the death of two millions of martyrs in that country, could not kill out the seed of the Gospel.

In 1848, forty Catholic priests met several times at the Seminary of Prague, and declared that in the Church of Bohemia there was a very great want of the light of the Gospel. They were imprisoned as Hussites and revolutionists. Other priests, undeterred by this measure, held similar meetings. Hereupon the superior ecclesiastical authority, pressed by their number, promised to convoke a national synod; but this promise was not kept. Disappointed in this, a considerable number of the clergy, both of seculars and regulars, detached themselves from the Roman to devote themselves to the Gospel, and this movement still goes on.

We give the names of some of those of chief note: *Smetana*, priest of the order of Chevaliers of the Cross, Doctor and Dean of the Faculty of Philosophy in the University of Prague, declares, in a writing which made a very great sensation, that the Roman doctrine was unscriptural, and that he had ceased to be a member of that Church. Thousands of voices hailed with joy this bold publication. *Smetana* was excommunicated in grand style. When he died, in 1850, twenty thousand people joined in the procession at his interment, which took place in the Lutheran cemetery.

Soon after, two other priests of the order of Chevaliers of the Cross, *Hromadnick* and *Worlicek* left the Church of Rome, one joining the Church of the Confession of Augsburg, and the

other the Reformed Church. A third priest of the same order, *Walther*, followed their example. The three were all excommunicated, but very quietly, by letters sent to their domicils, so as not to provoke anew the general contempt.

About the same time, the following priests embraced the Reformation: *Justin Michel*, Professor of the Order of the Piarists; *Schramek*, now pastor of the Evangelical Church, at Roesnitz, in Silesia; *Kleizar*, priest, now Protestant Chaplain to the Central House, at Brieg, in Silesia; *Kaspar* and *Wraber*, two other priests of the Order of Piarists, now belonging to the Protestant Church, are studying, one of them medicine, and the other philosophy; and a third monk, in the same position, has established himself at Prague.

To prevent these frequent desertions from among the priests, recourse has been had, since 1850, to a system of incarceration, applied to individuals at the first manifestation of evangelical symptoms. It is thus that *Weyware*, priest of the Order of the Capuchins, was arrested in the open street, on the evening before his intended abjuration, and subjected to all the rigors of the severest imprisonment in the Convent of Raudnitz. In 1852, he succeeded in escaping, and is at this moment pastor at Moaker, in Prussian Silesia. The parochial priest, *Podstransky*, was prevented, in 1850, from passing over into the Reformed Church. Doctor *Nowotny*, suspended, in 1850, on account of his anti-papal writings, applied himself, meanwhile, to the study of medicine, and emigrated, in consequence, to Prussia, where he has labored in the Lord's field, since the month of November, 1851, as pastor at Petershain, near Niesky. The sec-

ular priest, *Jean Flicek*, fled to Prussia in 1851, and is now pastor at Ludwigsthal, in Silesia. In 1852, the parish priest, *Joseph Kordina Boehmen*, took refuge with Dr. Nowotny. At the present moment, he is assistant-pastor at Hoyerswerda. In 1854, two monks, *Hanka* and *Faika*, the first a doctor in medicine, the other a dentist, were received into the Protestant Church, the one at Posen, the other at Bremen. In 1855, *Francis Zastera*, a parish priest

in Bohemia, departed for America, and is a Protestant missionary to the German Catholics in New-York. The names of the two brothers *Borzinski*, and some others, might be added to this list; but these may suffice to show that the Gospel gains ground in Bohemia, even among the priesthood; and, therefore, as there is good reason to suppose, still more among the laity.

HOME FIELD.

ANNIVERSARY IN BOSTON, MASS., OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

To the *Boston Journal* we are chiefly indebted for the following account of the exercises of the occasion, namely:

"The Seventh Anniversary of the American and Foreign Christian Union, was held in Tremont Temple on Tuesday, the 27th of May. The attendance was large. Hon. Samuel H. Walley presided. The exercises commenced with the reading of the Scriptures, and prayer by Rev. Dr. Bond.

"An abstract of the annual report was then read by the Secretary, Rev. Dr. Dickinson.

"Rev. J. M. Hoppin, of Salem, then offered the following resolution:

"*Resolved*, That the spirit of the Roman Catholic faith is incompatible with the safety of our Republic."

"He argued that Roman Catholicism is incompatible with the idea of a republic, and subversive of its interest. It is so because it is an irresponsible concentration of power. The history of Catholicism shows its affinity to despotism. This history he eloquently reviewed and portray-

ed, showing how it subdued to itself all the powers of the earth, until the Pope sat indeed as God in this lower temple.

"Since then there has been a reaction going on. Fragment after fragment has crumbled, until Spain itself begins to tremble. Still Rome is as ever seeking power, adapting herself to every condition and circumstance, if she can only retain her supremacy. With such a power within, the danger to the Republic was apparent, and it needed not colored effect to show it. The republican idea is not a concentration of power, but it scatters power. The peculiar danger to be apprehended from Romanism is in its working in with other absolutistic tendencies, and thus throwing the power into the hands of an irresponsible ecclesiastical power. Again, Romanism destroys the individuality of man, and therein is dangerous to the Republic. It keeps men together like a herd of 50,000 buffaloes, whose charge at some of our elections is almost irresistible. Again, it is incompatible with the existence of a republic because it appeals to the lower ideas of man. This thought was elaborated at length, but we have not room to follow the speaker. His address was able and appropriate, and was listened to with interest.

"Rev. P. J. Leo was next introduced, and offered the following resolution :

"*Resolved*, That in view of the manifold evils of the Papal system in those nations and among those communities where it possesses uncontrolled sway, Protestant Christians of every name are loudly called upon to aid in effecting its speedy overthrow; and that the favorable reception of evangelical truth, in our day, among Romanists themselves, furnishes great encouragement to hope for a widespread religious reformation among this people."

"This resolution Mr. Leo sustained, citing the present condition of Italy, Spain, France, and other nations, as proving the evils of the Roman system upon a nation under its control. He then dwelt upon the second clause of the resolution—the favorable reception of the truth by Catholics—and adduced his own experience to show that they will come and hear a pure Gospel if it is offered to them in love and kindness. The work can be done; it is feasible, and eminently practical. God is with us in this work, and it will succeed. If the Romanists were Chinese idolators or Pagans, there would be no lack of effort in their behalf; but they are as bad off as Pagans or idolators, and they need effort in their behalf as much.

"A hymn was then sung, after which

"Rev. Joseph Towne, of Bridgeport, Ct., was introduced. He commenced by asking, what is our American government, and where? It is not a power of itself, but it is the popular will. It is not at Washington, or in the navy or the army, but in those snow-flakes which we call ballots. Looking at the fact that our safety is alone in the ballot, it was with apprehension that he heard the statement that Rome has 200,000 votes in this country at her disposal. He would not then deal with Romanism as a religion—deadly as it is in its influence and nature—but would speak of it as a political power. He affirmed that Romanism imposes less restraint upon the immoral than Paganism does, and he was ready to prove the affirmation.

"The root, essence, soul, and breath of *Romanism is its supremacy*, and looked at

simply as a religious matter, it is terrible. But it includes temporal power by natural deduction. It is incompatible with the existence of civil government—aiming always to subject the government to the Church. The history of twelve centuries shows this. The illustrations upon this point were beautifully eloquent and impressive, but we have not room to sketch them.

"He depicted the opposition of Popery to education—to the great achievements of the age, such as railroads and telegraphs, because they endanger the supremacy, and therefore the Pope would turn them back. For the same reason it can not favor a free press; it has always attempted to muzzle it. For the same reason, again, it opposes the circulation of the Scriptures. All its features, he said, were the result of its central principle—its supremacy—and while that exists, its odious features must exist.

"He was no alarmist or croaker. He believed freedom would finally triumph South as well as North, but through what scenes of blood and fire God only knows. There are fearful mutterings around us. Two hundred thousand votes are a tempting lure, and whether some unprincipled demagogues may make a breach in our wall, and introduce this Trojan horse, is a question which must excite interest in every reflecting mind. But if we are saved ourselves, shall we not have regard for the other nations, and put forth our prayers and efforts for the release of the two hundred millions who are held in bondage by this terrible power?

"The address was one of the ablest delivered during the week, and was listened to with the deepest interest.

"The services were then closed with a benediction."

PRIESTS ALARMED BY MISSIONARY LABOR.

THE Rev. Mr. Jordan, stationed at Springfield, Massachusetts, writes as follows :

"You have learned by my former monthly communications, that active opposition has been awakened in my field, to prevent the Gospel being brought in contact with the dogmas of Romanism. Babylon's rowers slumbered on their oars in this quarter. But becoming aroused and alarmed by the great noise the Gospel occasioned among the people, they opened their eyes and beheld with dismay, that a counter current of religious feeling was setting in, demanding their immediate and prompt action. No time was to be lost. A crusading band was formed under the priests' direction, and the thunders of the Vatican, it was said, would arouse the slumbering sentinel here. The lightning-rods, however, were so placed that the danger was averted from the priest. He must not become sufferer for negligence of duty.

"Finding it impossible to wither, by anathemas, the rising spirit of religious inquiry that had sprung up among the Romanist people, with characteristic adroitness they professed to have discovered the source of all their trouble. It was the Bibles distributed, the tracts given away, the Sabbath-schools formed for Romanist children, and the daily domiciliary visits paid, and the teachings of your agent. These were discovered as the chief cause of this novel confusion, these dangerous currents. But seeing they slept too long on their oars to arrest the current of popular feeling which demands the Bible, the priests were constrained to float with the tide of popular feeling, and for the present to adopt different tactics. Therefore, to cut off every thing among Romanists that religious inquiry demanded, the priests organized a band of crusaders in Springfield, whose business it was to establish a Roman Catholic Sabbath-school very near to mine, to visit the Romanist families, and as the delegates of the Romanist Church to collect all the Romanist children into their own school, collect funds, and give garments and food to children attending the Roman Catholic school, and especially

those children that would cease going to proselyting schools, and attend the priest's school for teaching them the Romanist catechism.

"They collected plentifully among Romanists, and encouraged the children by giving them garments, and money, and bread.

"By these stratagems our school was diminished, while the parents and children stated to me, in several instances, that they preferred our school, but the garments and money given them were greatly needed by the children; and besides, if they refused sending them, their names would be called out by the priest from the altar on Sundays, and reproach and persecution would result to them.

"I rejoice, though too poor to give the children encouragement by garments, or bread, or money, that a remnant of Romanist children attend our school, having resisted these influences to lead them off. Nor do I rejoice less, that although my personal and daily visits among Roman Catholics have been spoken against from the Romish altar, I and my work have been thus made known in every Romanist family.

"In this work of visiting I am daily occupied. My labors embrace teaching a Sabbath-school for Romanist children, and visiting the sick and dying, assisting at public prayer-meetings, preaching on Sabbaths in the prison, and conducting a Bible-class among the prisoners, aided by young Christian men, selected from various churches; also preaching and lecturing in the poor-house, teaching daily among Romanist families in their houses and other places. These parties express themselves glad of my services, not even excepting the prisoners, and generally from *two thirds to three fourths* of the prisoners are Irish Romanists at all times.

"My labors from house to house are often sought after by Romanists; and openings for doing good are multiplying. A Romanist of considerable information rebuked me last week for slackness in calling as usual at his house, which on

my part was owing to his having removed his residence—I did not know where. He told me where he resided, and entreated me to call, adding :

“I was not long since a bigoted Papist, as all my fathers were; and so was my sister that resides in ———. But we are Romanists no longer. The Lord opened her eyes and mine. I would,’ he added, ‘at once, by joining some Protestant church, publicly repudiate adherence to Rome, but the Papists would say I had a worldly motive; and some godless Protestants also would say it.’

“I gave him the best advice I could: he promised to act on it at a proper opportunity.

“It is not uncommon to hear Romanists complain, that ‘this is a bad country: for Roman Catholics that were good Christians at home, do not attend duty, or go near the priests here at all. They go to hear Protestant preachers,’ etc.”

A CHURCH EDIFICE—HOPEFUL CONVERSIONS.

THE Rev. Mr. Hof, who labors among the French and German Romanists in Detroit, Michigan, in his last report, says :

“I spent the last month almost entirely in getting subscriptions for the erection of our house of worship. As I have already informed you, we intend to build this summer. I had to leave this important part of my labor till now; for it was impossible to get subscriptions for the erection of a church, while every one had much trouble to support his own family.

“Though money is very scarce, I have had good success, compared with the present season. I have now \$700 subscribed, and I have also many good promises for the time when we will be building the house. Some have promised to double their subscription at the same time. I therefore continue to have confidence that it is the Lord’s will that we *shall have a house of worship entirely for*

the use of the work of the mission here. I find great encouragement especially among our Presbyterian brethren.

“The Lord is very kind to me, and I feel it now especially; for I need Christian sympathy at this moment, much more than at any other. You will not be surprised at this, when I tell you, that I have to bear the whole work, in regard to the church. I have to look after the means, and to take care of every thing. You are acquainted, I have no doubt, with the difficulties we meet in collecting money. How many times we have to call at a man’s house in order to meet him. In that way I am sometimes running half a day, and even a whole day, without getting a single subscription; and then come home with a grieved heart and a tired body. Oh! how sweet, then, is a word of sympathy! and what an encouragement is it when, the following day, I receive from one a subscription of \$25, and from the other \$50.

“This is the way in which the Lord deals with me. Others may have, and undoubtedly do have, much less trouble than I in the same enterprise, and yet more success; but I have to get one after another, every promise of the Lord, with cries and tears.

“I finish this brief report by saying, that my visits among the Americans for aid in regard to our church, have not been in vain for some souls. In these visits, I became acquainted with two Roman Catholics. The one is a lady who has already rejected the errors of her Church. I had a long conversation with her in regard to her *conversion*, and the trouble she had with her parents. She now feels herself compelled to do something for her destitute people, to bring them to Jesus. As a proof of this, she gave me \$5, and promised to do more by-and-by.

“The other one is a clerk in one of the largest stores in the town. I met him providentially. The master of the store advised me to have an interview with him. This man, however, is in great darkness

yet, and believes that, after all, the Romish Church is the best. For this he gave two reasons: 1. It is the true one; 2. It is undivided.

" 'Protestantism,' he said, 'is new, and divided in numerous sects.'

"I showed him the contrary. 'Protestantism,' said I, 'is old in its doctrines, and in the simplicity of worshipping the Lord.' I developed these two points: Romanism is quite new, both in its doctrines and in all its ceremonies. I showed him this also fully; and on leaving him, it was easy to see, that his confidence in the Papal organization was very much shaken. He very kindly invited me to call again."

THE WORK IN DAYTON, OHIO.

THE Rev. Mr. Ellers, of Dayton, Ohio, writes:

"Your communication, with the inclosed draft, and a renewed commission, I have duly received. Please accept my thanks for your kind regard and promptness. Have you not received my QUARTERLY report? I find no mention made of it in your letter. Is it miscarried and lost? Fearing that such might be the case, I will send you the facts it contained.

"But in sending you my report, I feel constrained to acknowledge with gratitude the goodness of God by which I have been supported in my labors.

"In the report sent, I stated that in one of the principal parts of Dayton, where a number of Irish Catholics reside, the ladies had rented and furnished a large room, in which I intended to teach school in the evening, for the benefit of such children as have no chance to go to the day school; and also to commence there a Sabbath-school. About three years ago we started our project, and the result has been so far quite cheering. From 25 to 30 children attend the evening school, and from 15 to 20 the Sunday-school. Ten of these children are of Catholic parents. Not all the Catholic children which attend the eve-

ning school, come to the Sunday-school yet, *for fear of the priest.*

"The parents of the children that visit my school are all poor and destitute, and when I visit them at their houses, seeing their miserable abodes, or hiding-places, and the children, ragged and tattered, as they enter the school-room, I often think of the 'Five Points' Mission. Indeed, sir, there is a great resemblance between that institution and ours, with the exception of the buildings, the one in your city being known by the name of 'The Old Brewery,' and the one with us in Dayton, by the name of 'Newcomb's old Opera Room.'

"Some of our distinguished and prominent citizens living in that part of the city where we have started our school, manifest the greatest interest in our enterprise, and bid us God speed. In visiting from house to house, I often see drunken men and women with scratched faces, torn and dirty clothes, smoking their pipes, surrounded by a number of half naked and half starved children crying for bread. My inquiries into the state of religion, are in such places seldom welcomed. The people will either turn a deaf ear to my words, or will tell me they belong to the first and only true Church, and need no advice in matters of religion. But there also others that will freely converse on the subject of religion. I have found three or four Irish Catholic families, which, after a conversation about the Bible and the Christian religion, thanked me very kindly, and asked me to call again.

"If missionary labors and the Gospel of Christ are necessary anywhere, I believe they are necessary here, and I am determined, by the grace of God, to try it as long as there is any hope of success remaining. I will, in conclusion, give you the statistics of the past quarter, namely:

"I made 717 visits—363 to Irish and German Catholics, and 354 to Protestants; conversed with 244 on the subject of religion; supplied with the Bible or Testament, 8 Roman Catholic, and 6 Protestant families; induced 24 children to attend the Sabbath-school.

"Since I commenced laboring here for the American and Foreign Christian Union, I have also established 1 Sunday-school."

A NEW STATION, AND GOOD PROSPECTS

At New-Albany, in the State of Indiana, the Board have lately commenced a mission. The following report of Mr. McBride, the missionary stationed there, is of encouraging character. From his experience and fitness for the work intrusted to him, we look for the happiest results, and trust we shall not be disappointed. He says:

"In my last letter to you, I stated that besides the school already established, we purposed commencing one or two more schools in different parts of the city. This, to some extent, we have done.

"In the northern part of the city, amidst a German population, a school was commenced on the 11th of May, at which time 40 scholars were present. On the 18th, at the same place, 50 were present, and on the 25th, 55 were in attendance. A large portion of these children are Roman Catholics, who never before were in a Sunday-school.

"On Main-street, in the southern part of the city, we commenced a school at the same date with the above. On the 11th, there were 14 scholars present. Since then, the *average* attendance has been 80. In this school we have a number of Irish Roman Catholics, but the greater number are Germans.

"These schools have been well supplied so far with efficient teachers. We have also commenced a 'sewing-school,' which meets on Saturdays, at 2 o'clock in the afternoon, which I hope will conduce to the general interest of the work.

"Last Saturday 80 little girls were present. I am assisted in this work by a devoted Christian gentleman, who spends a great deal of his time and means in visiting Sunday-schools, distributing tracts,

and holding prayer-meetings, wherever the door is open to us.

"On Sunday, the 18th inst., the Rev. Mr. Rossiter was in our city, and preached in the Second Presbyterian Church, and visited the members of that church on Monday with success.

"The Rev. Mr. Stevinson, of the First Presbyterian Church, was then absent, but has since returned. I saw him to-day, and he will bring the subject before the people as early as possible.

"The Methodist pulpits in this place have been occupied by ministers from the General Conference, hence the subject has not yet been presented before our people. It will be done, however, soon, and I hope with success.

"I have made, during the past month, 178 visits, and held six prayer-meetings. In addition to these, I have spent a great deal of my time in securing and furnishing the rooms in which the schools are held. One of the rooms is given to us free of charge. For the use of the other we pay rent."

THE WORK IN ST. LOUIS—ROMISH DUPLICITY.

THE Rev. Mr. Fennell, stationed in St. Louis, Mo., in a recent report, writes:

"In reporting my labors for the last month, I would say, that the families I have visited, have, almost without exception, received me kindly. I have supplied two Roman Catholic families with Testaments at their own solicitation. The head of one of these families is a widow with several children, all of whom are grown up, and able to understand the truth when properly presented. She expressed a strong desire for the word of God, so I let her have a copy of the New Testament, which she accepted with many expressions of gratitude, evidently well pleased at having received the inspired volume which reveals to the fallen and degraded a Saviour who is able to lift them up.

"The other is an intelligent Romanist, who has been reading the Douay Bible for some time, but who wanted an Irish Testament, which I let him have. He also is the head of a family, and both he and his wife always receive me very kindly, notwithstanding the prejudice and bigotry of their neighbors.

"My Sunday-schools are tolerably well attended by French and German children, but I am sorry to say my own country people are the last to send their children to a Protestant Sunday-school. The Sabbath before last, a little Irish boy came to our school, accompanied by some more little boys and girls of his acquaintance, but he was followed by his mother, who, almost breathless, and foaming with rage, entered the school-room, and dragged him out, promising him a severe whipping as soon as they should get home. I doubt not but she fulfilled her promise to the letter, and that poor Tommy Maguire will long remember the day that he took it into his head to go to a Protestant Sunday-school.

"Let me give an instance of Romish duplicity.

"A young man with whom I was conversing a few days ago, on the subject of religion, told me that when he first came to this city, he hired with a gentleman who is a well-known friend to our cause, and one whom you would immediately recognize were I to mention his name; but of this, of course, he was ignorant. 'He is a good, religious man,' said I. 'Oh! yes,' said he, 'and they used to have prayers every night and morning regularly, whatever would be their hurry.'

"'Did they ask you to join them in their family devotions?' 'Oh! yes and I

did so, but I said my own prayers, and prayed that they might be converted to the Catholic faith,' by which he meant the Romish apostasy.

"I think he said something, too, about putting his fingers in his ears so that he could not be able to catch the sound; for the priest told him not to listen to the prayers of heretics. He said, also, that he had eaten flesh meat on Fridays, but that he had leave from the priest, as he did not do so from any weakness of faith, or from any doubt of the commandment, but as a matter of necessity; and he did all this in order to obtain favor in the eyes of his master, who, said he, 'thought all the time, (as I supposed,) that I was a pretty good Protestant.'

"I spoke to him of the sin of hypocrisy, and gave him a Testament, and also prayed with him. I have no great hopes of him, however: he presents a striking illustration of total depravity.

"By doing to these people acts of kindness, I have won the confidence of a good many of them, and they will open their minds to me, when they would not to another.

"Is any of them sick, and can not pay for a physician? I procure one. Is any of them in distress or want? I appeal to those who are rich, and obtain relief for them. Is any of them afflicted in spirit, or bowed down with grief? I read from the sacred page, how Jesus Christ, the Son of God, hath borne our griefs, and carried our sorrows; and thus, by kindness, and patience, and persevering effort, I-indulge the hope that many souls shall be yet saved through my humble efforts, from among the 'ignorant, the perishing, and the deluded.'"

MISCELLANEOUS.

THE JEWEL CONSULTENCY.

THE Apostle Paul, writing to Timothy, says, that a deacon must not be

"double-tongued." Much more ought a *bishop* to be free from that fault. But Dr. Paul Cullen, who calls himself

Archbishop of Dublin, has just issued a long "Pastoral Letter," in which he makes the following bilingual utterances :

"Protestantism can not be propagated, for it is cursed with sterility, and has no vitality and no attraction in it."

"We have appointed a General Committee, to watch over and check the *progress of proselytism*."

If the first of these assertions be true, it were superfluous to appoint any "General Committee to watch over and check the progress of proselytism" on the part of a sterile religion, which "can not be propagated," and "has no vitality and no attraction in it." The labors of this General Committee must be classed with those *works of super-erogation*, of which the Church of Rome is so fond. On the other hand, if Protestant proselytism is making such progress as to really require the organization of a General Committee to counteract it, then surely it is neither dead nor barren, but is multiplying its spiritual children at the expense of the Romish household.

Other Romish authorities are equally at variance, when testifying on topics relating to Protestantism. Thus the *Univers*, the journal of the Parisian Jesuits, speaks of old England :

"Up to the Reformation, England was equal to any other nation; the Reformation has condemned her to barbarism and sterility. . . . The working-classes, forming more than one half of the population, live in a state of degradation unknown in Continental Europe."

And yet the same journal gives the following from the pen of Montalembert, a Papist of the highest proof, and the chief literary man of the Romanist party in France :

"*England is a vast and flourishing forest,*

where there are good roads and bad roads, paths straight and crooked, charming lawns and abominable sloughs, but where all is spontaneous, robust, vigorous, and abounding in every part with life and nature. There is in it a mass of life, strength, and beauty, which must indeed perish like all that is mortal; but where nothing indicates as yet the rapid decline and early mortality which the enemies of England prognosticate for her.

"What would not the English, if they had remained true to the old faith, have done for it; with their indefatigable activity, their indomitable energy, the propagandising influence of their commerce, their fleet, the munificence of their contributions, now so profusely given to error! What strength, what help, the Roman Church would have found there; what a contrast to the southern nations, which now, *after two centuries of sterility and decline*, are on the high road to apostasy."

This intelligent writer, instead of seeing nothing but barbarism and barrenness in England, sees there an energy of life, forming a striking "contrast to the southern nations" of Europe, "which now, after two centuries of sterility and decline, are on the high road to apostasy."

And why have the Papal nations of Southern Europe been running down for two hundred years? How is it that they are travelling "the high road to apostasy," another name for the renunciation of the Roman yoke? Protestants have not done this; for they have been interdicted from those regions. The reading of Bibles in the mother-tongues of the people has not done it; for these have been carefully excluded. Plenty of priests and monks these nations have had, to mould their characters, and shape their sentiments; and those priests and monks have had every thing their own way. Yet the nations exclusively tutored by them

"are on the high road to apostasy." How comes that? Monsieur, please to explain!

FOREIGN RELIGIOUS INTELLIGENCE.

AUSTRIAN PROTESTANTS.—The *Concordat*, or treaty between the Pope and the Emperor in regard to the administration of religious affairs within the bounds of the Empire, seems to be a mysterious document. Certainly, in terms, it seems to concede great power to the Church as to matters in which it had been aforesaid much restrained by the civil authority. Yet it is also certain, that when the Popish ecclesiastics have attempted to avail themselves of these concessions in a way to interfere with the rights of their fellow-subjects, the Government has at once arrested most of these aggressions. Tough old Marshal Radetsky and other high officials have, in such cases, interposed in the most decided manner. And now, lately, in consequence of complaints from the Protestant subjects, of abuses suffered from the Popish clergy, particularly in the matter of burials, the Minister of the Interior has, by His Majesty's directions, issued a circular to the municipal and police authorities, recommending them to oppose every measure calculated to wound the feelings of Protestants. He states, that every subject of the Emperor enjoys the right of protection in his religious belief, as well after life as during his existence, and that no obstacle is to be placed in the way of religious ceremonies authorized by the laws.

NEW SECT IN VIENNA.—About a year ago the police received information that the habits and manners of some of the workmen in the suburbs had undergone a very great change. In the language of our informant, "the men were more orderly and regular, and less noisy and rude than their fellows." As the phenomenon was observed in several suburbs the police suspected that some central club had been formed with branch establishments. The movements of some of the men were

closely watched, but up to Whit-Sunday last nothing more was discovered than that, instead of going to church, they read their Bibles diligently at home, "and were so greatly averse to any kind of ceremony, that if one of their friends died they abstained from following the corpse to the grave." As there is not any law in Austria which makes reading the Bible a punishable offense, the authorities had no reason for interfering with the workmen until, on Whit-Sunday last, they held a conventicle, and were surprised by the police. It is probable that some papers were seized, as it is known that the persons arrested (between sixty and seventy) call themselves "Brethren of St. John," and belong to a new *religious* sect. Although it is not believed that the Brethren of St. John have any thing to do with politics, they are suspected of being in connection with the Hungarian Protestants, and it is therefore probable that some time will elapse before they are set at liberty. The Ultramontanists have, during the last five or six years, fostered and cherished the St. Severinus Verein, which is a union of workmen under the direction of some influential members of the High Catholic party, until it has become quite a power in the capital, and it is not unlikely that the new sect is a kind of opposition union formed by those workmen who have no taste for cant and Jesuitism.

AGITATION OF ITALY.—The whole peninsula seems to be in a ferment from end to end. Nothing but the presence of French and Austrian armies in several of the Italian States prevents a general out-break against the political and clerical oppressors, under the weight of whose tyranny the people groan. The prisons of Parma, of Tuscany, of the Neapolitan States, are crowded with persons arrested for supposed political offenses; and many of the Neapolitan prisoners are perishing because of the unwholesomeness of their dungeons. The prisons of the Roman States are thronged with the astonishing number of fourteen thousand persons, mostly such as are suspected of disaffection to the gov-

ernment. Besides these, are many thousands more, who are hiding from the search of the police; as well as other thousands who are living under the *surveillance* of the police, and are required to present themselves every few weeks at some office, and submit to minute examination as to what they have been doing since they were examined before. There are also many thousands of exiles who are longing to return to their own country, and burning to wreak their revenge upon the despotic rulers by whom they were driven into banishment. There are yet other thousands who nurse the deep Italian thirst of vengeance for their friends who have perished as victims of arbitrary power, or for losses of property sustained in consequence of the harsh measures of government. What with the secret alarms of the confessional, the Inquisition, and the *espionage* of the police, it is a "reign of terror" in that unhappy country. No man feels safe. And perhaps the minions of despotism, both civil and religious, are living in as much of a fright as any whom they are seeking to crush and to keep crushed.

Sardinia alone affords a refuge on Italian soil for the discontented. The liberal policy of her constitutional government excites the wildest hopes of the disaffected under the other governments of the peninsula; and there is reason to think that not even the presence of the French and Austrian troops in so many of the chief cities will long suffice to repress a popular eruption, most violent in kind and degree. The *Risorgimento* of Turin, of June the 1st, has the following on the state of Italy:

"From the Etna to the Ticino every thing is in a state of ebullition. In Lombardy, at Massa and Carrara, at Parma and Piacenza, in the Romagna, at Naples, at Messina, the populations are agitated, the Governments irresolute, and concessions are spoken of. At Messina the Piedmontese officers returning from the Crimea were received by the people with transports of joy. In the Romagna, the debates of the Turin Parliament and the declarations of

the Piedmontese Ministry are circulated in spite of the police. In Tuscany, pamphlets and proclamations are spreading abroad, notwithstanding the new measures against the press. With such symptoms before us we can but again repeat our advice to the people of Italy. Activity and prudence; continue to show that you are always alive and ready; fatigue the vigilance of your guards by your permanent agitation, without offering them a pretext for redoubling their cruelty; and convince them that it is in vain for unnational governments to expect a truce from the people of Italy."

The Turin correspondent of the *Times* writes:

"I am assured that the Austrian government has thought it necessary to address itself, through its newly-made Ambassador, to the Cabinet of the Tuileries on the subject of the late debates in the Sardinian Chamber, and to complain in an injured tone of the injustice done to it by Sardinian statesmen."

The *Opinions* of Turin says:

"We learn from Paris that M. Hubner has really presented a note to the French Government, reflecting severely on Piedmont. But, contrary to the assertions of the Belgian press, these reflections have not been received with favor; the latest French notes addressed to the Government of Turin are conceived in the most friendly language, and by no means bear out the insinuations of certain journals favorable to Austria."

"It is stated positively from Turin, that Count Cavour will set out on another journey to Paris. The situation is considered critical."

An incident of a very shocking and characteristic nature, and a sort of "sign of the times," is reported in the *Revue Franco-Italienne* as having recently taken place at Bolzano, in the Italian Tyrol:

"A schoolboy of the town school threw a stone at a peacock belonging to the masters, and killed it. The father of the child, when he heard of the circumstance, came forward voluntarily to pay the value of the bird. But the two masters, who were priests, determined that the child must, nevertheless, receive exemplary chastisement. At a moment when all the other scholars went out for a walk, the 'murderer' of the peacock was detained, and beaten till his back was broken. He died

on the spot. The father, who was sent for by the people who heard the cries of the child, came at once to the school, and seeing his infant dead, fell upon the two priests, and killed them by repeated stabs with a knife."

A POPIISH PARADOX.—The *Paris Univers*, the organ of the French Ultramontane party, has the following startling questions:

"What progress has the English people made in civilization since Henry the Eighth? Can it be for one moment imagined that a Spaniard or an Italian, brought up amidst the splendor of the Catholic faith, familiarized with every thing that the fine arts possess in charms, whilst endowed by nature with a disposition so well calculated to appreciate them, does not offer a more distinguished specimen of the human race than the English, who are deformed by manufactories and are accessible alone to the vile preoccupations of gain?"

These questions of the Jesuit editors of the *Univers* approach the sublime in impudence and audacity. But in this case the sublime, as usual, is but one step removed from the ridiculous. It is quite equal to the effrontery of "blessed, bloody Bedini," whose undignified flight from New-York is not yet forgotten. This worthy, in the midst of a company of Americans, at Rome, last winter, lifted his hands and exclaimed with laughable gravity: "Oh! when will England have the light and liberty which Italy enjoys!"

SARDINIA.—A very large supply of Italian Bibles and religious books has been distributed by British Christians among the twenty thousand Sardinian soldiers who served in the Crimea; and they were eagerly received both by officers and men. Although the Sardinian government is pledged to the cause of religious liberty, yet its liberal intentions are sometimes thwarted by the severity of some of the officers, military and civil. Of this we give an example or two:

"A few soldiers of the garrison of Nice, having procured themselves Bibles, told their comrades about the salutary impression they

had received, and soon the number of Bibles bought much increased. The *aumoniers* (Roman Catholics, of course) who became acquainted with the fact, were indignant, and obtained from Count Audicati, commander of the corps, a severe order against those who would read the Bible. But this prohibition had an effect contrary to what had been expected. The holy books were more numerous than ever, and were read with great eagerness by the new converts. More irritated than ever, the zealous fathers renewed their efforts, and succeeded so well that last month an order was published, given this time by the Major-General, commander of the whole brigade, which positively forbids the distribution of any religious writings except those approved of by the *aumoniers*; it further orders the punishment of any one who would disobey, and the burning of any books belonging to the interdicted class."

The *Christian Times* says:

"The world will be startled to hear that not even in Sardinia have the laws of persecution fallen into desuetude. An intense interest was excited in Chambery, on the 17th ult., and has now spread all over the kingdom, by the trial of a case of alleged 'blasphemy,' in the Court of Appeal of Savoy, in that town. After an hour's deliberation with closed doors, Joseph Jacquet, aged forty-nine years, a school-master of Chevier, who had been in prison since the 5th of April, on a charge of blaspheming the Virgin Mary, received sentence. Jacquet had read the questions recorded by St. Matthew: 'Is not this the carpenter's son? Is not his mother called Mary? and his brethren James and Joses, and Simon and Judas? And his sisters, are they not with us?' From this, and some other passages, Jacquet had arrived at the very natural conclusion, that Mary did not cease to give birth to children, like other women, after having become, unlike all others, the virgin mother of our Lord; and he had been overheard to give utterance to this persuasion. Two articles in the penal code of free Sardinia were considered applicable to this case. One of them provides the penalty of imprisonment and hard labor for the utterance of blasphemous or injurious language against 'the holy name of God, the blessed Virgin, or the saints.' By the light of these articles, the

judges proceeded to sentence the incautious schoolmaster to six months' imprisonment, with the costs of the prosecution, and directed a public rebuke to be administered by a magistrate named to that effect. The poor man is now in prison accordingly."

Since the above was put in type, the following welcome intelligence has been received:

"CHAMBERY, June 24, 1856.

"An important piece of news was spread today in the town of Chambery, which will rejoice, I am certain, the hearts of Christians of England. *Jacquet is no more in prison!* His Majesty, the loyal and magnanimous King of Sardinia, has opened the doors of the jail by a Royal decree ordering the governor to set him at liberty *immediately*—such is the expression of the decree.

"Thus is destroyed the sentence of 'la Cour d'Appel de Savoie' against Jacquet, and a great blow is struck againstsacerdotal intolerance. The priests of Rome will cry out against the Sardinian Government; but it will be for the liberals of Europe a new motive of surrounding that noble Italian State with an efficient sympathy.

"Yours obediently,

"HURDY-MENOS,

"Editor of the 'Gleaner Savoyard.'"

RELIGIOUS AFFAIRS IN FRANCE.—The Paris correspondent of the *Christian Times* says: "Our churches are gradually opening; the long and brave struggle in the Haute Vienne has ended in the final triumph of right and justice. Three Sundays have now been passed in the peaceable exercise of the public worship of God. The church at Alençon was opened on Sunday last by Pastor Audebez, who could scarcely believe the glad tidings when a hurried missive called him over from England to his beloved flock. One hundred and fifty hearers, the nucleus of that firm band whom no threats could deter from meeting in secret, now enjoy the public privilege of which they have been deprived for three years. Gratitude overflows our hearts as we see these results of steady perseverance and prayer; and our English brethren will

join us now in praise to Him to whom all glory is due. The work in itself has gained in depth; the converts have been shaken till they have found the strong foundation; and now, may the Lord produce not only in them, but abundantly around them, the blessed fruits which he promises as the results of tribulation! All the churches are not yet open; two Wesleyan chapels in the south are still closed, but a form of petition, to be placed in the Prefect's hands, has been sent down, and no doubt they and others will soon enjoy their rights."

We take the following information from the columns of the *London Record*: "We are happy to learn that the promises held out by the Emperor Louis Napoleon of ordering the re-opening of the Protestant places of Divine worship that had been closed, under the false accusation of their being used for the advocacy of democratic and anti-social principles under the cloak of religion, are in the course of being carried out. All the places of public worship belonging to the Free Church Protestants that had been shut up by the public authorities were re-opened in the beginning of this month. The five following, namely, Estissac, Frumecchon, Franvillers, Neuillac, and Moulins, belonging to the Protestants of the National or Established Church; remain yet closed; but we are informed that measures have been taken to obtain from the Government their restoration to their respective congregations, and we can not doubt of this act of justice being also granted.

"We have not yet heard of the re-opening of the schools that had been suppressed as well as the chapels. We have to report, meanwhile, a most outrageous and daring act of priestly tyranny that has just occurred in a village in the south of France, which, we think, must convince the Emperor of the urgent necessity of protecting his loyal Protestant subjects from the cruel persecutions of the Roman Catholic clergy.

"The Protestant school in the village

referred to having been shut by order of the Prefect, the Protestant inhabitants were obliged to send their children to the Roman Catholic school. Two children belonging to families in good circumstances, were one day taken forcibly to the Roman Catholic Church for the purpose of being baptized. One of them made his escape; the other offered the utmost resistance, but, notwithstanding his struggles and cries, was held by the bystanders until the priest had gone through the ceremony. It appears almost incredible that such a daring act of oppression should have been attempted in a country enjoying a Constitution professing to secure religious liberty, and ruled by a Sovereign who is reported to have repeatedly declared himself a decided enemy to religious persecution."

Cardinal Patrizzi, who was sent to Paris, to baptize the Prince Imperial, carried a splendid golden rose, as a present from the Pope to the Empress. After the baptism in the old cathedral of Notre Dame, which had been splendidly fitted up for the pageant, and while the Emperor was holding up his baby for the admiration of the multitude, the Cardinal attempted to present the rose. He had hardly uttered a few syllables of his address, before the music broke loose in thundering peals; and drowned his voice; whereupon he sat down in extreme vexation. He has since put in print the nonsense he would have uttered, but had to reserve for another opportunity. The following is a translation of the Latin address pronounced by Cardinal Patrizzi in presenting the Golden Rose to the Empress of the French:

"Receive from our hands this rose, which we present to you in virtue of a special commission intrusted to us by the Very Holy Father in Jesus Christ, Pius IX., Sovereign Pontiff by the grace of God. This rose signifies the joy of the two Jerusalems, that is, of the Church Triumphant and the Church Militant; this rose representing unto the eyes of all the faithful the most magnificent flower, that

is to say, the joy of all the saints. Accept this rose, beloved and noble daughter, powerful, and adorned with numerous fine qualities, in order that thou mayst be still more ennobled by all the virtues in Jesus Christ, like a rose planted on the banks of a full, flowing rivulet; may this boon be granted unto thee through the overabundant favor of Him who is Triple and One, in all eternity. Amen."

The Cathedral of Notre Dame, which had been kept closed on Sunday, was opened to the public yesterday, and an immense crowd visited the edifice during the day, and every one was struck with the magnificence of the decorations. The church will thus remain open for a week.

Let mothers think of that mother, whose affliction we are about to describe. A melancholy case of the misery introduced into families by perversion to Rome has recently come to light in the columns of the *Record*. The father, a man of high rank, and large fortune, has become entangled in the meshes of Popery; the mother, an experienced Christian, remains faithful to Evangelical truth. The unhappy pervert is using every effort to induce the children to follow the example of his apostasy, and has already forcibly withdrawn the son, an interesting youth of fifteen, from the care of his pious mother, and sent him to Paris, and confided him to the management of accomplished Jesuit Doctors. Although communication by letter with his mother is rendered difficult, intelligence has been received that he has hitherto remained firm in resisting the sophisms of his new teachers, declaring he will cling to the Bible, in which he has always been taught, and that, though he refuses to listen to those who have the advantage over him of age and learning, if they send him a boy of fifteen he will grapple with him. There are two younger daughters, whom the father also declares he is determined to send to a convent. It is to be regretted that the present state of the English law affords

to the maternal parent little hope of vindicating her right to a share in the guardianship of the children. We trust, however, some means may be found in this case of asserting her outraged rights. Meanwhile, she appeals to the sympathy of Christian hearts, and entreats their prayer for her only son. "Let us pray!"

RECENT INTELLIGENCE.

THE PAPAL RECRUITING STAFF.—The only concession the Papal Court seems as yet disposed to make is to agree to the departure of the French and Austrian troops, and the substitution of a pontifical army, if General Farina can contrive to form one. Cardinal Antonelli has instructed the curates to pick out those among their penitents who are, by their years and physical constitution, best qualified for military service, and to bring the influence of the confessional to bear upon them in order that they may be prevailed upon to become soldiers. But the experience of 1848 has shown that even pontifical troops may be easily induced to side with the revolutionary party. The Holy See would for this reason prefer Swiss to natives; but the English, French, and Neapolitan levies in the Helvetic cantons have exhausted the disposable recruits of Switzerland. An application

has, therefore, been made to France, not to allow her two regiments to remain at Civita Vecchia, for the cardinals have little affection for the generals sent them by Napoleon III., but to hand over to the Pope the Helvetic legion raised during the war, and stationed at present at Dijon. The reply of the Emperor to this application is unknown. True, the legion has received orders to hold itself in readiness to march to Marseilles; but it is quite uncertain whether its destination is to be Algiers or Civita Vecchia.

ROMAN CATHOLIC SYNOD.—The Roman Catholic Prelates of Ireland are at present assembled in Dublin, having been summoned by Archbishop Cullen, in pursuance of a letter received from Rome, to hold what is described as a National Synod, for the purpose, according to general rumor, of coming to some satisfactory decision on the much-mooted question of the interference of priests in politics.

The "infallible and immutable" Church of Rome has appointed a Commission to revise the Breviary, and to relate anew the doings of saints, as the version forced on the world for 250 years is now found to be imperfect.

The town councils of Edinburgh and Glasgow have unanimously conferred the freedom of those cities upon Dr. Merle d'Aubigné, the illustrious historian of the reformation.

NEW PUBLICATIONS.

THE BOOK OF ECCLESIASTES EXPLAINED. By JAMES M. MACDONALD, D.D., Princeton, N. J. New-York: M. W. Dodd, 59 Chambers Street. 1856. Pp. 414, 12mo. Of all the divine books which do not contain unfulfilled prophecy, perhaps none presents greater difficulties to the interpreter than this book of Ecclesiastes. This is mainly owing to the highly oriental method in which the discussion is conducted by the inspired writer. That method is really sound and logical; but its rules are very unlike those to which our modern intellect is trained. Our esteemed friend, Dr. Macdonald, has applied his clear common-sense and his warm evangelical feel-

ing to the elucidation of the argument. As the result, he shows that the doctrine of a future state must have been well known to the inspired writer, is propounded by him in the treatise, and was therefore revealed to the ancient Hebrews. This commentary belongs to the class which give the *results* of learning and of Hebrew criticism, without presenting the *process* by which those results are attained. In other words, it is a learned commentary with no parade of learning, no hard and unusual technical terms, no bristling of Greek, Ethiopic, or Hebrew type, nothing to frighten off the intelligent but not professionally educated reader. We warmly recommend the work.

for popular use, and for all those good Christians in common life who love to be furnished with all good helps for the better understanding of God's word. The volume contains an ample apparatus for the purpose in view. Among other things, there is a new version of the book, printed with the authorized, in parallel columns. We are pleased to find the author acknowledging that he has risen from this part of his work, "with the conviction that it would be impossible for a synod or assembly of the most learned biblical scholars of our day, to make a translation, which, as a whole, would be likely to prove as acceptable to the religious, or even learned world, as that contained in our authorized English Bibles."

WESTERN AFRICA. Its History, Condition, and Prospects. By Rev. J. LEIGHTON WILSON, Eighteen Years a Missionary in Africa, and now one of the Secretaries of the Presbyterian Board of Foreign Missions. With numerous engravings. New-York: Harper & Brothers, Publishers, Franklin Square. 1856. Pp. 527, 12mo. The title-page well sets forth the contents of the book, and the qualifications of the author. It is altogether reliable as a source of information, highly interesting as a picture of humanity in one of its saddest conditions, and very practical as a demonstration of the need of Christian missions to the heathens and barbarians of poor Africa. Few new books have been laid under such large contributions by the newspapers as this has been since its publication; and there can be no surer proof of "readability" than this.

THE GREAT AMERICAN BATTLE; or, the Contest between Christianity and Political Romanism. By ANNA ELLA CARROLL, of Maryland. New-York and Auburn: Miller, Orton & Mulligan, 25 Park Row. Pp. 365, 12mo. If the ladies fight the "great American Battle" in this irresistible style, what ought the male champions to achieve? Let those especially emulate her zeal and courage who oppose Popery, not merely as a political, but as a moral evil, spoiling men's souls for this world, and destroying them for the world to come.

THE HUGUENOT EXILES; or, the Times of Louis XIV. A Historical Novel. New-York: Harper & Brothers. 1856. Pp. 453, 12mo. On the thread of a well-told tale is strung a series of historic facts, illustrating the atrocious persecutions of the Protestants in France, by a Popish despot.

HELEN LINCOLN. A Tale. By CARRIE CAPRON. New-York: Harper & Brothers, Publishers, Franklin Square. 1856. Pp. 308, 12mo.

VASSALL MORTON. A Novel. By FRANCIS PARKMAN, Author of "The Conspiracy of Pontiac," and "Prairie and Rocky Mountain Life." Boston: Phillips, Sampson & Company. 1856. Pp. 414, 12mo.

We give the names of these novels, and of their publishers, for "the benefit of all whom it may concern."

Receipts

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Charleston. Cumberland-st. M. E. Ch.,.....	8 85
Circular Ch.,.....	50 10
Mrs. Middleton Smith,.....	10 00
A. L. Caldwell,.....	5 00

GEORGIA.

Cassville. M. E. Ch.,.....	11 80
Rome. M. E. Ch.,.....	14 00

KENTUCKY.

Louisville. Collected by Dr. Baird for the Waldenses,.....	70 00
8d Presb. Ch., add W. C. Brooks, Esq., in full of Rev. John H. Price's L. M.,.....	10 00
Lexington. Baptist Ch., which makes Walter Rhodes, Esq., L. M.,.....	80 00
Christian Ch., in part,.....	16 70
2d Presb. Ch., add, in full of Rev. R. G. Branks L. D. \$18; Mrs. H. T. Duncan, in full of her L. M., \$30; Mrs. R. H. Redd, \$5,.....	8 00
Bulleysburg. Church,.....	18 00
Frankfort. Christian Ch., L. A. Thomas, Esq., to make himself a L. M., \$30; others, \$4.75,.....	24 73
M. E. Ch. South,.....	10 10
1st Presb. Ch., a friend, to make W. M. Todd, Esq., a L. M., \$30; a friend, in part, L. M., \$21; others, to make Rev. J. P. Safford a L. M., \$44.50,.....	24 50
Baptist Ch., Mrs. Wingate,.....	2 00
Winchester. Hon. Judge Simpson,.....	2 00

ILLINOIS.

Galeana. Per Rev. Aratus Kent,.....	75 00
Bloomington. 1st Presb. Ch., in part, to make their pastor a L. D.,.....	33 00
N. S. Presb. Ch., in part, to make their pastor a L. M.,.....	9 00
Bloomington. Cong. Ch.,.....	6 25
Springfield. 1st Presb. Ch.,.....	14 79
2d Presb. Ch., to make Roswell P. Abel a L. M.,.....	58 65
Quincy. 1st Presb. Ch.,.....	57 00
Paris. Meth. Ch.,.....	6 00
Individuals,.....	2 50
Presb. Ch., O. S.,.....	22 35
Sandford. Presb. Ch., N. S., in part, to make Rev. J. C. Campbell a L. M.,.....	25 90
Marshall. Cong. Ch.,.....	7 00

INDIANA.

Madison. N. B. Slayton, M.D., in part,.....	15 00
Bloomington. Prof. E. Ballentine,.....	5 00
Vincennes. Rev. Mr. Watt,.....	73
Carlisle. Mr. Greenfield,.....	50
Palestine. Individuals,.....	6 50
Brazil. Individuals,.....	2 00
Cincinnati. 8th Presb. Ch., in full of Rev. J. M. Boni's L. M.,.....	16 67
Sixth-st. M. P. Ch., which makes Rev. Chas. Cuddy a L. M.,.....	32 40
Granville. A box of clothing from the Ladies' Benev. Soc. of the Cong. Ch.,.....	
Dayton. 1st Presb. Ch., Miss Sarah Fenner, to make herself a L. M.,.....	5 00
Wesley Chapel M. E. Ch., which makes Rev. Enoch G. Nicholson a L. M.,.....	29 50
Toledo. Cong. Ch., in part, to make Mavor Brigham a L. M.,.....	21 50
Dr. J. S. McDowall for L. M.,.....	5 00
Lyme. Presb. Ch., in part, to make Rev. S. B. Gilbert a L. M.,.....	5 00
Bellevue. Cong. Ch., to make Rev. Amzi Doolittle Barber a L. M.,.....	8 00
Talmadge. Benev. Asso., in full of L. M.,.....	7 00
Painesville. Individuals,.....	11 33
Cincinnati. Friends, per Rev. G. W. Winnes,.....	5 00

MICHIGAN.

Pontiac. Cong. Ch., in part, to make Rev. A. H. Fletcher a L. M.,.....	9 34
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IOWA.

Tipton. Cong. Ch.,.....	7 21
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TEXAS.

Lavaca. Monthly Concert, per F. Beaumont,.....	10 00
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ANSON G. PHELPS, Treasurer.

July 1, 1856.

CONTENTS.

	PAGE		PAGE
The Destruction of Romanism,.....	283	Priests alarmed by Missionary Labor, 250;	
Borzinski's Escape,.....	235	Church Edifice—Hopeful Conversations, 252; The	
The Month of Mary, and the Romish Music,.....	239	Work in Dayton, Ohio, 253; Six new Stations,	
Persecutions in Tuscany,.....	240	and Good Prospects, 254; The Work in St. Louis	
Ireland and the Rev. Alexander King,.....	243	—Romish Dupletty, 254.	
FOREIGN FIELD: Spain, 245; France, 245; The		MISCELLANEOUS: The Jewel Consistency, 255; Fo-	
Gospel gaining in Bohemia; 247.		reign Religious Intelligence, 257.	
HOME FIELD: Anniversary in Boston, Mass., of the		New Publications,.....	260
American and Foreign Christian Union, 249;		Receipts,.....	262

THE
AMERICAN AND FOREIGN
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VOL. VII.

SEPTEMBER, 1856.

No. 9.

EVANGELIZATION OF ROMANISTS.

OUR work among the Romanists is, in its nature, just the same as that of the missionaries who are sent for the conversion of the heathen. It is a spreading of the Gospel among those who know it not, and have it not, and do not feel its power. We preach Christ unto them, for the same reason that he is preached to the Pagan world, in order that they may be saved from the power and pains of sin.

But, it may be objected, Have they not the Gospel already, albeit in very corrupt and defective form? Do they not claim to be preëminently, nay, even exclusively Christian? Are not the most essential doctrines of Christianity, such as the triunity of God, the God-manhood of Christ, the sacrifice of Jesus as a sin-offering, and other kindred sentiments, included in their creeds? Is it not possible that people who hold such articles of faith as these may be saved, notwithstanding their manifold errors of doctrine and practice?

This question must be fairly met. For the vague feeling that no Catholic, so called, is placed absolutely and necessarily beyond the pale and possibility of salvation, leads to much apathy and neglect in regard to the great duty of enlightening and resouing them. Hence many, who labor with zeal and activity to evangelize the Pagan world, take but little interest in the duty of enlightening the Romanists; looking upon the condition of the latter as being by no means so desperate as that of the heathen populations of the globe.

We, on the contrary, take the ground, that it is as necessary to preach the Gospel in its purity to Romanists as to the Pagans. The necessity may not stand upon precisely the same grounds, but it is as great and imperative in the one case as in the other.

In the first place, Popery misdirects the faith of its votaries. Their faith is not made to rest on those great truths contained in their creeds; but on other

matters, extraneous to those creeds, and inconsistent with them. The ancient creeds are inherited from a purer age; yet so buried are they under the accumulations of later and corrupter times, that they are lost from sight, and scarcely thought of. The innovating dogmas, though old, are only antiquated innovations. An error can not, by any lapse of time, become a truth, but only a more inveterate error. It may have the venerable rust and mould of antiquity upon it, and this only makes it a rusty and mouldy delusion. The dogmas of the Roman apostasy are not to be found in the ancient formularies of the Church. They are all of a later date. In regard to the false doctrines of purgatory, confession, priestly absolution, clerical celibacy, saint-worship, image-worship, Mariolatry, sacramental-grace, transubstantiation, Papal supremacy, and infallibility, and ever so many other perversions of truth and inventions of Satan, ecclesiastical history records their dates, and the names of those by whom they were introduced, and incorporated with the general belief and practice. It took ages of time and toil to bring them all in, nor has the work quite ceased as yet. The defining of the dogma of the Immaculate Conception of the Mother of God, was reserved for our own times, and we shall probably soon hear of the Assumption of the Blessed Virgin, as the next dogma to be foisted into the belief of the Papists, and as the next stage in the process of displacing Christianity by Marianity. Now, most unhappily, it is toward these wretched and counterfeited additions to the religion of the Gospel, that the confidence of the poor Romanists is turned by the authority and teaching

of their Church. It is on these posts that their distinctive rests; and the fabric, to be in ke with its supports, is made of "wood, hay, and stubble," and is too much decayed to be of an even in Pharaoh's brick-making.

The professed Protestant, it may not how orthodox, and how scriptural his creed may be, will be saved thereby, unless his soul upon it in a true and living faith he hold even the divinest truth unrighteousness," or his heart shall trusting secretly in some other rather the soundness of his speculative ions can not save him from the and curse of God, justly due to This is firmly and properly held by all Protestants of spiritual and gelical minds. How, then, can fundamental truths of the Gospel confessed in the Nicene and Athanasian creeds, and even, to some extent in the creeds of the Council of and Pope Pius V., save the soul hapless Romanist from the wrath come, so long as he relies for justification unto life, not upon those truths, but rather upon penance sacerdotal charms, and indulgences and all the rest of that juggler's paratus, by which his priest pretends to deliver him from the wrath come? Formal orthodoxy, even if he had nothing else, could not save him in the judgment. And how less can it save him, when it is laid and hidden under a mass of and superstitions?

The Romish heresiarchs may retain in their creeds, to retain the substance of the faith once delivered to the saints; but its saving efficacy is stroyed by their neutralizing alterations, and nullifying alterations.

of what avail is it that the grand central doctrines of Christianity, the atoning sacrifice for sins made by Christ upon the cross, is still retained, while it is asserted that this adorable sacrifice, once offered, is not of itself all-sufficient for the believer's forgiveness and redemption; but that he can only come to the benefit of it by the constant repetition of it in the "unbloody" sacrifice of the mass; that this mass must be performed by a priest, of the apostolical succession," who has in his soul the sincere "intention" of making a sacrament; that the priest himself must have a consecration for his purpose from a bishop who is really no more a lineal successor to the Apostles than a modern locomotive is a lineal descendant of one of Hannibal's elephants; that, to the effectual reception of a sacrament thus prepared, it is needful for the recipient to have made full confession of all his sins in the hearing of some such priest; that from the priest he must obtain full absolution from all sin so as to be completely restored to baptismal innocence, and a state of sacramental grace; that yet further, the intercession of the Mother of God, and sundry saints and angels must be secured in order to placate and appease the Mediator himself. When all this, and ever so much more of the same kind, comes between the sinner and the Saviour, obscures the glory of the cross and detracts from its own simple efficacy—of what avail is it to say that the Church of Rome holds to the doctrine of the Atonement? As well expect that there shall be healing virtue in the balm of Gilead when mingled with a flood of uncongenial elements!

If there were nothing else to annul the virtue and strength of Gospel

truths nominally retained in the Romish belief, they would be quite obliterated by the manifest idolatry of that Church. Who can visit Rome, and for the first time see the pictures of God the Father Almighty, as portrayed even by the wondrous pencils of Rafaello and Domenichino, and not feel a thrill of horror running through soul and spirit, through marrow and bone? With what indignation must the Protestant beholder witness the "adoration of the host," when the priest holds up the wafer he has consecrated, and all the people fall down and worship it! Doctor Johnson silenced his foolish Boswell by saying that the Papist regarded the wafer as *God*, and, therefore, was no idolater for adoring it with divine honors. What ridiculous logic is this? Is the little thin cake the true God because the deluded priest calls it so? Suppose a man should propose to call a sheep's tail a leg? Does calling the tail or leg make it one? No; and neither does calling the wafer the true God make it God; and, therefore it is a false god, and its worship is rank idolatry. As well might crabbed "old Sam" pretend that the Hindoo, because he thinks that the idols Juggernath and Gunputtée are real gods, therefore, he is no idolater for worshipping them as such. The Church of Rome has dared practically to repeal and ignore those solemn words in the Second Commandment: "THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM." She bows the head and, bends the knee to pictured deities and marble statues, in defiance of the just anger of Him who will not give his glory to another, and whose awful voice has said: "Confounded be all they that serve graven

images, that boast themselves of idols."

The superstitions which the Roman Church teaches her votaries to practise in expectation of being sanctified thereby are so many destructive agents to annihilate the efficacy of any truth she may appear to hold. Holiness is regarded by them as a sort of physical quality, which the priestly benediction can impart to oil, to water, to strings of beads, to candles, to patches of cloth, and a thousand of such wares, which, if applied to the persons of the faithful, have power to sanctify, protect, and preserve them. In what do these charms, and amulets, and other magical gear differ from the gross *fetichism* of the African savage? How can they who rely upon such barbarous inventions, or who trust in their works of penance and of merit, be saved by a Redeemer who has plainly taught, that all who are saved through him are saved by grace alone, and that to trust in any other than himself, or to put any thing what ever in the place of his merit, is all one with denying him, the same as renunciation of Him and of his work of salvation. Christ must save, and he alone. If he is *the* Saviour, we need no other, and can have no other. To set up other saviours, or to add other saviours to him, as Rome does, is to set him entirely aside.

In *some* respects, it may be that the more ignorant and benighted Romanists do not need evangelization so much as the heathens do. It can not be said, that "Christ has not been named" among them, or, that they "have not so much as heard whether there be any Holy Ghost." But all that they know upon these subjects is so mingled with error, and ob-

scured by falsehood, that they get little, if any good therefrom. Nay, there is even more "need that one teach them again, which be the first principles of the oracles of God, than if they had never heard of these things." The heathens, at least, have no wrong notions on these subjects, which must first be eradicated before the truth can take root, and become vital and fruitful in their souls. The Romanist, therefore, even more than the heathens, needs to have his wrong notions removed before he can be set right. There are difficulties in the way of evangelizing him that do not impede the conversion of a Pagan, and, therefore, is the greater need of preaching to the prejudiced Romanist the Gospel of God with augmented kindness, perseverance, and zeal.

Certain it is, that the Church of Rome, with the equally corrupt Churches of the ancient East, forms the grand impediment to the conversion of the world. Go to the Jews dispersed in Papal Europe, and preach Christ unto them, and they will answer you as those in Poland answered Dr. Hierschell: "From the days of the Babylonish captivity our fathers have abhorred idols, and how can we embrace a religion whose churches are full of them, and of their worship?" Go to the Turk, on the same Gospel errand, and he will reply to you: "Our prophet taught a *spiritual* religion, and can we forsake the worship of Allah, for the gross and abominable idolatries practised among the Christians?" Go even to the Pagan with your gospel-message, and he will retort: "It is true that I bow down to graven and molten images; but so do your fellow-Christians, and why should I exchange my set of idols for another

which is not half so ancient as
" Thus the unconverted world,
and the pale of Christendom, is
essly prejudiced against the Gos-
y the manifest idolatry of the
majority of those who call them-

Christian; Jew, Moslem, and
y, taking their notions of the
ian religion from the exhibitions
by the corrupt and apostate
nes around them, remain in the
ess of death, and reject the light
ration, and deny the only "name
heaven given among men where-
ey must be saved." If now
perverted and heathenized
nes can be evangelized, and
hit back to the purity and spirit-

uality of the Gospel, the chief ob-
struction to the world's conversion
would disappear. And, more than
this, the purified and united Church of
God would then rise up in the ma-
jesty and beauty of truth, and, extend-
ing itself on every side in its spirit
and power, would bear down resist-
lessly the feeble supports of Judaism,
"and Marometrie and heathenesse."

To this glorious end, it is necessary
that the work of evangelizing the Ro-
manists should have special preëmi-
nence, and be preserved in its purely
spiritual character as a missionary
operation, and kept free from all ad-
mixture of material or political inter-
ests.

EVANGELICAL ALLIANCE.

s with great pleasure that we
pace on our pages to the follow-
document which we have received
London, with a request to give it
publicity we may, and to stir up
inds of our brethren in this coun-
wards the Conference to be held
rlin next year. When the time
eting is definitely fixed, which
e soon, we shall notify our read-
it. It is our hope and belief that
of our religious friends who are
g forward to European travel
ear will arrange their plans with
nce to being present at that most
sting and important occasion. It
ed under somewhat novel and
g circumstances, and in reference
great and commanding topic of
ous Liberty. For this, though
r be with us a "fixed fact," a
accomplished and *res adjudicata*,
an open question on the Con-

tinent of Europe, and our brethren
there have a great practical work to do
before the right is secured, and the
conscience is wholly set free.

"PROPOSED CONFERENCE OF EVANGELICAL CHRISTIANS OF ALL COUNTRIES AT BERLIN.

"Extract from Minutes of a Meeting
of the Council of the British Organiza-
tion of the Evangelical Alliance, held
in London, May 16, 1856 :

"Sir Culling Eardley laid before
the Council an interesting communica-
tion from the King of Prussia, convey-
ing his Majesty's cordial salutations to
the Council of the Evangelical Alliance
in England—stating that he gve his
testimony to it with an entire convic-
tion, expressing his hopes that it may
bear happy fruits for all the evangelical
churches, and signifying his approval

of a project for an Evangelical Assembly in Berlin.

“The chairman also read a correspondence with the Rev. E. Kuntze, Secretary of the Central Committee of the Alliance in Germany, and the Rev. G. Fisch, Secretary of the Central Committee in France, showing that the German Committee cordially entered into the project for the proposed assembly, and were corresponding with various parts of Germany on the subject; and that the French Committee regarded the object as one of great importance, and expressing the willingness of the Rev. Mr. Vallette, of Paris, to comply with the suggestion of the chairman to go to Berlin, in company with one or more English brethren, to prepare the way generally.

“*Resolved*, 1. That this Council rejoice in the opening afforded to the principles of the Alliance in Germany, and believe that under judicious management, the contemplated plan may greatly subserve the cause of Christ. That in the judgment of the Council, the wisest course for their German friends will be, to hold in the present year, somewhere in Germany, an assembly of the German branch of the Alliance, giving an opportunity for a few leading friends to be present from the principal countries of Europe, with a view to make ample preparation for a general assembly of Christians of all nations at Berlin, in 1857.

“2. That the subject is one of so much delicacy, as well as importance, that the mission of Mr. Vallette, by the French Branch, appears to be highly desirable, that Mr. Vallette be requested to come over as soon as possible, and that the Rev. John Jordan and the Rev. Dr. Steane be requested to accompany him to Berlin; and that in

the event of their being unable, it be referred to the Board of Advice to associate with Mr. Vallette such other two English brethren as they think fit.

“3. That the Board of Advice be requested to prepare a letter of instruction for the English brethren.

“4. That these resolutions be communicated to the Paris and Berlin Committees without delay.”

“The deputation, consisting of M. le Pasteur Vallette, one of the ministers of l'Eglise de la Rédemption, in Paris, the Rev. Dr. Steane, and John Finch, Esq., left England on the 3d ult., and returned on the 18th. Previously to their departure, a large meeting was held at the house of the Right Hon. the Earl of Shaftesbury, representing the evangelical party in the Church of England, and all evangelical parties out of it, when the following resolutions were adopted, viz.:

“1. That this meeting, consisting of members of various religious societies of Great Britain, including many not connected with the evangelical Alliance, expresses its satisfaction at the cordial feeling of his Majesty the King of Prussia towards the evangelical Christians of Europe, and all other parts of the world, as shown by his friendly interest in the proposed Christian assembly at Berlin.

“2. That this meeting expresses its satisfaction at the mission of M. le Pasteur Vallette, the Rev. Dr. Steane, and John Finch, Esq., from the French and English branches of the Evangelical Alliance to the Committee in Berlin; and suggests that on the return of the deputation, this meeting be again assembled to hear a report of their proceedings.”

“The following is the “Letter of In-

struction" to the deputation, proposed by the Board of Advice, as directed in a resolution of the Council :

" '7 Adam street, Strand, }
June 6, 1856. }

" 'DEAR SIRS: You are deputed by the French and English branches of the Evangelical Alliance to visit Berlin, and to confer with the German Committee of the Alliance on the important topic which occupies its attention. I am requested to convey to you the sentiments of the English Council of the Alliance on the subject of your mission.

" 'The question before our German friends is the expediency of holding a General Assembly of Christians at Berlin, similar to that which took place at Paris last year. They have been encouraged in this project by cordial and confidential communications from his Majesty the King of Prussia, made to us in England through the Prussian Ambassador. His Majesty has informed us of his hearty sympathy with our religious principles, adding that he assents with great pleasure to the meeting of the Alliance to be held at Berlin.

" 'It will be your duty to confer with our German brethren, as to the grounds which this communication affords us, for being parties to the calling of Christians together to Berlin from all parts of the world. Our principles are those of Christian union, and also (as a consequence) those of Christian liberty. It is our duty to sympathize with all our brethren in the Lord suffering for conscience' sake in the profession or propagation of their conscientious views of the common faith. Nothing would be more gratifying, or likely to be fraught with happier results, than that these principles should generally

obtain, as in all parts of Christendom, so especially in Germany and under the auspices of the Christian Sovereign of Prussia; while any serious impediment thrown in the way of their universal prevalence would be detrimental to the Alliance, and at variance with the generous intentions of its royal friend.

" 'We wish you frankly to mention this aspect of the subject to our friends in Berlin, in order to a perfect understanding. While we maintain it to be the duty of all evangelical Christians to manifest the true unity of the Church of Christ, and with a view to this, claim for them all the freedom which Christ bestows, you will assure our brethren that we are at the same time the friends of order and good government, and that our principles have no tendency to dissolve the ties of obligation to civil Governments, and so to promote anarchy, or lead to revolution. The Evangelical Alliance is an institution based on the fundamental truths of the everlasting Gospel, and aims at the exemplification of 'brotherly love;' admitting, indeed, in the words of the Conference lately held in Paris, 'that it is the right of every man, in so far as his fellow-men are concerned, to worship God as well publicly as in private, according to his conscience, and to propagate the faith by every means not contrary to morals and good order, or to that obedience to government which is enjoined in the Word of God,' but at the same time principally using its influence in the practical application of its rules to those whom they deem their brethren in the Lord.

" 'We trust that this frank avowal will commend itself to all who may take an interest in the proposed assem-

bly, which we make the more earnestly, because we entertain the deep conviction that scarcely any thing would more expose us to the just animadversions of persons who are hostile to the truth, than that after such an assembly had been held under the expressed sanction of the king, and in the metropolis of his kingdom, the condition of our brethren of various communions in Prussia were to remain as it is.

“The question of the probable attendance from Germany is very important, but we believe that we shall be safe in that respect if religious liberty is secured for our brethren. There will also be abundant attendance from abroad, if that principle be understood to be fully recognized.

“Another point we must ask you to bear in mind, which has been brought before us by the Paris Committee. It is essential to success, and is indeed required by our principles, that the assembly, though enjoying the royal sanction, should not in any way be under the direction of the Government.

“The time for the intended assembly must be decided by the German Committee, after hearing and conferring with you, and considering all the above-named points, and ascertaining the feeling of friends in Germany itself.

“You go, accompanied by our fervent prayers to God for you. In Him is our whole confidence—under him we commend you to His people in Prussia. We trust that ‘the Spirit of power, of love, and of a sound mind,’ will be bestowed both upon them and upon you. Our desire and hope is, that a gentleman may accompany you, deputed by the meeting which is to be held at the Earl of Shaftesbury’s on

the eve of your departure. Even should no friend be found prepared to go at so short a notice, the concurrence in our object of the whole Evangelical Church in England will be sufficiently attested by the document emanating from that meeting of which you will be the bearers.

“I am, dear sirs, your faithful friend and brother,
C. E. EARDLEY,
“*President of the Council*’

“At a Special Meeting of the Committee of Council, held on the 25th ult., the deputation made their report to the following effect:

“They first expressed their thankfulness to Almighty God for having afforded them His gracious protection in their journey, and prospered their mission with His blessing; and they also mentioned with pleasure the cordial welcome with which they had been received by the Committee of the Alliance in Berlin. During the six days they staid in that city, they had attended two meetings of the Committee, and called on many of the most eminent persons, clergymen, and others, whose influence it was deemed desirable to engage in favor of the proposed Conference. And they had also been honored with an audience by his Majesty the King of Prussia, at his palace of Sans Souci, at Potsdam.

“They laid before the Berlin Committee both the Letter of Instructions and the Resolutions adopted by the meeting at Lord Shaftesbury’s, and specially called their attention to the four most important points to which the former of these documents refers, namely: the grounds of encouragement for attempting the contemplated Conference; secondly, the question of religious liberty; thirdly, the freedom

of the Conference, if held, from Government direction; and, fourthly, the time of convening it.

"(1.) With reference to the first of these points, it is not to be concealed that the Evangelical Alliance, and such meetings as it is accustomed to hold, in which Christians gather together on the ground of their common faith, and apart from the confessional peculiarities of their respective Churches, find little favor in the view of a large and influential class in Germany. Confessional formularies, if they do not supersede the Word of God, are placed on a parity with it; and, to a wide extent, are of greater practical authority. Two consequences follow: The first is, that spiritual life is either altogether extinguished, or where it exists, is so dwarfed and imprisoned, that it has neither scope nor power of manifestation; and the second, that fellow-Christians, who occupy a domain on the outside of the confessional pale, are condemned as schismatics, and at the same time feared as if they were foes. The ecclesiastical system of Protestant Germany, and of Prussia not less than of other States, tends increasingly to the repression of all free religious activity, while it fosters the growth of sacramental formalism. There are, however, a few—perhaps only a feeble minority, although among them are names of the highest reputation—who look upon this state of things with deep sorrow, and hold themselves prepared cordially to unite on the ground of personal faith, and on terms of equal Christian brotherhood, with all true believers. In the document, accordingly, which the Berlin Evangelical Alliance Committee put into the hands of the deputation, they express

themselves as follows: 'Our hearts are quite convinced that the holding of such a grand Conference, in this place, would be of the highest importance to our country and to our Church in its present state. For, as the whole plan of such a meeting proceeded from pure Christian charity, it can not fail to call forth the same sentiment in the hearts of all those that take any part in the proceedings; and true charity embraces all those as brethren in Christ Jesus, who pray with us to the same Lord and Saviour, who enjoy with us the same privileges of redemption, and long with us for the same heaven. . . . We cherish also the hope that many eminent Christians, who have hitherto stood aloof from our Evangelical Alliance, but consent in their hearts to its principles, will take part in the proceedings of the Conference; and we expect also some sympathy from foreign brethren, as we have already experienced yours.'

"(2.) On the question of religious liberty, the Berlin Committee expressed themselves with caution, and some degree of reserve. They could not hold out the expectation that the Conference, or the measures it might adopt, would be followed by any immediate steps, on the part of the German Governments, for the repeal of intolerant laws, or the removal of other existing obstacles to liberty of worship. But while they could not encourage the deputation to look for organic changes of this kind, they were strongly of opinion that the moral influence of such an assembly must inevitably act in favor of freedom, and would greatly contribute to the present mitigation, and the ultimate extinction of intolerance.

"(3.) To the third point they say: 'We fear no intervention or influence upon the Conference on the part of our Government. The assembly will be quite at liberty in speaking and acting within the bounds of our laws.' The deputation also learned from one of its members that the *Ober-Kirchenrath*, or supreme ecclesiastical council, had stated, in reply to his Majesty's communication to them on the subject, that while as an individual each member of that body would take part or not in the Conference, according to his own judgment, they would as a body altogether refrain from any action in reference to it.

"(4.) The Berlin Committee, and all parties with whom the deputation conversed, were of one opinion as to the inexpediency of attempting to hold the Conference this year. But the Committee cheerfully took upon them the duty of making the necessary preparations for it next year. They will first discuss the whole plan among themselves, and then communicate the conclusions to which they come to their friends in various parts of Germany, and also to the London and Paris Committees; and if it should be found necessary, they will invite a preliminary meeting for mutual consultation, probably at Heidelberg or Frankfort, in the first week of September.

"To the foregoing statement the deputation added an account of their audience with the King. His Majesty received them most kindly and cordially, spoke with them alternately in English and French, showed that he had been fully apprised of the meeting at Lord Shaftesbury's, and particularly mentioned the name of the Archbishop of Canterbury in connection with it,

and that he was fully acquainted with the nature and objects of the Evangelical Alliance, as already existing in England, France, and Prussia. He assured the deputation of the warm interest which he took in the projected meetings of Christians from all parts of the world to be held next year in Berlin, expressed his deep regret at the divisions that existed in the Church, and recognised that its future weal was involved in the principles upheld by the Evangelical Alliance. He hoped and trusted that all Evangelical Christians in Germany who should take part in the approaching *réunion* would hereafter enter upon the possession of a greater degree of religious liberty than they have hitherto enjoyed. The king's manner was gracious and kind; he remained standing the whole duration of the interview, and, from the sincere and cordial interest he exhibited in the objects the deputation had at heart, they left Potsdam with the conviction that, if the great cause of Christian union and Christian liberty be not materially advanced by the contemplated meeting, it will not be from any want of earnest and generous sympathy for it on the part of the King of Prussia.

"The Committee having received the above Report, unanimously adopted the following resolutions, namely:

"1. That the first desire of this Committee is to record its gratitude to Almighty God, to whom alone they attribute the measure of success which has attended the Berlin mission.

"2. That the expressed intention of the Berlin Committee to convene a General Christian Assembly in Berlin next year, similar to those already held in London and Paris, be cordially approved; and that it be recom-

mended to the Glasgow Conference to express more fully the pleasure with which this organization of the Alliance will coöperate with our German and other Christian brethren, to render such assembly effective and influential.

"3. That, with the desire of facilitating, as much as may be, the carrying into effect the scheme of the German brethren, these views be communicated to the Committees of the Alliance in Paris, New-York, Geneva, Brussels, the Hague, Stockholm, Lausanne, Smyrna, Constantinople, Beyrout, Jerusalem, and Alexandria, and to leading Christians in Turin, Stuttgart, Athens, St. Petersburg, Copen-

hagen, and such other places as may be thought necessary, with a view to obtaining the assurance of their concurrence before the Glasgow Conference in August next.

"4. That the cordial thanks of this meeting be presented to the Members of the Deputation, and that they be assured of the high sense entertained by the Committee of the zeal, discretion, and eminent efficiency with which, under God's blessing, they have discharged the duties of their important mission.

"CHARLES JACKSON, }
"J. P. DOBSON, } *Secretaries.*

"7 ADAM STREET, ADELPHI, LONDON, }
"July 5, 1856."

SPEECH OF F. T. FRELINGHUYSEN, ESQ., OF NEWARK, N. J.

THE following speech was delivered by Mr. Frelinghuysen on the occasion of the anniversary of the Society, held in this city in May last. We are happy in being able to lay it before our readers, and are assured that it will be read with pleasure.

Mr. Frelinghuysen said :

"If we would gain an idea of the beauty of a justly-proportioned column, or be impressed by the grandeur of a 'cloud-capt' mountain, we must take our position at a certain distance from the object we would thus contemplate. To press too closely upon the one or the other is to prevent a comprehensive view of both beauty and grandeur. So the importance of the present age on the future will be better appreciated by those who half a century hence shall contemplate this era, than it is by those who are now actors in it. Think you that as at midnight the cry of land! land! a light! a light! passed from ship to ship and from heart to heart, in the mutinous crew of Columbus, they had

a faint glimmering of the moral grandeur which we, observing the consequences of their discovery, discern? Think you that as the May Flower was moored in her harbor, even the vision of heavenly faith enabled those pilgrim men to see more than the faint streakings of that effulgent grandeur which we, who revere the very rock that first received their footsteps, now behold? No; their sight need penetrate a dark future, ours a past and present, illumined by the light they kindled. We behold New England, the noblest community under heaven! We see her pervading every part of this vast continent, and we recognize in those pilgrim men the origin of her institutions and her spirit. So it is, that important as this vast auditory may be satisfied are the bearings of this era upon the future of our world, you can but underrate them. Events must transpire, influences develop, providences ripen, before you can measure their magnitude. And of all the benign agencies that are at work in this age, perhaps none is calculated to have a more important bearing on the world than that

Association which is this day convened, and which has the two-fold object of eradicating a corrupt, and planting a pure religion all over the earth.

"There was a period in the world's history which lasted for centuries, when the human mind was beclouded by ignorance and superstition, when the soul was in a torpor; knowledge at a halt, and on a backward march. The edicts of cardinal and Pope, in order to preserve their ghostly power, stifled all inquiry and investigation, and extinguishing the fire of every genius so that the light of a single luminary has not reached us through the thick darkness. So it was all over the world until the great champions of Protestantism with herculean power, struck and shattered the manacles which enslaved the mind, and awoke an immortal race from its death-like trance. And at this day, we find, all over the earth's surface, that besotted ignorance, mental inaction, and moral degradation are coextensive with the jurisdiction of Popedom and the influence of a Romish faith.

"A religion that is addressed to the senses of the body, instead of the sentiments of the soul, has, it is true, ravished the eye by the adornments of those paintings with which it covers the defects of a corrupt system; has electrified the ear by the magnificence of that music with which an alien attractiveness is given to her rites. But intellectual or moral elevation is not to be found where Popery has dominion.

"Can there be intellectual elevation where the people dare not read, and if they read, dare not think? Where they are bound to believe that the bread and wine of the sacraments are the actual body and blood of Christ, when their very senses tell them the proposition is untrue; where the Church teaches that she is possessed of enough of the fragments of the cross to construct an edifice like this! Intellectual elevation in a Church which sets her face against all philosophy, and would incarcerate a Gallileo for maintaining the earth's motion! Intellectual ele-

vation in a church which has *always* been infallible; but has just discovered the divinity of the Virgin! No, that can not be!

"And no greater claims has she to moral elevation. She prefers the traditions of men to the commandments of God. She substitutes prayer to a saint for supplication to the Almighty. She teaches that man is capable of greater virtue than God requires, and then, with the supererogations of those who have loved God *with more* than all their mind, and heart, and soul, and strength, she institutes a bank upon which mortals may draw for indulgence. She teaches that the soul can be cleansed from sin; not alone *in* the probation of time, and *by* the blood of Christ, but after death and by the purgings of the fires of that purgatory she has machinated. And worse than all, she teaches that a human priest, standing by the death-bed of a dying immortal can give a preparation by which the departing soul may meet and answer his God, by means of his unctuous applications to that poor mouldering body.

"Oh! I have stood by the bed of death when every influence seemed to have lost its power; when the name of country, home, and friends would not break the lethargy; but at the name of Jesus the glassy eye kindled with new fire. It was the first flashing of that eternal life which that name gives. Can there be a deeper degradation than that which substitutes the miserable manipulations of a priest for a hope so perilous?

"But, sir, I need not multiply proofs of the intellectual and moral darkness which in every age and land encircles Romanism. Look at a map of the earth's surface. Contrast South America with our glorious West; Spain with Holland; Austria with England; Italy with America, and the proposition is demonstrated. It is a religion that stifles inquiry; that palsies conscience; that burns the Bible, and in the nineteenth century incarcerates a frail woman in a Tuscan prison for extending the word of life to a dying immortal.

"But, Mr. President, let us rejoice, there is a brighter picture. We live in a Protestant land. Behold her intellectual and moral elevation. The human mind is advancing here to its greatest perfectibility. Contemplate, for we can not stay to enumerate, the discoveries of science, in astronomy, chemistry, agriculture, and government. Think of the inventions, the gigantic works, the scientific and literary products; the nomenclature of science, once heard only in the stately palace, or the dingy study of the sage, has become household words in every college.

"The word of life is not here clasped or chained; the humble minister of the word, the itinerant preacher, the colporteur, the Bible reader, the army of laity, the myriad phalanx of young men, strong in their youth and in their Christian association; the class of Bible learners, the unnumbered thousands of the Sabbath-school are each and every one armed with the sword of the Spirit. Oh! what a power to serve the cause of Christ! What an army to do battle with the powers of darkness. In the mighty array, denominational peculiarities no longer separate, but only distinguish and render orderly. Devotion to a common Master constitutes a mutual attraction which overcomes minor differences. The inward reality of religion is felt; the heart, the continent can not contain it; and while the energy of human passion and malice is breaking away the barriers and opening wide the gates of empire, the Gospel is rendered vernacular with every nation, and is winging its way to every land. And while the emissaries of the propaganda are busy in every land, substituting one idolatry for another, this blessed Association is eradicating both by the sublime truths of Christ.

"O sir! we have a glorious country! I speak not of its boundless extent of luxurious soil, of seas and rivers, and harbors, but of intellectual progression—its social elevation—its unfettered press—its free discussion, all emanating, like light

from the sun, from an open Bible. I speak of its Christianity, which, though disconnected from government, has so gently and gracefully entwined itself in the very framework of our institutions, as to give them beauty, efficacy, and strength. I speak of the love for the Bible, which exists in the hearts of the people. Should the vain effort be made to-day, to wrest it from them, placing it as a simple ensign, such an army would rally around it as the world never beheld—the warm blood would be poured freely, and the lives that God has given be surrendered, without repining, in its defence.

"But, sir, no open attack will ever be made. Our enemy is insidious and sagacious. We must look for the covert attack at the very point where our great national strength originates and springs.

"Find out what gives us our moral power, and you will ascertain what is most in danger. It is our civil and religious liberty. These two terms, 'civil and religious freedom,' as signs of ideas have no separate existence—the one can not exist without the other; they embrace and are wrapped in each other. Despotism has ever invoked superstition and priestcraft to keep the mind in bondage, and in return has fostered its ally. And what a bondage it has been, what powers and energies of mind have wasted and died in the chilling, deadly atmosphere of her rule. Let no Christian undervalue political freedom—religious liberty can not exist without it. And do not, in your exultation, consider that either the one or the other can not possibly be taken from you, or impaired.

"Let the Pope, by means of his minions, numbering to-day one eighth of our entire population, hold the balance or power in the heat of party strife, and is there no danger? Let the accumulations of wealth, to the extent of millions, be at the uncontrolled disposal of a Jesuit priesthood, and is there no danger?

"Is there no danger to religious freedom when two thousand unnaturalized

priests, who are subject to the Pope, and who hate freedom by every consideration that binds them to their religion, have unrestricted control over the minds and consciences of two thousand congregations, moulding the opinions of every member at their will?

"Is there no danger from the forty monasteries and one hundred and forty convents, exempt from the public inspection, to which every other institution in this land is subject?

"Is there no danger, when in almost every house in the land, the youthful mind may be poisoned—the scions of the land bent and distorted by the votaries of the Romish faith?

"I do not say I believe that Popery will be successful in subverting our civil and religious freedom. But I believe that while we rejoice and give thanks for our high privileges, we should be watchful and prayerful. There is a great moral conflict to be fought in the world, between the disciples of a pure spirituality on the one side, and the votaries of formality and priestcraft, by whatever name it is called, on the other.

"Christ and the Church of the living God on the one side; Anti-Christ and the great Apostacy on the other. These divisions will compose the whole of society. We should be ready for the contest. We ask no aid from Government; certainly none from violence or persecution. But we demand equal terms; we demand that a foreign priesthood shall not add to their power, by the uncontrolled possession, in their hands, of the property of the people, and thus again subjugate them. We demand, that if they will encircle this land with a cordon of monasteries and convents—institutions

which, with their high walls and avowed seclusion, are contrary to the spirit of our land, and contrary to the spirit of the Gospel which so fully descants on those relative duties which they destroy or pervert—institutions which were never thought of until the fourth century—that if they will have these, they shall be subject to the same public observation and inspection as are our colleges and seminaries.

"I believe the moral contest is not to be fought alone by the clergy, but, in a good degree, by the laity; and I hail the multitude of Sabbath-school teachers, tract-distributors, associations of Christian young men, as the most propitious omen for our country, and for the world.

"And above all, in conclusion, permit me to say, that if we would stem the torrent of superstition which threatens us, and preserve inviolate civil and religious liberty, we must, at every hazard, stand by the Bible—the open Bible, taught by God's spirit. It is our defense and our pride. From it springs every refinement, every generous emotion, and every substantial joy. Without it, we are undone, and grope our way in friendless orphanage to the gloomy grave.

"No; we will not part with it; it is the American's book; it came to us from our fathers; we will cherish it; we will clasp it to our hearts; we will multiply it; without note or comment or tradition it shall be found in the public-school, and in the hamlet, in the stately palace of the rich, and in the humble cottage. It shall pass as free as air; it shall not be pent up in this New World, but, as on angels' wings, we will send it to the haunts of tyranny. Priestcraft shall feel its power, and the Vatican tremble before it!"

ROMISH ROMANCINGS.

WHEN the roaming traveller gets to the "Eternal City," his attention is distracted by its antiquities and iniqui-

ties, which are blended in nearly equal proportions. One while he is filled with astonishment at the won-

ders of Rome-*antique*, and anon with surprise at the marvels of Rome-*antic*. The old and the queer take turns in revolutionizing his feelings. And when what is ancient becomes at last quite familiar, the tales of crafty priests and credulous monks will continue to excite his amazement. We have heard of a Southern planter who was so potent in strong drink, that, in a few years, he swallowed ten thousand acres of land, with all their trees, crops, and buildings, and five hundred fat negroes besides! But even his function of swallowing could hardly get down all the romantic legends of the City of Priests. Of these we propose to give a taste or two.

THE HOLY PRINTS.

As you leave Rome by the St. Sebastian Gate, you come upon the famous Appian Way. This old road, paved with flags of blue-stone, is perfectly straight. For many miles it is lined continuously with ruins of magnificent tombs and mausoleums, many of them most admirable for their size and the solidity of the masonry, and once enriched with costly carvings in marble, and innumerable statues, and these intermingled with countless *columbarii*, so called from their resemblances to dove-cotes, where the ashes of multitudes still rest in their funeral urns. In the days of its glory, this road must have formed a most stupendous approach to imperial Rome; and even now, in its desolation and ruin, impresses the visitor most deeply with a sense of the power, and wealth, and splendor of this quondam mistress of the world.

On this road, at a short distance from the walls of Rome, stands a small structure, called the Domine-

Quo-Vadis Church. The story goes, that St. Peter, finding the city getting too hot for him in the flame of persecution then raging, betook himself to flight, and having got as far as this spot, met his Master walking toward Rome, with a huge cross on his shoulder. The amazed disciple exclaimed: "*Quo Vadis Domine!*"—Lord, where are you going? The Saviour replied: "*Ad Romam crucifigi,*" etc.—I am going to Rome, to be crucified afresh. Hereupon the repentant Peter, weeping bitterly for his cowardice, turned back, and submitted to his fate. Next day he was crucified, head downwards, on the Janiculum hill, beyond the Tiber, where they show you the hole in which his cross was planted, and a kind monk will give you a little dirt dug from the memorable hole. Take it, and do not laugh in his face, if you can help it.

But we must leave this tempting digression, and go back to the Appian Way. On the spot where the meeting is said to have taken place, the little old church is built. A section of the ancient paved road runs athwart it. Over this, on one of the side-walls, is a rude fresco of Peter asking the question, whence the church takes its more usual name. On the other wall opposite, our Lord is depicted as making his reproachful reply. On one of the flag-stones, midway between, they say that our Lord left the prints of his most holy feet. The veritable stone is preserved and exhibited in the basilica of Sebastianus, saint and martyr, a mile or two further on. But its place is occupied by an exact *fac-simile*, which is also much revered by the faithful. It is a little odd, that the original and the copy are both in white marble, whereas, all the

rest of the pavement on this road is of coarse blue flagging. But no matter. It is likely that the stone, thus singularly honored, was thereby changed miraculously into the nobler material.

There was never a grosser or more transparent hoax than these "holy prints." The foot-marks are perfectly parallel, side by side, the toes not at all turned out. No negro, on the Western Coast of Africa, has such coarse, splay "gizzard-feet" as it would have taken to make these impressions. Besides, they are ridiculously unanatomical. The toes are set on a straight line in the front of the foot, and not, as they should be, slanting to the axis of the foot. Moreover, the sinkage of the toes in the marble is not concave, but the imprint is flat on the bottom, the toes being merely indicated by slight ridges left on the stone. Finally, as you look at the original stone, in St. Sebastian's, as the red-nosed monk holds up to it, on a reed, the light of a taper, you see distinctly the marks of the bungling carver's chisel. Yet both the original and copy are greatly venerated, and the latter used to be protected by a strong iron grating, with an opening large enough to admit the head of the prostrate worshipper, so that, by kissing the sacred prints, he may get the benefit of sundry generous *indulgences* promised to the pious salutation.

That grating has been recently changed. The change was probably made in consequence of a rash attempt of the writer of this account. It was something of a joke, and though the joke is at his own expense, he will frankly relate it. It occurred to him last winter, that it would be a good idea to obtain a plaster-cast of those "holy prints," to exhibit as a droll

curiosity on his return to America. Providing himself with a big lump of modelling-clay, wrapped in the folds of his travelling-shawl, he rode out to the place with a friend, choosing a dull and rather rainy day, when other visitors were likely to be few. He allowed the driver to pass the door of the church for a rod or two, so that he could neither leave his horses, nor look into the building to see what was going on. The ground was clear. The friend was posted at the door to give notice of any new comers. No time was lost. The operator proceeded at once to cram the clay into the awkward vestiges. He had scarcely begun, when the sentinel gave notice that two carriages were rapidly approaching from the city. The clay was carefully taken up; but, alas, many portions of it stuck to the stone, and the impression was imperfect. Again and again, the plastic clay was energetically kneaded into the pretended foot-prints, but each time the clay adhered in larger proportions. Presently, the sound of the coming carriage-wheels came so near, that the clay had to be scraped up with the fingers in a hurry, and, no sooner was it deposited in the shawl again, than the vehicles halted, and a party with coachmen and couriers came in. The strangers happened to be Americans, and good Protestants. But, as they looked upon the prints, and saw them well soiled, and daubed with fresh mud, they looked, in Yankee parlance, "mighty queer." Puzzled glances were exchanged, but nothing was said. In a few moments, the operator and his friend had resumed their carriage, and were riding along, convulsed "with laughter that holds both his sides," at the ludicrous result of their

experiment in the way of taking casts. The unlucky clay, which was to have furnished the mould for the cast in plaster, was thrown into a ruined *columbarium*. It seems that the experiment failed for want of a sheet of tissue-paper, which should first have been laid upon the stone, and which, yielding to the moist clay, would have prevented adhesion. On attempting the thing again, by another party, a few days later, it was found that the old grating had been removed, and another laid in its place, with bars so close as to render the attempt impracticable. If the experimenter had fallen into the hands of the police, it was his intention to have urged, in justification of his audacity, his love to the sculptor's art, and his desire to obtain the most perfect images of any portion of the human form! Possibly such a plea would be regarded as very admissible in such an *artistic* spot as Rome.

It may be added, that, in the memorial-church, built on purpose to commemorate this spurious miracle, this "lying wonder," the decorations are very poor and tawdry. The artificial flowers upon the altar had a very *withered* look, making their appearance extremely natural. But the most shocking thing there is a life-size image, in *papier maché*, of our Lord himself, in the garb of a Capuchin-friar, and sinking to the ground under the weight of his cross. The whole affair is abominably coarse and paltry, and badly decayed at that. It was with difficulty that we kept our hands from tearing in pieces this blasphemous caricature. It is even worse than the hideous daubs to be seen on the street-corners at Naples, always excepting that one which depicts our

Lord on the cross, with his skin mostly flayed off, and hanging from him in broad strips.

ST. PETER'S PROFILE.

Akin to the romantic legend of the "Holy Prints," is the tale we are about to "unfold." Hard by the old Roman Forum stands the Mamertine Prison, built by Servius Tullius 550 years before Christ. It consists of an upper and a lower dungeon. The passage into the lower dungeon was formerly nothing but a hole in the middle of the floor of the upper room. It was in this dismal place that the stern Jugurtha was starved to death, and the conspirators, Lentulus and Cethegus were strangled by order of Cicero. The passage is now made by a stone stairway. As you go down you see in one of the large tufa blocks of which the side wall is built, a very rude resemblance of a human face in profile. It is carefully protected by an iron grating, and above is an inscription setting forth that as the blessed Apostle Peter was carried down those steps, one of the *sbirri* jammed his head against that stone, and he left the impression of his countenance there. If this be a true tale the visage of the Apostle must have been a very odd-looking thing; decidedly eccentric! His eye, in particular, must have protruded from the side of his head like a lobster's, and its size could not have been less than a hen's egg. But what is queerer still, in the part where the lips were countersunk, it is *convex* instead of concave, so that Peter's lips had no "pout" to them; but contrariwise, they were gouged out like gutters! A more clumsy fabrication than this bungling imposture can not be conceived. An ingenious plan has

been devised for obtaining an exact impression of this visage, notwithstanding the grate which protects it; and we may hope some day to see in this country a perfect copy of this amusing specimen of the "coarse arts."

Among other marvels in this celebrated prison, is a beautiful spring of water in the inferior dungeon, which, they tell us, first gushed up through the stony floor to accommodate St. Peter, when he had occasion to baptize his newly-converted jailer. To help you to "swallow the story" you may take a good drink of the miraculous liquor.

ST. CECILIA.

This young lady, virgin, saint, and martyr, and special protectress of sacred song, is said to have suffered for the faith she loved in the year of our Lord 220.* Her nunnery is in the Trastevere, or that part of Rome beyond the Tiber, also called the Borgo. Attached to the nunnery is a church, erected in honor of her, and which has its cardinal. This church is worth seeing, for it is very old and very curious. In one of the anterior corners they show you an apartment of the house once inhabited by Cecilia. Here is a large caldron with rather narrow orifice, in which, as you are gravely told, her Pagan persecutors boiled her in oil for four-and-twenty hours. It seems, however, that no boiling could make her tender, for she was just as tough when they took her out as when she was put in. Upon that her tormentors, who could have had no bowels of their own, ripped her up, and deprived her of her entrails. The saint, being a great faster, had little use for these organs, and did not appear to miss them, so that she survived even this severe operation. The executioners,

wearied out by her tenacity of life, at last amputated her head, whereupon she ceased her singing, and gave up the ghost. The tale, however, is told with variations in different legendary records.*

After listening to this edifying tale, you are taken to the highest altar of the church. Under this you behold a marble statue of the saint, lying at length with the face downwards. Over it is an inscription, purporting that in this spot, the body of the saint was found, long after her death, in perfect preservation, with the face turned to the ground, just as it is faithfully represented in that effigy. Who knows what effect the long boiling in oil may have had in the way of embalment! Are not sardines preserved in some such way?

But presently you find yourself in a little chapel at the end of one of the aisles; and here you find a painting in fresco, with an inscription over it, stating that it had been removed to that spot from the portico of the church to preserve it from the influence of the weather. This piece in *fresco* is said to be above a thousand years old, which is not unlikely. On the picture itself is another inscription, showing that it represents the *invention*, or finding the body of the saint. Yet here they are exhuming her in a coffin with her face turned upwards in the natural manner! You may choose for yourself which to believe—the statue or the painting; but if you can believe them

* This elaborate homicide reminds us of the tragedy of a poor colored man, who was found dead in the Charles River, near Boston. The story goes that the coroner, who was a man of some whim, summoned a jury of African origin, who brought in a verdict, that the deceased came to his end by falling from the bridge, whereby he broke his neck; and lying in the water till he was drowned; and being left by the tide till he froze to death!

both your faith may be the more heroic and meritorious. "*Crede, quia impossibile!*"

THE BAMBINO OF ARA CÆLI.

Close by the site of the ancient Roman Capitol stands the Church of Ara Cœli, whose erection dates back some twelve hundred years. It is chiefly famous, however, for its *bambino*, a little doll eight or ten inches long, fashioned in rag-baby style, and done up like a miniature mummy. It represents the Holy Infant of Bethlehem. All the principal churches of Rome have one of these silly and impious toys, which lie in state upon the high altars, and receive great devotion at Christmastime. The *baldacchini* or altar-recesses are dressed up like a theatre-scene in resemblance of the stable at Bethlehem, and with figures large as life. It is a sight to sicken the soul, to see grave and dignified cardinals bearing about one of these dolls in grand and pompous processions, bowing down to them, burning incense to them, praying to them, and holding them up to the adoration of prostrate thousands. It is thus that the house of prayer is turned into a girl's baby-house; and the worship of the Most High degenerates into children's play. So much is this puerile and abominable religion thought of at Rome, that there is a convent there expressly devoted to it, and called the Bambin-Gesu Nunnery.

But the "Bam" at the Ara Cœli Church is the chief of the tribe. He is a famous worker of miraculous cures, and has been greatly enriched by his grateful patients and their votive offerings. He is a perfect blaze of diamonds, flashing from head to feet. When quacks and doctors all have

failed, this Bam is sent for. His attendant priests carry him in his splendid coach to the sick man's house, lay him on the patient's pillow, and offer him the appointed supplications. If the patient recovers, Dr. Bam gets the honor and glory of the cure; if the patient dies, why, his time is come, and there is no help for it!

An old monk there, after our pocket had been picked by one of the kneeling worshippers, told this story with a perfectly serious look, as if he both believed it himself, and expected his hearers to believe it. He said that a wealthy lady from France, finding herself very sick, sent for this blessed Bambino, and was wonderfully helped by it. She begged that it might be left with her for a week to perfect her cure; and she offered so large a sum of money for the privilege, that its priestly guardians reluctantly consented. In this time she had another bambino made, resembling it so closely, that when the priests came at the appointed time, they did not perceive the deception; but took away the false image and placed it on the altar with the customary solemnities. At dead of night the church-bells began to ring in the most furious manner. The poor monks, frightened out of their wits, tumbled out of bed, and came running to see what was the matter. And lo, and behold! the real Bambino, having kicked his supposititious rival out of the way, and resumed the place that belonged to him, had taken this mode to apprise his unwary keepers of his return.

Such are "the profane and old wives' fables" with which "the mother of abominations" beguiles her credulous children. Yet nothing is more common than to hear persons, even in the

lower walks of life, as they recite these legends, saying, "I am a Catholic; but you must not think I believe all the idle tales the priests tell us."

FOREIGN FIELD.

FRANCE.

WE have read with great pleasure the elegantly-written "Tenth Report of the Central Protestant Society of Evangelization," in France. This Society is sustained chiefly by members of the Reformed Church. This is the old Church of the Reformation, whose destruction was so earnestly sought by the tyrannical and persecuting house of Guise, and more especially by the *grand Louis XIV.* Its scattered members, forced in multitudes to flee from their country, though that very flight was made a crime, gave a powerful impulse to manufactures and commerce in England and Holland, and to colonization in America. It is a curious circumstance, that there is, in the city of London, a beautiful French church, built and supported by endowments given by Edward VI., for the benefit of the Huguenot refugees and their children; and the pastor of this church, though a Presbyterian, annually preaches in the pulpit of St. Mary's at Oxford. This anomaly is a relic of the early times of the Church of England, when, in principle and practice, she fraternized with the Presbyterian churches of the continent.

The Reformed churches in France are now recognized and supported by the state, just as the Romanist churches are, though less of favor is shown to them in other respects. This has been the case ever since the

days of Napoleon I. Like all other state-paid churches, it has deteriorated sadly as to orthodoxy and spirituality, in consequence of the corrupting influence of this unscriptural union between the secular and religious establishments. Such union in its nature tends to injure the Church, without benefiting the State. Nevertheless, it is clung to with stiff tenacity in Europe; the churches not having sufficient faith in the "voluntary principle," or self-sustaining power of the Gospel, and the states being unwilling to relinquish that moral control which they hold over the churches by paying their expenses, and that moral support which the governments are supposed to gain from this dependence upon them. A few years ago, the Reformed churches of France were very far gone into Unitarian defections, and their condition seemed quite hopeless. But, notwithstanding the depressing effects of an union with a state not in religious sympathy with it, omitting to speak of other causes of declension, there has been a strong and steady reviving of the grace of the Gospel among these Reformed churches. Last year, this reviving had made such progress, by the grace of God, that convincing proof was given, in Paris and elsewhere in the Empire, that the scale has fairly and decidedly turned in favor of the evangelical cause. This was made manifest by the election

and confirmation of an orthodox professor in the Theological College, in the face of the most strenuous efforts of the rationalistic party. There is much yet to be done to secure and complete the triumphant ascendancy of the truth as it is in Jesus. But we have faith in God, to believe that it will be done. One of the best evidences that it will be done, and that spiritual life is really revived, and is spreading in this branch of the Church of God, is to be found in the Report before us. It "reports progress"—progress every way. All that seems to be really wanting is a mighty outpouring of the spirit of God upon the Protestant youth of France, to sanctify them for the self-denying work of the Gospel-ministry, in that very Papal and more infidel country. Some of the interesting facts in this Report, we shall endeavor to collect for our next number.

The Lutheran Church, or as it is more often called, the Church of the Augsburg Confession, is nearly as numerous as the Reformed. It is also state-paid, and, as we suppose, in a condition very similar to that of the Reformed. It exists chiefly in the north-eastern part of France, in the provinces annexed by Louis XIV. It has never been persecuted, its rights having been protected by the treaty of annexation.

The Protestant churches in France, which are on the same platform with the Reformed as to doctrine and discipline, *but are separated from them in the matter of independence of the state*, form a very active body for the purposes of evangelization. It is on them, that the weight of the recent prosecutions and persecutions, of which so much has been said, but which, it is

hoped, are now nearly or quite at an end, have principally fallen. Notwithstanding their decided differences on the important and practical question of state-support, great harmony and good feeling exists between them in their endeavors to spread the Gospel in France. Both of them derive a considerable portion of their receipts for this purpose, from America, and the American and Foreign Christian Union is happy to subsidize them both, as it also does the Committees of Evangelization at Lyons and at Geneva, whose resources are almost entirely expended upon France. The receipts of the Central Society last year, were over 102,000 francs, and those of the Evangelical (or Free Church) Society, exceeded 175,000 francs.

At the Annual Meeting of the Central Society, held in the Church of the Oratoire, at Paris, April 18th, 1856, the American and Foreign Christian Union was represented by Rev. Dr. McClure, its Secretary for the Foreign Correspondence. We translate from the Report the following abstract of his address, which was made through an interpreter, as he was unwilling to afflict the ears of his French brethren with his imperfect pronunciation :

"Dr. McClure, from New-York, regretted that he was obliged to express himself in an 'unknown tongue;' but even this necessity was not without its advantages. It affords a trait of resemblance to what used to be seen in the primitive Church, in the day of its *charisms*, or miraculous gifts of the Spirit, when 'to one was given divers kinds of tongues, and to another the interpretation of tongues;' and when the Apostle gave direction, that, 'if any man speak in an unknown tongue, let one interpret.' He hoped they would not despise a speech,

in which indeed there was nothing supernatural, except that it took two whole men to make it! Besides, this mixture of languages may serve to show that Christ died for men 'out of every nation, and people, and kindred, and *tongue* under heaven;' and, also, that however we may differ in our vernaculars, we belong, not to that Church which, by a singular contradiction in terms, calls itself Roman-Catholic, (that is to say, Particular-General,) but to that grand Christian-Catholic Church, composed of all who believe in free salvation, and rely only upon Jesus Christ and his imperishable word.

"This word inspires such terror in the Church of the Pope, that, at Rome, as the speaker had positively learned on the spot, the friends of a deceased Protestant might not carve upon his tombstone a text from the Bible, without a formal authorization from the College of Cardinals, after due examination by a Committee of their body. And if they so dread a single text from the Bible, repeated, as we may say, by the lips of the dead, how must they dread the whole book? He mentioned other events, such as the wholesale burning, at Rome, of Bibles, which had been printed there by order of the Triumphs, during the Revolution of 1848, and which were publicly consigned to the flames as soon as the Pontifical government was *canonically* restored by the French artillery. When this was done, his Eminence the Cardinal-Vicarius, next in power to the Pope, a sort of Vice-Pope, told the trembling printer, that he had done more harm by publishing that book, than all that the Democrats had done! The dread that Rome shows at the sight of a Bible teaches us that it is the most potent weapon to wield against her, and that she feels its blows to be more fatal than those of any other. There is no weapon God is more ready to bless than *the sword of the Spirit*. It is our wisdom, therefore, to make all possible use of it, and to spread this powerful word, and

teach men to love it. It is the surest means of combating victoriously all the enemies of our Lord.

"The speaker is one of the Secretaries of the American and Foreign Christian Union, which gladly comes up to the help of the Central Society. The churches of America have strong reasons for loving the Protestant churches of France. There is the remembrance of those ancient refugees, who sought in America a hospitality which was never refused them, and which they well repaid. And the Americans, many of them, have an opinion, that if the French have made the *worst sort of infidels*, they may also, by the grace of God, make *the best kind of Christians*, and the most active agents for the propagation of the faith in Jesus. If this empire should some day open wide its eyes to the light of the Gospel, it would fill, in the field of evangelization, the same place it has occupied in the field of civilization. The speaker had lately spent a day in Geneva; and, under the vaulted roof of St. Peter's, which used to resound with the mighty voice of the Frenchman, John Calvin, he felt in his soul the deep desire to see men rise up in France, filled with the same spirit, and devoting themselves, like the great Reformer, to the triumph of the truth. Oh! yes, if France were to become Christian, on the Gospel-plan, how soon would the nations be given to Christ? Christ would be crowned emperor of the world, and there would be seen floating in every place the flag of 'liberty, equality, and fraternity,' in the most spiritual sense, the most divine and only practicable sense, of those grand words."

The President, the Rev. Pastor Guillaume Monod, who also acted as interpreter, responded to this address, in a warm and lively manner, charging the speaker to bear to the Christians of America the thanks of the Society, and the assurance of its deep Christian sympathy.

HAITI.

Our indefatigable missionary in this beautiful island sends us frequent communications, which indicate, first, a semi-barbarous state of society, under a most ferocious military despotism, and a horribly corrupt section of the Romish priesthood. Secondly, a vehement opposition to the truth, even to the shedding of the blood of martyrs by military executions. Thirdly, that still the truth gains ground, and converts are made, whose zeal and constancy do honor to their religion, and give glory to God. The holy sacraments have to be administered at dead of night; and the ordinary worship of God is attended with much peril.

At Don-don, the first sphere of our missionary's labor, a great and good work has been done. A church is gathered there containing some of the principal people of the vicinity. For a long time no Popish priest has been able to live there, or has hardly dared to visit the place. The church is left under the charge of a young man, one of its members, who bids fair to become an able minister of the word of God, and under whose labors it grows and prospers in spite of many difficulties.

Our missionary removed a few months since to Cape Haitien, where his exertions seem to be crowned with a manifest divine blessing. He writes under date of July 1st, that at length the work of the Saviour has indeed begun at this place, that is to say, in its outward manifestations. Two Sundays ago, he baptized seven persons in a river about a mile and a half from the city. There were four men and three women. The number of candidates was at least double that number; but they could not all be ready. The others will be

baptized soon, a part, or the whole, as the case may require. Of the persons baptized, one is a gentleman of that place of much respectability, holding a public employment, but not rich. His wife is also converted, and would have been received into the church at the same time, but for illness. She is an excellent woman, although *before* their conversion, like so many others in this land, they were not living in wedlock. They have had several children. Two others are intelligent young blacks of good families. The females admitted are very interesting characters. After the baptisms, the Lord's Supper was celebrated with most solemn and joyful effect, at the residence of the missionary. After the next baptism, a new church is to be organized at Cape Haitien. The zeal and devotion of Lady D., at Don-don, is nothing less than *primitive*. She is ready at all times to die, or to go to prison, or suffer loss and damage for Jesus' sake. Her two daughters are every way worthy of her, as also is her son-in-law. There are two young men, who give fair promise of becoming able ministers of the Gospel. Our missionary belongs to the Baptist denomination, and if our Baptist brethren would furnish us with the means, we would gladly extend his means of usefulness among those African colonists in that "tropic isle."

 PROGRESS OF PROTESTANTISM AT DUBLIN.

THIS progress begins to be acknowledged by the Romanists themselves. In our last number we stated that Archbishop Cullen has been forced to get up a General Committee to arrest, if they can, this progress of the truth. A writer belonging to his Church has lately published in the *Freeman*, a

thorough-going Popish journal, two articles complaining bitterly of the apathy of his co-religionists in the presence of Protestant proselytism, which brightens its ranks, and carries away so great a number of the young. This apathy, according to him, can only be explained by the fact that the extent of the evil is not known. As a remedy he invites the zealous Catholics to accompany him to all the Sunday and week-day schools which the Protestant *converters* have founded in Dublin. He has visited them all himself, and in one he found four hundred Roman Catholics; in another, two hundred; in a third, five hundred; and in a fourth, the largest of all, seven hundred; and so on. In summing up, he says that he knows of *eighteen* institutions founded in that city with the impious design of destroying the faith and morals of the poor Catholics, [Romans.] Who can tell how many souls succumb to their influence? He believes in his conscience that he is below the truth in fixing the number at five thousand, at least, every year. Moreover, these eighteen establishments, to all appearance, make up but a third or fourth part of the entire organization formed for the same purpose. God only knows how many of these five thousand become open apostates. They are scattered in all directions, sent to England or to distant parts of the country, taught in normal schools to become teachers, male and female, Bible-readers, or well placed as clerks, domestics, or apprentices in Protestant families. Many of them this writer has seen who were like demoniacs, so great was their hatred of the religion they had abandoned. He says he has before him the names of many natives of Dublin, who have apostatized, and

of a multitude of others who are in the way to do the same thing in consequence of these schools.

He says that his Church in Ireland is passing through a perilous crisis; and that if the confidence of his friends is a good thing in ordinary times, it is very much out of place at present. He feels that the foe has forced their entrenchments, and that the brave Celtic champions, who for three hundred years have fought in the front ranks, are now routed. And we, he exclaims, we are still holding stupid councils of war in the interior of the camp, while the proselytizers are all around!

This language of an adversary, speaking of what his own eyes have seen, proves better than all the reports of the Protestants themselves, the success which God has granted in Ireland to the messengers of his word. What evangelical Christian does not rejoice at the spread of Christ's kingdom, and of eternal truth?

The Protestant Bishop of Tuam has confirmed 376 persons last year, of whom 305 were formerly Catholics. Twenty years ago they could scarcely find twenty Protestants in the isle of Achill. Now more than 1200 persons attend our worship, independently of those who receive at their houses the Bible-readers. Two nephews of the curate go to the Protestant school, and are gaining a knowledge of the truth.

A CONVERSION IN HUNGARY.—Professor Bartos, formerly a Catholic and a member of the order of Piarists, has just joined the Reformed Church of Kakos-Esaba, near Pesth. It is to be hoped that the members of his order will not attempt to subject him to the barbarous treatment that the Brothers of Mercy not long since inflicted, at Prague, on John Evangelist Borzinsky. —*Protestantische Kirchenseitung*.

HOME FIELD.

AN IMPRESSIVE SCENE.

ARE ROMAN CATHOLICS ACCESSIBLE?

THE opinion is far too general among the members of the evangelical churches of the land, that the Romish portion of our population, who have sought and found a home with us, are utterly inaccessible to efforts for their evangelization, and hence they discountenance, or at least discourage attempting any thing of the kind.

It is undeniable that the system under which the masses have been trained, and in whose grasp so large a number of them are still held, is a *peculiar* one, one of great complicity, of inexhaustible resources, and of almost unlimited power over the minds of the poor devotees thereof. But no one who has attentively read his Bible has failed to perceive that its teachings are clear as to the final overthrow of this system, and the prevalence of the reign of Christ throughout the earth.

As the age of miracles is past, and as it is through *human* instrumentalities that God has pleased himself to save those who believe, *these must in some way become accessible* to such instrumentalities, or remain unsaved. And if they are to become so *some time*, why may not the present be the period?

The providences of God, alike with his word, most signally rebuke this spirit of unbelief. Late occurrences in Spain, France, and Italy, and the States composing the southern part of our own hemisphere, sustain this position. The attentive reader of the pages of our magazine, especially its foreign department, may easily recall evidences of the fact asserted, and in no meagre numbers.

But nowhere, perhaps, is this accessibility more palpable than in our own land.

This communication is elicited by a case which practically illustrates the thing in

hand, and which I imagine to be worthy a place in our magazine, and I forward it with the hope that it may carry conviction to the mind of some unbeliever, that he has been in error on the subject, and also that the field in which the American and Foreign Christian Union is engaged, so far from being a hopeless, is indeed a most promising one.

The Sabbath-schools of the portion of country from which I write, have been accustomed for several years to celebrate in some appropriate manner each recurring anniversary of our national independence. The modes of these celebrations have been quite multifarious: walks, rides, excursions upon steamboats or railroads, pic-nics, with their usual accompaniments of edibles, feats of exercise and agility, songs, speeches, etc., all have been resorted to upon these festive occasions.

Especially were these true of the late Fourth of July festivity. From all that I have read and observed, I believe that no previous occasion of the kind was so generally observed as this, or with more enthusiasm. In all our cities and villages, at the earliest hours of the day, groups of children, attended by parents and guardians, were seen wending their way to some selected and common place of rendezvous, making the streets and roads lively with their numbers, smiles, and merry chatter, inspiring similar feelings in every passer-by or looker-on.

It is known to all the readers of this magazine that one of the principal instrumentalities adopted by our Society in its work, is the *Sabbath-school*. Hundreds of these now exist throughout our land, into which have been gathered thousands of the children of the emigrant and stranger.

Amid the very general gathering of Sabbath-school children and youth, on the late national festival day, the mission-

aries connected with our work in the West, very generally felt it would be well to participate; and, so far as I have been able to obtain the information, there was a general and most enthusiastic "turn-out" of our schools. I will speak of but one of them, however, and of that because it was a very impressive and cheering spectacle, and it shows that much can be done for these deluded ones and their children, by missions among them.

In one of the cities, where we have a mission of a very successful character among the Irish population, and a very large Sabbath-school in connection therewith, an invitation was extended to the missionary by the other Sabbath-schools, to unite with them in an excursion by the railroad to the "Fair Grounds," four miles from the city. The invitation being accepted, notice was given previously to the children to meet early on the morning of the Fourth of July, at the Mission-House. Upon the arrival of the day, and long in advance of the hour of meeting, little groups began to assemble, and when the hour had arrived, *one hundred and forty* children with *sixty* adults, the parents of the little ones, being formed into a procession, each wearing a badge upon some conspicuous place on their apparel, with an open Bible described thereupon, one of which I inclose herein, commenced their line of march, the missionary taking his place at the head of the males, and his estimable and devoted companion at the head of the females, to the railroad depot. There, by the munificence of the President of the road and two other benevolent gentlemen, *two cars* had been specially provided for them, into which they merrily gathered themselves, and soon were off, under the lead of the iron horse, to the place of convocation and enjoyment. There the day was spent, the hours passing rapidly, and after being regaled with a great variety of edibles, and enjoying themselves to their great delight for several hours, and listening to the address of a distinguished friend of the children of the land, they again entered the cars, and

soon were at their homes, recounting with childish haste and glee, to parents and friends, the incidents of their *first Fourth of July*—a day never to be forgotten by them; a day when their hearts were impressed as never before, with the blessings of civil freedom, and the kindness and benevolence of Protestant friends, as well as with the difference between *Ireland at home and Ireland in America*, impressions never to be effaced, I trust, while life shall last to them. As the anniversary occurred on Friday, a day to Roman Catholics often of self-denial in that they are directed to abstemiousness in diet (yet there was no abstinence) upon this occasion. Some zealots took occasion to find fault; but one woman, when remonstrated with, was heard to say, "*Well, sure, we could not help, at all, at all, the Fourth of July coming on a Friday.*"

But, enough. This is but a *little* incident, attesting the accessibility of Roman Catholics to kindly Christian efforts; but it is one. W. D. R.

THE reports received from the missionaries in the Home Field, during the past month, are quite encouraging. More than ordinary efforts have been made of late, on the part of the Romish priests, to separate Romanists and their children from Protestant institutions, and influences, but they have not been entirely successful.

The laity, in many places, are beginning to understand, and to dare to assert their rights, and to enjoy their privileges, and, consequently, very many Roman Catholic adults and their children listen to the instructions of our missionaries, and attend evangelical churches, and Sabbath-schools.

The good work in which we are engaged is certainly and steadily progressing, in the land, notwithstanding the resistance made to it by the Papal

hierarchy, and interested and bigoted partisans. We trust, therefore, that all Christian people who read the history of the labors of the Board and of their missionaries will not cease to give thanks to Almighty God, for the tokens of his favor thus vouchsafed to them, and to pray that the light of divine truth may soon shine with saving efficacy upon all the followers of "the Man of Sin."

THE WORK IN CINCINNATI.

THE Rev. Mr. Winnes, who is stationed at Cincinnati, Ohio, among the Germans, is much encouraged in his labors. Besides the ordinary service held in the houses which are opened to him, he has recently engaged in preaching on Sabbath-days, (at an hour not to interfere with the Church exercises,) in the market-place, where many hundreds of his countrymen assemble for social intercourse or recreation. He is generally heard very attentively, and with good results.

In a late report he says :

"My work, in my mission, by the blessing of the Lord, still goes forward. During this month, I have not felt very well, but my services have been kept up as at other times. I have preached twice, every Sabbath, and attended both of my Sabbath-Schools. The removal last Spring nearly broke them down, but they are now coming up again. The one in Clinton-street is doing very well, for these hard times. In the other we had *sixty-five* children in attendance last Sabbath. The Bible-class, which meets at my own house, is well attended. Last Tuesday evening there were present *eighteen* grown persons. The Saturday-evening prayer-meeting, and the Sabbath services, are very well attended for the summer-season.

"Last Sabbath, I preached in the mar-

ket-place to an audience consisting of perhaps, about *five hundred* persons. They were very still, and listened attentively, and, on many a deep impression seemed to be made.

"During the month just closed, the first harvest from my field has been gathered into the kingdom of God above. It consisted of a young man, a member of my congregation, about twenty-six years old. He was filled with love to the Lord Jesus Christ his Redeemer. He died in peace.

"In my family-visits among the Romanists, I have experienced many joyful hours. I have made one hundred and ten visits, notwithstanding the excessive heat. I have used much time in visiting the sick. I have given away *four* New-Testaments, and *one* Bible, and distributed upwards of *one hundred* tracts."

THE GOSPEL TRIUMPHING OVER ROMANISM.

THE Rev. Mr. McDevitt, who is stationed in Louisville, Kentucky, and labors among the Irish Romanists, is still encouraged. We take the following extracts from one of his late reports :

"I was called, a few days ago, to the sick-bed of one who once was a bigoted believer in the 'Man of Sin.' I asked him, why he did not send for Father —. 'Oh!' said he, 'you surely have a better opinion of me than that implies.'

"'Besides,' said he, 'I have learned from the Bible you gave me, and from the good lady who teaches us on Sunday in your school, that these priests have no power, and that God alone, through his blessed Son, can forgive me my sins.'

"I read for him the fourteenth chapter of the Gospel by John, after which I prayed with him, and others who were present, and then left him rejoicing in God his Saviour.

"There is added to our number one new family, since my last report, who

have ceased going to the Romish Church. They are now seeking the way to be saved. The husband is carefully studying his Bible, and gives credible evidence of sincere repentance, as does also his wife.

"I have now with me a very intelligent young Romanist, aged about twenty-five years, but with whom I have been acquainted but a short time. He comes every Sunday very regularly, and remains after the service is over, to get a lesson in the Bible. He first heard of us by a Romish priest who was abusing us. Thus the enemy often defeats himself.

"The Lord is blessing us amidst great persecution; evidently the greater, from our success.

"I have distributed six Bibles and five Testaments during the month; lent four books on Romanism, distributed about five hundred pages of tracts, and visited over *three hundred* families.

"I have prayed beside the sick-bed of fourteen individuals, (*three* of whom have died,) and directed them to lay hold on 'the only hope set before them,' Jesus Christ, their only mediator and advocate.

"While I write, there is a little girl at my window, desiring me to visit her sick mother.

"Our work, in every department of it, is prospering, and we hope it will continue to prosper."

ROMISH HOSTILITY TO EVANGELICAL LABORS.

MR. M. YOUNG, who labors in this city among the Irish Romanists, in a late report in which he records many encouraging facts, also says:

"I have visited, in connection with Mr. ——— and ———, on account of our Sabbath-school, over 2000 families, and received a great many promises.

"In one place, on asking for children to attend the Sunday-school, a Papist came out as with the fury of a demon, and *cursed us and our school*, and threatened

to prevent any children from coming to it. And indeed the threat was to a large extent performed by frightening away some children who were disposed to come.

"In another house where I went to look for children and invite them to attend the school, I was asked whether the school was a Roman Catholic one. I replied that it was a mission-school, where the Bible and the Bible alone was taught. The reply immediately was: 'We will not send our children to any such school.'

"While I was distributing tracts in my district a number of children gathered around me, and while I was inviting them to our school, a faithful son of 'holy Mother Church,' who was passing, stopped to inquire what I was doing; and when informed, his countenance changed in a moment, and he swore that if I would come a step farther that way, he would break my bones; but I continued talking to the children, and finally left without harm. 'If God be for us, who can be against us?'

"During the past month I have visited 528 families, and distributed 2278 pages of tracts. I have read the Scriptures with 13 families, and been allowed to pray with 10 families. In the Sabbath-school which has recently been opened, there are 58 children. I have attended that school twice each Sunday. Three persons have been induced to attend church. I have given 2 Testaments and 1 Bible to Roman Catholics, and held 2 prayer-meetings."

Few who are not conversant with our work and with the spirit of Romanism and its deep hostility to evangelical religion can appreciate the trials of our missionaries. They need much of heavenly wisdom and of the graces of the Spirit, and we beg for them the prayers of all Christian people.

THE WORK IN ALBANY, N. Y.

THE REV. H. L. CALDER, who labors among the Irish Romanists in the city of Albany, in this State, writes:

"In my labors of last month, visiting, distributing tracts, conversing, preaching and praying among the Romanists at the Almshouse, Hospital, and other places, I have received many tokens of the goodness of God in blessing me in my work, particularly at the Almshouse, where the greater part are Romanists. The young have had so much divine truth, impressed upon their minds, that it will, I trust, not only be the means of saving them from the errors of Popery; but of bringing them out bright Christians.

"There is a spirit of religious inquiry springing up among the Romanists here, as well as in other places, that all the powers of the priesthood will not be able to put down. Their anathemas, which are now sounded almost daily, will soon pass by unheeded. But their people here in general are deplorably ignorant, and they are allowing their children to grow up in the same way. They know little or nothing of the Scriptures; therefore it is very hard to make any impression upon them.

"At the last monthly meeting of the Ladies' Protestant Society, after giving to them an outline of my work and prospects generally, I requested them to aid me to get up schools for the poor. They kindly responded to my wish, and promised to make an effort as soon as the hot season is over.

"There are thousands of children in this city, that are either wholly or partially neglected as to *religious* education. If permitted to continue so, the place will soon be overrun with immorality and crime of every description.

"I am well aware that the Romish priests will oppose us. A few days ago, I conversed with a Romanist who told me that the priest had threatened to excommunicate him and his wife, because their children go to a Protestant place of worship, and they will not force them to do otherwise. Happily for the man, he can read, and in all my interviews with him I have directed his mind to the word of God. He seems an earnest inquirer after

truth. Another, with whom I have conversed, has renounced all of Romanism but the name. He talks nothing about the worship of saints, but converses freely about Christ and the salvation of his soul. There are many others with whom I have come in contact, and with whom I have conversed freely on the subject of religion. I hope and trust that the Lord will bless the efforts made, and cause the seed thus sown to spring up and produce an abundant harvest.

"Upon the whole our cause here, which is the cause of Christ, is progressing. We have the hearty prayers of many of God's people offered up fervently for our prosperity, and I hope and believe they will as heartily aid with their means, this and every other good work within their reach.

"I have in the month made 294 domiciliary visits, distributed 404 tracts, preached 12 times, held 12 social religious meetings, visited the sick 24 times, visited and conducted Sabbath-schools 4 times, gathered 8 children into Sabbath-schools, induced 11 persons to attend public worship, read the Scriptures and prayed (in visits) 9 times, given pecuniary aid 4 times, and attended one funeral."

A LAYMAN'S VIEWS.

In the midst of our labors to promote the interests of evangelical religion in the field assigned to us to cultivate, and when oppressed by the nameless trials incident to our work, it is refreshing to receive the testimony of approbation from Christian brethren.

We are frequently thus refreshed by ecclesiastical bodies, and encouraged to go forward with increased energy. But the spontaneous expression of intelligent individuals from different parts of the nation which we are receiving from time to time, also encourages us, and gives us the assurance that our cause

is gaining a deep hold upon the affections of our citizens generally, and that our efforts are approved by those whose approbation is a strong guarantee of the ultimate success of our cause.

As a specimen of these communications we submit the following which we have recently received, suppressing for obvious reasons, the name of the writer :

"WASHINGTON CITY, —, 1856.

"EDWARD VERNON, Esq., *Assist. Treasurer Am. and For. Christian Union.*

"DEAR SIR: Inclosed is a draft for five dollars from the Bank of Metropolis, on the Bank of Commerce, in payment of my subscription to the *American and Foreign Christian Union*, from 1st January, 1856, to 1st January, 1861, five years.

"You will receive this in proof that I continue very much gratified at the tone

and temper, and signal ability of that periodical, and the management of the affairs of the Society.

"I can write but very briefly, being extremely busy to-day; but among other things I may mention that I have highly appreciated Mr. Zastera's sermons, the editorials generally of the *Union*, exposing the character and designs of Romanism, and that I am peculiarly gratified with the mild yet frank and firm manner in which Mr. Leo discharges his duties as a missionary to Romanists.

"I do not mean to disparage others by this remark; for your missionaries in general appear to be faithful and able men, 'men of the beatitudes,' such as the Hindoos desired Swartz to send them.

"I should make an omission ungrateful to my feelings if I did not commend very highly the letters and labors of Miss Rankin, in Texas.

Truly yours,
"——."

NEW PUBLICATIONS.

PARTICULAR PROVIDENCE, IN DISTINCTION FROM GENERAL, NECESSARY TO THE FULFILLMENT OF THE PURPOSES AND PROMISES OF GOD. Illustrated by a Course of Lectures on the *History of Joseph*. By WILLIAM R. GORDON, D.D., Pastor of the Reformed Dutch Church, in Seventh avenue, New-York. Second Edition. New-York: R. & R. BRINKERHOFF, 103 Fulton street. 1856. Pp. 492, 12mo. Dr. Gordon is a man of such original turn of mind, and expresses himself so forcibly, that we can not adopt all his opinions or phrases without some qualification; as, for instance, where he asserts that Joseph was worshipped by the grateful Egyptians, as a deified man, under the image of the bullock Apis, and that the barber's trade is falling into disrepute in New-York! These things may be so, but we can not say for certain. What we do know, however, is, that this volume is not only a most interesting and instructive course of lectures to the young, but a full vindication of that grand and most consoling doctrine of a Particular Providence, as the same is indicated in the scriptural narrative of Joseph. The style of this volume is uncommonly brisk and exhilarating.

HISTORY AND CHARACTERISTICS OF THE

REFORMED PROTESTANT DUTCH CHURCH. By DAVID D. DEMAREST, Pastor of the Reformed Protestant Dutch Church, of Hudson, N.Y. New-York: Board of Publication of the Reformed Protestant Dutch Church, 337 Broadway. 1856. Pp. 221, 12mo. Most of the churches of Europe have their branches in America, the emigrants from the Old World preferring to continue in organizations which were the objects of their early attachment. This is one cause of the great variety of sects in our country, many of which differ from each other in little more than the names they inherit. The Dutch Church in America has some peculiarities, and a history not very generally known out of its communion, but by which its members are strongly bound to it. It is a curious phenomenon, that while the mother-church, in Holland, among a marvellously conservative people, and under the conservative influence of monarchical institutions, and the union of Church and State, has almost wholly lapsed into Unitarianism; the affiliated Church, left to itself in democratic America, still firmly adheres to the ancient doctrinal standards. This is one instance of what we have often had occasion to mention, namely, that democratic America is, in some things, far more conservative than Europe,

with all her traditions and veneration for the past. It is this ultra-conservatism of a democracy satisfied with its own supremacy, which so greatly enhances the difficulty of effecting any organic change in our social condition. Mr. Demarest has furnished a most valuable and profitable book, which it will do any body good to read. It is also enriched with excellent "Introductory Remarks," by the venerable and beloved Dr. Thomas De Witt.

MEMOIRS OF THE REV. JOHN HENRY LIVINGSTON, D.D., First Professor of Theology in the Reformed Protestant Dutch Church in North-America. By the late Rev. ALEXANDER GUNN, D.D., Pastor of the Reformed Protestant Dutch Church, in Bloomingdale, New-York. *A New Edition*: corrected and condensed, with the addition of some new matter. New-York: Board of Publication of the Reformed Protestant Dutch Church, 337 Broadway. 1856. Pp. 405, 12mo. A noble biography of a noble man. We rejoice to see it issued in this form. Its original value is greatly enhanced by the elaborate and judicious improvements introduced by the editor of the edition before us, Rev. TALBOT W. CHAMBERS, D.D., one of Dr. Livingston's

successors in the ministry of the Collegiate Churches of this city. The volume contains an ample fund of information, imparted in a clear and animated strain of narrative and remark. In the issue of this work, and that of Mr. Demarest, the Dutch Board of Publication has demonstrated that it had a work to do, and a good one. While its work is so well done, it will be fully entitled to keep its place among other denominational Boards of the same kind.

PRECES ECCLESIASTICÆ. THE FORMS OF PUBLIC DEVOTION, INSTITUTED BY CALVIN, JOHN KNOX, MARTIN BUCER, MIRONIUS, AND OTHER PRESBYTERIAN DIVINES. Adopted and used in various branches of the Presbyterian Church. Newly collected and collated. New-York: CHARLES SCRIBNER, 145 Nassau street. 1856. Pp. 112, 8vo. This collection of the ancient Presbyterian liturgies, some of them still extensively in use, is anonymous and unpublished; its compiler having got it out for gratuitous circulation. It must be very interesting to all persons who feel deeply on the subject of forms of prayer for public worship, whether for their use or against it. The history of this subject is extremely curious, but this is not the place for it.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JULY TO THE 1st OF AUGUST, 1856.

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CONTENTS.

	PAGE
Evangelization of Romanists,	265
Evangelical Alliance,	269
Speech of F. T. Frelinghuysen, Esq.,	275
Romish Romancings,	278
FOREIGN FIELD:	
France,	284
Haiti,	287
Progress of Protestantism at Dublin,	287

HOME FIELD:	
An Impressive Scene,	
Reports from Missionaries,	
The Work in Cincinnati,	
The Gospel Triumphant over Romanism,	
Romish Hostility to Evangelical Labors,	
The Work in Albany, N. Y.,	
A Layman's Views,	
New Publications,	
Receipts,	

THE AMERICAN AND FOREIGN CHRISTIAN UNION.

VOL. VII.

OCTOBER, 1856.

No. 10.

SUMMONS TO AMERICAN PROTESTANTS.

BEFORE the world can be converted to Jesus Christ, the Romanists, who form about one fifth part of its population, must be converted. Before they can be converted to God, the Gospel in its highest purity and power must be preached to them. And before the Gospel can be thus preached to them, Protestant Christians must send the preachers, and furnish the means to sustain them in their preaching; and all the rest must be left to Him who hath ordained the use of these means, and promised his effectual blessing to the right means when rightly used.

This series of postulates we hold to be self-evident truths, both separately and in their logical sequence. They are confirmed by common-sense and piety, all well as by the providence and word of Almighty God.

To obtain the great ultimate result, in the incorporation of all people into the glorious kingdom of grace and salvation, Protestants must give all diligence to the work of spreading the gospel of redemption throughout the

Papal world. Is it not strange that Protestants should need to be convinced of a duty so plain; or, if convinced already, should need any persuasions to urge them to its performance? Can they willfully neglect this great and solemn duty to their Lord, and to the souls for which he bled, unless it be by stifling their convictions, or proving recreant to their principles? Does not their prevalent indifference approach very practically and most perilously to the odious crimes of hypocrisy and apostasy? Are not most of those who call themselves by the once noble and honored name of Protestants, acting in a manner which is false to their professions? And while they cleave to their professed principles in words, are they not forswearing them in their action, or their culpable want of action? Oh! where is the conscience of such professors towards their crucified Lord and their perishing brethren? Why is it, that each one is not asking of himself, What have I ever done to save the blinded Papist? What can I do

now to save him from the "Babylonish woe"?

If the eye of one such Protestant may chance to fall upon this page, we would that it might come to him as a message from the Lord, speaking to him directly as an individual responsible to Christ, and bound to him by the most sacred obligations of gratitude and love.

Reader! do you feel any promptings of religious affection in regard to this matter? Are you ready to ask for ways and means whereby you may practically attain an object of such importance?

Then, first of all, pray fervently and perseveringly for them that are ignorant and out of the way, misled by the soul-destroying delusions of Rome.

Secondly, that your prayers may not stand alone, but be seconded by your works, do what you can by personal effort to save and to win to Christ the soul of some Romanist, man, woman, or child.

And thirdly, that your influence may be felt more broadly than your personal efforts can go, come to the help of the AMERICAN AND FOREIGN CHRISTIAN UNION.

This, with one exception,* is the *largest* Society in the world having for its one distinct object the reconversion of the apostate churches of the Middle Ages. And without any exception, it is the only association organized in America, and the largest association formed in the whole world for this truly Christian purpose, by Christians of all evangelical denominations, to operate in any and every place where

providential opportunity amounts to providential invitation.

It represents therefore the MORAL UNITY of Protestants, standing together upon those grand fundamental truths of revealed religion which are essential to the salvation of the soul. This *moral unity* it maintains in opposition to the forced and formal unity of Rome, and in confutation of its groundless reproaches against the Protestants as split up into hostile and irreconcilable sects. It is, indeed, no sect for merging into a new sect all the differences of such as already exist. But while it leaves to each of its members his distinctive denominational preferences and peculiarities untouched, it receives from him a practical declaration, that the life and very essence of the Protestant religion lies in those famous doctrines of the Reformation, in which all true Protestants agree as with one heart and soul. Its basis is those doctrines which abase the pride of man, exalt the glory of God, magnify the grace of the Spirit, and hold to Christ as the Head over all things to the Church, and as the Life and Salvation of every one that believeth.

On the ground of this moral union in all saving truth, the Society is a combination for a purely MISSIONARY purpose. Its aims and measures are spiritual. It seeks the salvation of lost souls by presenting the needful truths to the mind of the Romanist. It is true, that the Papal system has social and political relations of vast importance; but with these the AMERICAN AND FOREIGN CHRISTIAN UNION has nothing to do. It leaves these aspects of the system to be dealt with by others as they may choose. But its own action is scrupulously confined to

* The exception is the Irish Church Missions Society, whose direction is at London; and which last year expended 30,000 pounds sterling upon the Irish field, to which its operations are limited.

the infinitely more important *religious* elements of the question.

And now, with a work so vast and so necessary upon its hands, shall it not receive the free and cordial support of every Protestant in heart?

We entreat the pastors of the churches to make the helping of this Society one of the methods of extending their own influence for good. Will they not, with the help of our Annual Report and other publications, present the subject themselves to their congregations, and remit to us what their people may contribute as their free-will offering in this behalf?

Will not professors of the Gospel,

without waiting to be solicited by pastors or agents send to us by mail their spontaneous gift to help us in this great struggle against Papal Anti-christianism?

Rome is evidently approaching another solemn crisis in her eventful history. Her very foundations are shaken as by the internal fires of her volcanic soil. Now is the time for Protestants to unite in putting forth a strong and extended effort to turn the whole force of Gospel truth against that ancient citadel of error, now tottering, as it may be, to its final overthrow. And the falling of Rome is the uprising of the City of God.

WASHINGTON COUNTY AUXILIARY.

The forty-fourth anniversary of the Washington County Bible Society, in the State of New-York, was held at Cambridge, on the 4th of September. According to an established custom, the gathering together of the people, for this service, was made the occasion for services connected with other benevolent organizations. Of these we are happy to know that the American and Foreign Christian Union was one.

The Rev. M. C. Searle, agent for the "Union," in Central New-York, was present, and by request addressed the meeting in behalf of the Society, whereupon the following resolutions were adopted, namely:

"1. *Resolved*, That we most cordially approve of the objects of that benevolent association, and recommend it to a particular remembrance in the prayers and contributions of our churches.

"2. *Resolved*, That it is desirable that a Society be now formed promotive of the objects of the American and Foreign

Christian Union, whose annual meeting shall be held at the same time and place as the other benevolent Societies of this county."

The meeting having adopted a constitution for a Society as contemplated in the second resolution, proceeded to the choice of officers, when the Hon. Joseph Boice of Greenwich, was chosen President; J. H. Park, Esq., of Whitehall, Thomas Shirland, Esq., of Cambridge, and the Rev. J. Law, of Putnam, were chosen Vice-Presidents. James McDonald, of Salem, was appointed Secretary, and John King, Esq., of the same place, was elected Treasurer.

We are glad to see this movement on the part of the people in Washington county. Such or similar movements we think should be made in every part of our country. We have not room here to argue the matter, nor is it now necessary, but we beg

to refer our readers to our first article in the present number, in this connection. A careful perusal of that article, with a prayerful spirit, we think is called for at this stage of missionary effort for the conversion of the world to Christ. And if so read, we doubt

not that the new organization here noticed, will be efficient in its operations, and many others of a similar nature will soon spring up in various parts of the land. Read it, and allow its thoughts the influence their intrinsic worth and weight demand.

BIBLIOLATRY.

WHEN the Romanist is charged with idolatry for worshipping saints, images, relics, and other created things, and with Mariolatry for the deification and adoration of the Virgin Mary, he often evades the odious charge by retorting, that the Protestant is also guilty of *Bibliolatry* for paying so much deference to the Bible as a rule of faith and means of grace and salvation. "Bibliolatry!" he exclaims; "the Bible is the Protestant's idol!"

This charge is absurd in the extreme. What Protestant regards or treats his Bible as the Papist does his crucifix, or his molten images of the Madonna? Who ever saw a Protestant praying to his Bible, or burning incense to it, or holding it up to receive the devotions of crowds of worshippers? What Protestant ever paid divine honors to any production of the combined labors of the paper-maker, printer, and binder? This preposterous accusation could never have come from the lips of one who at all understood the real feelings of the Protestants towards the Bible, unless the accusation were uttered as a deliberate slander.

The Protestant does not venerate the Bible merely as a book, a *material volume*, the work of men's hands. The paper on which it is im-

pressed, the ink received from the printer's types, are not more sacred than any other paper and ink. No sanctity attaches to the pasteboard, thread, glue, leather, and gilding, bestowed upon the book. No superstitious reverence attends the volume, or any part of it, any more than if it were a book of secular science or history. Neither is it supposed that the volume possesses any magical or talismanic power, to give its possessor a charmed life, or to protect him from sickness and casualty. Nor yet is it imagined to have the slightest inherent efficacy to illuminate, or sanctify, or save the soul of one who keeps it about his house or his person. In all such respects it is no more than any other book. Any self-styled Protestant who should use his copy of the Bible as the poor Papist uses the implements of his idolatry, would be regarded by all other Protestants as either sottishly ignorant, or pitifully imbecile in mind.

But the *teachings* of the Bible, the *truths* it reveals for our belief and practice, these the Protestant reveres as divine. Yet neither are these divine teachings and truths, which have no *personal* existence, his gods. He does not pray to or worship these abstractions. He reveres them as the

"word of God," as utterances of his wisdom, justice, and love. As Jesus said to the tempter: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Divine honor, religious service is due to God alone.

When Chillingworth proclaimed the celebrated expression, "The Bible, the Bible only, is the religion of Protestants," he did not refer to any mere mass of printed matter. He justly explained, that "the *meaning* of the Bible is the Bible." For this meaning of the book in the original inspired text, "the Hebrew and Greek of the Holy Ghost," as the excellent Dr. Brownlee was wont to call it, and of any version of it, so far as it is correctly translated, God, so to say, is responsible. He is the author. The inspired penmen were but his secretaries writing at his dictation. Nor does the divine word lose any part of its proper power by passing through the process of accurate translation. If I, in English, promise a sum of money to one who speaks only French, my promise loses none of its binding force by being correctly rendered into French. The Bible is valued only for its *sense*, however that sense may be ascertained. God has given this book, or rather this collection of books, to the Church and the world, as a permanent record of his holy will, and the standing law of his people to the end of the world. He has made it the vehicle for conveying his highest blessings to our sinful race, and, by his blessing, it enlightens our darkness, consoles our sorrows, renews our hearts, and brings us into a state of eternal salvation.

And therefore the Protestant loves and venerates the book itself—not as a

material thing, not as an object of religious homage, or of superstitious trust, but simply for the holiness and beneficence of its contents, and for the truth and grace it brings. When the pious boy-king, Edward the Sixth, would not suffer the Holy Bible to be trod on, like a step-ladder in a library; when the devout commentator, Thomas Scott, studied it daily upon his knees; there was no superstitious worship rendered by them to the hallowed volume. Such prayerful study of the Bible is not intended at all as an act of religious worship to the book itself, but is simply a posture of supplication to the God of the Bible, devoutly imploring his blessing upon the study, and seeking that the same holy Spirit who indited the sacred page, would also lead the mind of his worshipper into the true understanding of its teachings. This was but their tribute to the sacredness of its *contents*, and of the object for which God gave it to man. In thus "trembling at God's word," they but testified their deep sense of the worth of "every word that proceedeth out of his mouth." And when the indignant Protestant is outraged at the Papistical Bible-burnings at Rome, or in Ireland, or elsewhere, it is not because his idol is consumed, or his gods are burnt up, that his soul is offended, but because contempt is put upon God's own truth, in the sacrilegious attempt to destroy those "lively oracles." He grieves, not that so much holy paper and sanctified ink are reduced to ashes, for he believes in no such absurdity as that moral qualities can belong to things having neither reason, volition, nor personality, but because an awful affront is put upon the majesty and mercy of the Most High in thus vain-

ly though malignantly seeking to annihilate truth which fire can not burn, and goodness over which human violence hath no power.

The Bible is no idol to the Protestant. His veneration for its instructions, his gratitude for the benefits of which God has made it the instrument to his soul, and his implicit obedience to all its demands, in utter disregard of all the opposing traditions and teachings of men, these are not Bibliolatry. There is nothing idolatrous

in his sentiments or conduct toward that glorious book, any more than there is in one who admires the splendors of the noon-day sun, or rejoices in its light and heat, and gives the glory to the Creator. As Lord Bacon has nobly said: "The heavens declare the *glory* of God, but the Bible alone declares his *will*." God himself is a Protestant. His own holy book is throughout one solemn and eternal protest against the image worship and impious idolatries of Rome.

JOACHIM ZEZULE.

Of all living men, perhaps there is not one who is so fully entitled to the compassion and the prayers of the people of God, as poor Joachim Zezule.

For twenty-three years, he has been confined in the mad-house of the *Brothers of Mercy* at Prague, in Bohemia. Without the slightest ground for it, he is shut up as a madman; and during all this long time, has been treated in a most unchristian and brutal manner. Years ago, Dr. Nowotny of Petershain heard many things which seemed incredible to him, respecting Zezule. In February of 1854, Hanka, a Doctor in Medicine, and an ex-member of the Order of Brothers of Mercy, went to Petershain, where he joined the Protestant Church. He assured Dr. Nowotny in the most solemn manner, that the alleged lunatic was not at all insane; but was a very intelligent, discreet, and friendly man, who, besides other languages, was perfectly acquainted with the French and Italian, and for many years had studied them with unwearied diligence in his dungeon. The

original cause of his confinement, as Dr. Hanka had always understood, was merely that he could not put up with the employment of cook-maids by the superiors of the convent; that he had sharply rebuked their licentiousness, and that he had embraced liberal sentiments in religious matters. He might, possibly, have been liberated before this; but they said, if he were let out, he could disclose much of their "swinishness." And so this innocent man is doomed to a tedious life and a dreary death.

In September, 1854, one Feika, a dentist, and also an ex-member of the Order of Brothers of Mercy, went from their cloister at Prague to join the Evangelical Church at Petershain. His account of the priest Zezule coincided completely with that of Dr. Hanka. In January of 1855, came to Petershain, John Evangelist Borzinsky, once a member of that same Order, and provisory chief physician and Master of Surgery and Obstetrics. This man, on his return to Bohemia, after joining the Protestants, for a

time shared the fate of Zezule among the insane patients. Here they came into close intercourse, and Zezule, moved with compassion for the amiable and faithful Borzinsky, wrote two long letters to Dr. Nowotny, entreating him to exert himself in Borzinsky's behalf, and not to suffer that poor prisoner to perish in his prison. In these letters the unfortunate priest gave some account of his own hard fate, partly to excite compassion for his fellow-sufferer, and partly also, if it were possible, to obtain some Christian sympathy for himself.* From these letters, the following statements are derived.†

Beginning with his course of studies, Zezule states that he had studied law for some years before he turned to theology. In this he spent two years, and attained to the advanced classes. As in his former course he had already attended to the canon law, he was not obliged to repeat the course as a theologian; and so he applied the spare time thus gained to the epistles of St. Paul. He connected himself with the Order of Augustinians at Prague. The Prior and Sub-prior of the Convent of St. Thomas did all they could by monkish tricks to arrest his progress, but in vain. He completed his theological course, was ordained, and went at once into the practice of the pastoral care. He began in two subordinate schools and an under-parochial church, then in an out-post chapel, and at last in the parish church and school. After this he became *administrator in spiritualibus* in the arch-diocese of Prague, at St. Benigna's. But this office he

would not retain, because he was not willing to partake in simony. He preferred, after declining this office, to act under the person next appointed. He found schools and parishes in miserable plight. He was appointed preacher for Sundays and feast-days. He went to Hohenelbe, and spent the whole season while the cholera raged in 1832 at Brana and Langenau. At Brana the pastor, Kral, was sick, and his curate did not understand the Bohemian language, so that the duties of the pulpit and the visitation of the sick fell to Zezule alone. The schools and parishes were in bad condition, as he had ample means of knowing through the confessions at Easter. From this melancholy region, after the meeting of the Provincial Chapter, he was removed to Weiswasser in the diocese of Leitmeritz. At his departure from the Circle of Hohenelbe, he received full testimonials under the seal of the vicariate. At Weiswasser, as Chaplain, he proceeded to give homiletic discourses as he had done at his last post of duty. But he was soon told that this would never do; and when the Sub-prior read mass, he turned his back upon Zezule's auditory to show his contempt for the preaching. These homilies were soon followed by more unpleasant consequences. Zezule received notice from the Consistory of Leitmeritz that he was suspended. Yet no specification of any particular fault was given. Four weeks he waited for some decided action of the Consistory on his case. Meanwhile he lived very cheerlessly at the convent. The Prior would read early mass, with the church-doors closed on pretense of economy, and then go to lounge at the ale-house. One Sunday both Prior and Sub-prior come home from the city drunk, and

* The narrative of Borzinsky's adventurous escape from that mad-house is given at large in the August number of this Magazine.

† These letters of Zezule's are inserted by Dr. Nowotny in that invaluable publication, *Der Wahre Protestant*, issued by Dr. Marriott at Basle.

invited four or five of their boon companions into the cloister. Here they drank again, and began to quarrel with him at the table. One seized him with the hand, and the other struck him on the breast. With the aid of their comrades he got off, and withdrew to his chamber.

He wrote most respectfully to the Bishops of Leitmeritz and of Prague, to obtain some explanation of his suspension. He received no answer from these *apostolical* men, the former of whom, when he has visitors, is waited upon by servants whose sole duty is to hold the Bishop's handkerchief, and give it him and take it back as often as he needs to wipe his apostolic nose! And how is it in the venerable episcopal Chapter? In 1832, the usual business here was *casino*.* Mondays they began with the deans, and Fridays they ended with the junior canons. Saturdays they employed in the ordinary Consistorial business. These Bishops live in great splendor, and travel with much pomp. But these are the apostolical lords who condemn the innocent unheard!

Weary of waiting at Weiswasser for an explanation of the reasons for his suspension, Zezule betook himself to Prague, where he spent another four weeks at the tavern of the "Three Lindens." Here he could get no attention to his case till he declared that he would go with it to Vienna. The next day the Provincial came, and said he had orders to take him to a convent. Then began his long imprisonment. He was immured in the cloister of the Brothers of Mercy at Prague. He was then thirty-six years old. He was pronounced insane, and was put in close confinement. This allegation of insan-

ity was made merely to cover the iniquity of the incarceration.

In his prison he spent sixteen hours a day in the study of Italian, and in his devotions. He was at one time put into solitary confinement, and kept for fourteen days on coarse bread and a plate of soup. The few clothes he had he was obliged to wash himself, and for five years the Convent never gave him a shirt. From want of light he broke his wash-basin, and begged for another, to be paid for out of his beer-money. Instead of this they led him half-naked from his cell, into a retired apartment, and took from him several hundred florins in money, and all his manuscripts, leaving him only two books and his watch. He was then thrown back into his dungeon. He still studied hard, trusting to his memory, as he was deprived of his writing materials. For eight years he rarely crossed the threshold, and then for the most part only to get water to drink. For the next eight years he was less rigidly confined. Study, which is his delight, he pursued without intermission. He has often been told that not one man in a hundred could bear up against what he has endured.

Zezule gives a sad account of the treatment of the patients among whom he is shut up. Thus one Cerwenka, a Piarist, has taken more blows from the Prior Von Hochberg, than four common men could bear, besides famishing for three days together. The successor of Von Hochberg, one Lampa, often gave the wretched man the lash instead of his dinner; and no one dared to remonstrate.

The letters from which we have gathered these notices of a weak and patient sufferer for Jesus' sake, show that Zezule is a Christian of the Bible stamp.

* A game at cards.

He still lingers in this "durance vile," subject to indignity and cruel wrong.

We give some further particulars derived from the testimony of John E. Borzinsky, who after some seven months' confinement in the same mad-house with Zezule, happily effected his escape last year. He states, that, as a bird, after being kept in a cage for more than twenty years, loses the power of flight, so poor Zezule has almost lost the power to walk. He often says himself that he would be afraid to venture himself out of doors. He sits in a bed-gown, such as the insane wear, in his cell in the department used for the insane. He has no cloth-trowsers, no vest, no cravat; nothing under his bed-gown, but his shirt and linen drawers. The boots which he pulls on when he steps out into the garden, he brought with him into the prison. Hence they are more than twenty-two years old, and a marvellous cobbled specimen of holes and patches. In his cell he wears slippers, whose soles and upper leathers are tied together with packthread. He has often petitioned for articles of clothing, but in vain. His cell is furnished with a table and two old chairs and a bedstead, mere antiquities from some old lumber-garret. On the table lie a few books, mostly French and Italian, covered from the dust by some old rags of a handkerchief. No candle is allowed him; and in winter he is forced either to sleep or sit in the dark from four o'clock in the afternoon till his breakfast is brought next morning. His food is generally bad, and often scarcely eatable. Little is said about him in the establishment, and his case is kept in the dark as much as possible. In cold weather he often complains,

which is not strange, considering how scantily he is clothed. When he asks to be made warm, he is told to go to bed. The stove-door, after a little heat has been produced, is soon fastened by the house-servant with a padlock. Most persons there avoid speaking with poor Zezule, because he is a Protestant, and is regarded as a wicked and obdurate heretic. It is evident, from all his conversation, that he thinks, believes, feels, and prays in a thoroughly evangelical manner. Under all the injustice he suffers, God is his refuge and his strength. He cherishes the hope that by God's help, he may yet be rescued from his grievous confinement through the efforts of evangelical Christians in Germany and England; but he will not yield to despondency, though his shocking condition should be prolonged. He will not listen to any suggestion as to the recovery of freedom by turning back to the Romish Church; and he regards it as a very offensive impropriety, when any such thing is intimated to him.

All this is done in the nineteenth century! Who can say that the wolfish nature of Popery is changed, and that the sheep of Christ's flock are safe from her devouring jaws, when she has it in her power to make them her prey? What Christian's heart does not bleed for this long-suffering captive; shut up for so many weary years among hapless lunatics. It is a wonder that his own intellect remains clear and sound under such protracted suffering. Let him be affectionately remembered at the throne of grace, "being such an one as Paul the aged, and now also a prisoner of Jesus Christ." O Lord! let the sighing of the prisoner come before thee!

THE WORK AMONG THE MEXICANS.

THE following extracts from a letter of Miss Rankin, who is stationed on the Rio Grande, in Texas, (on the confines of Mexico,) will be read with interest. She is at Brownsville, successfully engaged in teaching a female seminary, and in missionary labors of various forms. She needs the sympathies and prayers of the people of God, which, we trust, she will receive in large measure. She says:

"During the six months which I have been under the auspices of your Society, I have distributed more than one hundred Bibles and Testaments, and about *eight thousand* pages of tracts.

"I have at present *fifteen* indigent promising Mexican girls, connected with my school.

"The most persevering opposition of the priests, nuns, and Roman Catholics generally, have been brought to bear against my efforts; yet they have not prevailed against me. I have had most striking manifestations that the cause in which I am engaged is the cause of God, and that He will not only defend but prosper it.

"Although it is not my happy privilege now to report very striking evidences of conversions to Christ, yet I have satisfactory evidence, that the truth is making an impression, and will eventually produce the desired result. I feel assured, that a foundation is being laid, upon which a glorious superstructure may yet be raised, which will redound to the glory of God.

"Notwithstanding the vigilance of the priests, I feel confident that at no time during my labors in Brownsville, have I had such an influence for good over the Roman Catholics (Mexicans) as at present. I visit personally among their haunts on the Sabbath, and am uniformly most cordially received, and I gather from among

them a sufficient number to constitute a very good Sunday-school. Although this effort requires to be renewed upon each returning Sabbath, yet I feel that its importance and good results fully justify it. I spend a great deal of time in going among them, and using efforts, in every way and another, to scatter the light of truth upon their benighted minds.

"My affection for and interest in these Mexicans increase with my more familiar acquaintance with them. I believe the Lord has a people to gather out of them for himself, and I feel willing, and indeed esteem it my dearest privilege, to be employed as an instrument to effect such a glorious object. Mexico is surely to be redeemed from Popish delusion, and I can not but feel that these feeble beginnings for that land are destined to be carried on till the work is happily completed.

"P. S.—I have thought it might not be uninteresting to you to see a composition written by a Mexican girl, thirteen years old.

"She proposed the subject herself, and wrote from information which I had given her and others, from time to time, in school.

"I have found it a very successful method of impressing my pupils with a sense of the value of the Bible, to call them to write something in respect to it.

"I have several similar specimens, which I might send, but will not consume your time by their perusal. This is sufficient to show you the susceptibility of the Mexican mind for improvement. When I came to Brownsville, four years ago, this girl could not speak or write a word of English."

The composition referred to above, is written in a fair and beautiful hand. It is free of blots and erasures, and indicates the possession of good taste and neatness on the part of the writer.

We make no corrections, but submit it to our readers as furnished by the child, that they may form their own judgment of the importance of sustaining an institution on the borders of Mexico, which thus trains indigent Mexican girls. We place upon it a high value. We see in it much of hope for poor oppressed and priest-ridden Mexico. But we submit the composition. Here it is:

"THE BIBLE.

"Although the bible was written by men, may be regarded as God's book, for holy men wrote it who were inspired of God. The only bible consists of the Old and new testaments. The Old testament was written in Hebrew and the new Testament in the Greek languages. The five first books of the Old testament were written by Moses, giving the history of the Israelites, and God's dealings with his ancient church. The succeeding books contains the history of the different kings of Israel. The books that follow in the Old Testament were written by the prophets, only men who write as God directed them. We find in them the prophecy of the coming of the Savior of the world, and the New testament contains the fulfillment of that

prophecy. The four first books of the New Testament contain the birth, the life and the crucifixion of Christ for the sins of the world. The remaining books consist of the acts of the apostles, and their epistles to the different churches. The bible closes with the book of the Revelation, in which are disclosed the end of all things which pertain to this world.

"The beauty of the bible consists of the excellency of its teachings. Its words make us wise unto salvation. We there find explained our duty to God and to our neighbor. There is no other book which contains so much good instruction as the bible. It teaches children their duty to their parents and to each other. It tells us to remember the sabbath-day and keep it holy. It also teaches us that we should worship God and him only shall we serve. It says in the twentieth chapter of Exodus Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them love me and keep my commandments."

ROSA FREYING."

IRELAND.

THE PEOPLE AND THE PRIESTS.

Continued from page 206.

RELIGIOUS and politico-religious controversy is running high in Ireland.

Two great questions now excite and agitate the minds of religious partisans here, and the discussion of them is warmly maintained in England and Scotland, too. "The reformation in Ireland," in connection with "the Established Church Mission to Roman Catholics," has called forth a violent

hostility, organized into a powerful system by Archbishop Cullen and the priests.

The vexed question of the Maynooth College endowment by the British Parliament, has become a party question, in prospect of a general election; and men of war are on all hands buckling on the armor for a vigorous conflict, by the use of the platform.

the pulpit, and the press. The failure (after the success) of Mr. Spooner's motion regarding Maynooth, has aroused a strong Protestant sentiment demanding the total abolition of the grant. But there are many of the most vigorous opponents of Popery and of the Maynooth endowment, who shrink from the agitation of the subject as a parliamentary or national question, from the apprehension that English justice and popular influence will go all the length of the anti-State-Church Society, and declare for the abrogation of all state support of religion in Ireland, after the fashion of America.

In this connection the Protestant movement in Ireland has been subjected to severe criticism, some regarding it as in great part a political movement to save the Irish Establishment, and some denouncing it as a system of pauper proselytism.

The opponents of all state endowments urge the Maynooth question as follows :

Ought the Protestants of Great Britain to be compelled to pay for the support of Popery, by grants of money out of the public funds?

Is it right that they should be made to furnish means for training men for propagating doctrines which they abhor, and for extending a system which they deem hostile to religious, political, and mental freedom?

To these questions tens of thousands of voices will answer emphatically : "No! The Maynooth grant is an outrage upon our conscience, a curse to Ireland, and a premium to Romish arrogance and ambition, and we will give Parliament no rest until the grant is abolished!" So far, good! But do *these parties* reflect that Roman Catho-

lics also pay taxes, and that it is equally a hardship on them to be obliged to continue to contribute to the support of other sects who denounce their religion as heretical and superstitious? If the Episcopalian in England, and the Presbyterian in Scotland and Ireland, has his church supported by the state, in the name of fair play how can he deny to the Papist in Ireland the same privilege? They believe their systems to be true, and his false. He is of just the contrary opinion; and Parliament which equally represents, and is, in fact, composed of all three, has no right to take upon itself to judge between them. If it already endows the English and the Scotch churches, which are on many points opposed to each other, how can it object to endow a third which differs from both? On what principle of justice can any religious denomination which puts its own hands into the pocket of the Roman Catholic, think it a shame that he should have a single shilling out of theirs?

In 1835, Archdeacon Glover remarked : "The Established Church of Ireland is an anomaly to which the whole Christian world supplies no parallel; unions of eight or ten, or even more parishes, being consolidated to make up one rich living, that living without either church or manse, or Protestant congregation, its incumbent enjoying through a tithe-agent its large emoluments, and those emoluments wrung from a population who never behold the face of their minister, or hear from his lips one word of exhortation."

Although the efficiency of the established clergy has greatly increased since this testimony was given by one of their number, yet the injustice of

disendowing Maynooth, without disendowing the other sects, would not be thereby diminished. Nay, further, it is obvious that the increase of Protestantism in Ireland, by the labors of clergymen, for whose support the Roman Catholic is compelled to pay, only makes the wrong of withholding from Maynooth its annual state-endowment the more apparent and galling to the mind of the Irish Romanist, and at the same time it affords the enemies of Protestantism a pretext for saying that it can not be propagated without the influences of an iniquitous policy, and the dishonest use of money!

Let it never be forgotten that one object which politicians had in view in increasing the endowment of Maynooth was the perpetuation of the state-established Protestant Church. "The Irish Church," wrote the *Quarterly Review*, "is, we have no manner of doubt, the frontier pass where the Protestant establishment of the empire is to be fought for, saved or lost! and it is with the deepest concern we avow our opinion that, if a reasonable and honorable state-provision for the Roman Catholic clergy of Ireland be not adopted, the established Church of Ireland will be swept away."

In plain terms, it is necessary to bribe the Romish clergy with grants, that the Protestant clergy may continue to receive tithes! to help to spread Popery on a large scale, in order to maintain Protestantism on a small one! to throw a few scraps to the Church which Paddy loves, that he may no longer chafe at the plethoric wealth of that which he hates!

The revenues of the Irish Church amount to about £800,000, in addition to which it has received from the state, during the past half-century,

nearly £100,000 for the erection of churches and parsonages. Yet the returns a few years ago showed that there were over four hundred parishes, containing less than one hundred members of the Established Church, and many parishes in which it had not a single adherent. To the question whether any and what duties were discharged by the Cathedral dignitaries? the reply "*there are not any duties annexed*" was returned in the case of sixteen deaneries, nine precentorships, five chancellorships, seven treasurerships, two provostships, twelve archdeaconries, twenty-three prebends, and one canonry! "How, in the face of facts like these, can any Churchman, with a good conscience, ask the legislature to take away the few thousands a year granted for Maynooth, without, at the same time, admitting that the Protestant endowments should be withdrawn also? And how can any Irish Presbyterian who shares in the *Regium Donum*, and admires the Redeemer's '*golden rule*,' object to his Roman Catholic fellow-countryman dipping his hand at least a little way into the public purse? Abolish the Irish Establishment, and the Irish people will not complain of the extinction of the Maynooth grant; but redress the little wrong done to Protestants, and not the great wrong done to Romanists, and you will inevitably exasperate the latter, by seeming to make Protestantism a stalking-horse for oppression, and the scrupulosity of the Saxon a pretext for outraging the conscience of the Celt."

On the other hand, there are many who demand the withdrawal of the Maynooth grant, while they refuse to give up any of the national revenues of Protestantism.

On this side much vehemence is displayed, and some good men stand committed to a bold policy. Among them the Rev. Canon Stowell of Manchester, occupies the first position. He has issued an appeal to the nation, demanding a political restoration of "Protestant Supremacy," in order to resist the encroachments of Rome.

These proposals have aroused all the energy of the Romish clergy in Ireland, and called forth from Archbishop Cullen the announcement of a regular crusade in two pastorals against "the proselytizers."

His lordship is full of pious wrath and horror, and plainly admits that the "heretical emissaries" have been making deep impressions on the ranks

of the faithful. Some striking passages from these "Pastorals" have been given in former numbers of this Magazine. After speaking of the organization of a large general committee to "check the progress of proselytism," the Archbishop utters the following entreaty:

"We exhort most earnestly all the excellent confraternities, the various admirable associations of gentlemen and ladies of St. Vincent of Paul, all other religious societies, and all zealous Catholics to co-operate in this good work, and to **UNITE IN DEFENSE OF THEIR HOLY RELIGION.**"

Such are the sounds of battle, the war-cry of a terrible pass of arms, in which *both parties must try their strength.*

To be continued.

ARE MISSIONS FROM THE HEATHEN POSSIBLE?

We have been led to put this question by observing, a few weeks ago, what certainly was a novelty in one of our secular newspapers. In a celebrated journal of the day, whose columns are often consulted with reference to political and commercial matters, our attention was attracted by a heading, in rather prominent characters, as follows: "The May Meetings." Curious to see what should be said of the Missionary Enterprise by such an authority, we read the article, which ran thus:

"The Missionary operations of England are on a colossal scale; the four great Missionary Societies levying and expending annually a revenue exceeding that of some European kingdoms. The system of English Missions is indeed a 'great fact;' yet there is a strange fancy that sometimes haunts us while listening to Missionary orations. Christian England plumes itself upon sending teachers of its faith to Mohammedans, Hindoos, and Chinese. How would Christian England feel if those peoples were to return the compliment? What reception would a band of Missionaries sent to England by the Ulemah of Constantinople, or the Brahmins of Benares, or the Sacred College of Peking, experience among us?"

Whatever reception we might give their doctrine, we should take care to show no disrespect to their persons. Provided they kept the peace and submitted to the laws, they would be permitted to retain and express their opinions unrestrained by fetter or dungeon. But are we likely to be so visited? Is such a thing possible? We answer, in the first place, that the whole past history of Paganism does not furnish us with a single example of a purely missionary enterprise. Heathendom has originated no missions. The votaries of each system have been content to enjoy their own light, and have never originated any scheme for diffusing light over the earth. There is in Paganism a ponderous immobility. Christianity alone is aggressive. We may be reminded of the Mohammedan conquests as an exception to what we now say. It is true that the propagation of the Prophet's faith accompanied the diffusion of the Prophet's dominion; but that faith was propagated for the sake of the dominion that was

founded upon it. It was not propagated for itself, or for the sake of enlightening and saving men. The Koran was simply but another sword wielded by Mohammed for the erection of a temporal empire. When a band of missionaries shall arrive from Pekin or Constantinople simply in the character of preachers, and patiently, in the midst of privations and discouragements, shall try to convert us to the worship of their gods, a new thing will have happened in the earth.

In the second place, there is no inherent capability for diffusion in Paganism. We speak now of its individual systems. One system may flourish in this country, another in that; but there is no fitness in any one of them for universal diffusion. They must, from their very nature, be local. They all depend on some peculiarity of climate, or are linked to some national custom or tradition, and so are tied to the soil where they grew. You could not transplant Brahminism—it must be near its own Ganges, and would die were it removed from it. The same may be said of Buddhism. Christianity alone has a capacity for universal diffusion. It alone can exist in all the quarters of the globe, and among all the races of mankind. In this we see a striking proof of its divinity. The Paganisms are of the earth, and, like the rest of earth's productions, are found only within certain latitudes. Christianity is of heaven, and, like heaven's light and heaven's air, is meant to encompass the globe.

But, in the third place, there is no moral power in the votaries of Pagan idolatry to propagate their faith by mis-

sionary enterprise. The thing not only has never happened, but never can happen. Granting that they believed that it would be for the world's good that it should be converted to their faith, they have not, and can not have, that love for the world which would lead them to use the means of so converting it. To suppose these people in Asia to do that of which this writer speaks—to suppose the Ulemah of Constantinople, or the Brahmins of Benares, or the members of the Sacred College of Pekin, to send missionaries, at their own expense, across the sea, for the sole object of converting us to their religion, is to suppose that they are no longer Mohammedans, no longer Brahmins, no longer Buddhists. It is to suppose that they are already actuated by the all-embracing and all-impelling benevolence of the Gospel—that they are already Christians. Was it ever known, was it ever dreamed of, except among Christians, that at their own expense, and at the cost of the privation and suffering which such an enterprise would entail, men have been sent to the uttermost parts of the earth for the pure, simple, and unselfish purpose of propagating the religion in which they believed? Self-denial, the child's subscription, the widow's mite, the martyr's death, are not the attributes or attendants of Mohammedanism and Buddhism. These are found only in connection with Christianity. The love in which missions have their rise, the patience and courage and hope in which they must be carried out, can come only from the Cross.—*From Home and Foreign Record of the Free Church of Scotland.*

ANOTHER WITNESS.

To one of the documents from which we have derived the account of Zezule, given in another part of this Magazine, occurs the name of Francis Yezbera. He too was formerly a Romish

priest. He was stationed as such at Skutsch, the native city of Francis Zastera, now a beloved missionary of ours to the German Catholics of New-York, at the time when the latter was

suffering imprisonment for embracing the Protestant faith.* He visited Mr. Zastera in his confinement, and spoke to him in a very sympathizing manner. The good man had already begun to cast off the Papal shackles. He was a very able and popular clergyman, and his going over to the Evangelical Church can hardly fail to awaken much reflection in that thoroughly Popish town. Within three years, that place has furnished three

priests, to become witnesses to the truths of the Reformation. One is the celebrated Dr. Nowotny, who is cousin to Mr. Zastera; another is Mr. Zastera himself; and now the third is Mr. Yezbera, who, at our last advices, was with Dr. Nowotny at Petershain, in Prussia. Thus the good work, to which we referred in our August number, goes on among the Bohemian priesthood. God be praised!

CANADIAN POPERY.

On the sixth day of July last, it being Sunday, Count Charbonnel, the Romish Bishop of Toronto, a most violent Ultramontanist, read a pastoral letter from the altar of his cathedral, denouncing by name four gentlemen who were present, and who are members of the administration of the Canadian Government. These gentlemen had intended to be very meek slaves of the Bishop; but it seems that they did not, *in the performance of their official duties in the Provincial Legislature*, carry out the wishes of the impetuous ecclesiastic as zealously as he wished. He wanted laws passed for the establishment of separate Romanist schools at the public charge, and to permit priests to extort legacies from the dying under the pressure of spiritual terrors. For not helping him to effect these measures with a high hand, these unfortunate gentlemen, though leading members of the government, had to submit to hearing themselves solemnly excommunicated.

The high altar, instead of being a

source of blessing, is turned into a sort of cursing battery. This sort of canonical artillery may roar most terribly, even when the civil arm can not be called in to smite with the sword of secular power. And so a sort of artificial purgatory is fired up ecclesiastically for Messrs. Couchon, Cartier, Lemieux, and Drummond, because they would not vote in the Provincial Parliament, that Protestants should be taxed for separate schools for Papists; and because they would not vote against a law requiring a guarantee, previous to the payment of a legacy to a priest, that the person who bequeathed it was, at the time of doing so, of sound mind enough to know what he was about. All this they did against the express command of the prelate. But the Pope is God's viceroy on earth, and the Bishop is the Pope's viceroy. Therefore these men have rebelled against God, and are in a state of mortal sin, and hang on the brink of perdition. Their oaths of office, their duty to their constituents, to the constitution, to the country, and to their own conscience, all must go for nothing, when opposed by the para-

* See "A Brand from the Burning." This Magazine, vol. vi., p. 436.

mount claims of Churchmen. If legislators are to be subject to such dictation, their office is useless. They can only record the decrees of the Church; and it will be better and simpler, to let the Church do the whole.

PETTY PERSECUTORS.

WE read in the *Economiste Belge*, a Catholic journal, as follows: "We have learned a fact which shows how much the essential liberties inscribed in our Constitution have yet to do ere they can find a place in our manners and customs. There has gone on for some time, in Ghent, a very active Protestant propagandism, which has gained a considerable number of converts among the working-class. We can well suppose that the Catholic clergy would be moved at the desertion of any members of their flock, and we should strongly approve of their opposing their own propagandism to that of Protestantism.

"But instead of having recourse to this legitimate and wholesome course, what have they done? They have begun by appealing to the brutal violence of the rabble, stirring them up against the heretics, just as if we were still in the middle of the sixteenth century, and it were now expedient to treat the "stealers of souls" to hard kicks, [*coups des sabots*.] Such, at least, is the burden of a pious song profusely scattered in the populous quarters of the city of Ghent. Nevertheless, the mob has not been excited; for, thank God! we are not living in the fine times of the Duke of Alba. The people have kept their wooden shoes to themselves, and the Protestant propaganda continues its work. And now, what next? Having failed to stir up the masses, they have applied themselves to the manufacturers, a number of whom have

been solicited to drive from their shops the workmen who take part in the Protestant assemblies.

"We are bound to state, to the honor of the manufacturers of Ghent, that they have not yielded to this pressure upon them. Some, we know, have answered, with abundant correctness and good sense, that they had never pried into the religious opinions of the laboring class, and that they could not but deplore as Catholics, that their laborers should go to the preachers, but that they must regard it as an unjust and odious measure to force them to return to the mass by depriving them of their livelihood.

"We learn from the *Chrétien Belge*, that events of a graver kind have occurred at Weert-Saint-George. A band of men and women have assailed at night, the chapel and the dwelling of the evangelist, and, in the midst of furious cries and menaces, proceeded to demolish the latter, when a neighbor fired a gun-shot into the air, and put them to flight. The local authorities were notified of the depredations thus commenced, but there is reason to fear that they will take the authors of these violences under their tacit protection, as they have done on other occasions. Many times already have our friends, in the vicinity of Louvain had to suffer the brutalities of their enemies. Each time the authorities have received notice of these things, but they have contented themselves with giving assurances of protection hereafter!"

THE BIBLE DEFENDED BY THE *OBSERVATEUR* AGAINST THE *UNIVERS*.

IN its number for the first of June, the *Observateur Catholique* holds up, in these terms, the aberrations of the *Univers*: "It incriminates a discourse pronounced before the Bible Society, by M. Guizot, and cites the following expressions, among those at which it chiefly takes exception :

"We have full faith, on the one part, in the divine origin, the divine inspiration of the sacred books, and, on the other part, in their efficacious action, their saving power upon the soul of man. How is it possible not to believe in the moral efficacy of the Old Testament and the New, if we believe in their divine inspiration? How is it possible not to have confidence in their effect upon the man, if we believe that they came from God?"

"The *Univers* sees in these pompous phrases lurking insinuations against the Catholic Church, and a disposition to keep up the fanaticism of the Protestant sects against her. Thus, according to the theologian Léon Aubineau, the Church forbids the reading

of the Holy Scripture; and it is to become a rebel against her laws, a fanatic, heretic, schismatic, devoted to everlasting damnation, if one should read or study the sacred writings, or maintain that a special grace is connected with their perusal. Just look at it! This theologian, doubtless, is ignorant of the fact, that the Holy Scripture has always been the daily bread of the faithful, and that the primitive Christians chose rather to be exposed to tortures and to suffer martyrdom, than to give up the Holy Bible. They wished that these writings, after having been their consolation and strength while they lived, should be placed upon their bosom in the grave. The Fathers of the Church, Saints Jerome, Augustine, Basil, Chrysostom, and so many others, never ceased to urge the reading of them upon the souls intrusted to their care. The pastoral instructions and sermons of these Fathers are but expositions and paraphrases upon the two Testaments."

PROGRESS OF PROTESTANTISM IN PRUSSIA.

THERE are some millions of Papists in this monarchy, though a large majority of the population is Lutheran. The Jesuit print at Paris, the *Univers*, is all the time declaring that Protestantism is dead in Germany, and everywhere else. But sometimes it forgets its cue, and some very singular admissions escape from it. See what it says of Prussia, in its number for July 1st: "In all the Catholic cities, as it appears by the

statistics, the number of the Protestants is increasing in a frightful manner. Dusseldorf, which used to be altogether Catholic, now numbers seven thousand Protestants. There is a certain parish at Cologne, which now counts scarcely any Catholics." Alarmed at results like these, the *Univers* winds up its article with a cry to its Prussian co-religionists: "Wake up! for the enemy is not asleep."

DEIFICATION OF THE VIRGIN MARY.

A highly popular Catholic writer, the Abbé Mullois, has just published at Paris "A Popular History of the War in the East," wherein the following passage is to be found, (Première Serie, p. 31 :) "Bear in mind, that the Holy Virgin, in becoming the mother of the Creator, became sovereign over all creatures — sovereign not merely in name, but in reality, in such sort that Mary is able of her own mere will and pleasure to suspend and reverse the laws of nature, and to work all the miracles she will, as she will, and when she will."

WORSHIP OF THE VIRGIN.

In the *Observateur Catholique* of July 1st, we read the following sentences: "Over a shop near *Notre Dame*, in Paris, is the sign, *A la grâce de Marie!* We are acquainted with the invocation, *A la grâce de Dieu!* which is very Christian, seeing that it proclaims our need of divine succors in working out our salvation. But the invocation, *A la grâce de Marie!* what does it signify? Has Mary a grace peculiar to herself, and necessary for us? Behold *Marianism* is spreading into the domain of the shopkeepers. Are we not on the very borders of absurdity and mystical impiety? They have imparted to the people a tendency truly *idolatrours*. When will the depositaries of authority and the witnesses to the faith of the Church deem it proper to rear a dike against this torrent?"

CATHOLICISM CONDEMNED BY CATHOLICS.

THE following is taken from the announcement of a book published by Messrs. Bordas-Dumoulin and Huet, upon *Catholic Reform* :

"This book is the *programme* of a religious revolution. It aims at the radical reform and regeneration of Catholicism.

"Catholicism is, at the present day, unknown and disfigured. It has been made so by its blind chiefs, and also by its fanatical defenders, who have made it a system for imbruting the mind and enslaving the conscience.

They place in the middle ages their political and religious ideal. It is toward the middle ages that they are striving to lead back the generations. This is what so violently repels the spirit of our times, and inflames a mortal hatred against the Church.

"Messrs. Bordas-Dumoulin and Huet aim to defend Catholicism after another manner. They labor to free it from the abuses and corruptions of the middle ages, and restore the primitive purity. They combat its errors, its despotism, its superstitious and

idolatrous practices. They depict in strong terms the decline of the Church, of which they trace the beginning to the reign of Constantine, the period at which Catholicism became the religion established by law, and consequently became unspiritual and persecuting. But alongside of the evils which for ages have so completely perverted the institutions of Christianity, they point out the means of safety, and of a new birth for true and primitive Catholicism—of CHRISTIAN CATHOLICISM.

"Establish, say they, in all states, complete freedom of worship, agreeably to the Gospel; abolish all the political power of the Popes and the clergy, and every relic of theocracy and intolerance; replace liberty in the Church, where she had her birth-

place; restore the canonical elections; give back to priests and laymen the rights too long wrested from them; revive religious life and ecclesiastical science; extirpate from education, morals, and worship, the influence of the Jesuits, their false and immoral doctrines, and the profane novelties of which they have always been the promoters, and which seem to have been of late officially consecrated by the heretical proclamation of the Immaculate Conception; oppose everywhere the pharisaic spirit, the spirit of domination, and of superstitious ignorance and grasping ambition, by the evangelical spirit, the spirit of liberty, of enlightenment, and of charity; this, in its look and bearing, is the reformation which is called for by Messrs. Bordas-Dumoulin and Huet."

A RELIQUARY.

WE have before us a reliquary, containing three minute fragments of bone, said to have once belonged to the holy corporations of St. Bonaventura, and a brace of canonized virgins. This saint is famous as the author of the Psalter of the Virgin Mary, which consists of the Book of Psalms, so altered as to put the name of Mary instead of that of God, wherever the latter occurs. For example: "The heavens declare the glory of MARY, and the firmament showeth *her* handiwork." This idolatrous book is a favorite devotional manual in Italy, where some fifty editions have been issued. The scraps of bone are secured to a piece of velvet, and with them are inserted nine little mystical figured ornaments, in brass and silver. There is an

osseous scrap of St. Bonaventura, father and doctor; another of St. Agnes, virgin and martyr; and a third of St. Cæcilia, virgin and martyr. Besides these, there is a small piece of a waxen Agnus Dei, which is periodically manufactured at Rome with many ceremonies. These relics were procured at Rome, and sent to a lady in Ireland, by whom they were brought to this country. She was accustomed to say her rosary of prayers to each of these four relics day by day. But God has now enlightened her eyes, and opened her heart. She has renounced these vanities, and has joined an evangelical church in this city. Henceforth, her prayers will be offered in the Spirit, to the Father through the Son.

Along with the box came an authen-

ticating document, of which we give a translation :

"FR. JOSEPH MA. CASTELLANI, OF THE ORDER OF EREMITES OF SAINT AUGUSTINE, BY THE GRACE OF GOD AND OF THE APOSTOLIC SEE, BISHOP OF PORPHYRIÆ, PREFECT OF THE APOSTOLIC SACRARIUM, DOMESTIC PRELATE OF OUR MOST HOLY LORD, AND ASSISTANT AT THE PONTIFICAL THRONE.

"To all who see these letters, We testify, that we, for the greater glory of Almighty God, and for the worship of his saints, have donated sacred particles of the bones of Saints Bonaventura, Bishop, Doctor, and Cardinal; and of Agnes and Cæcilia, virgins and martyrs, taken from authentic remains, which particles we have reverently placed in a single box of brass, washed with silver, and of oval form, protected by a glass, secured within by a silk cord of red color, and sealed with our seal impressed upon wax tinted

with vermilion; power being granted to the owner of retaining them for himself, of giving them to others, and of exposing them in any temple, oratory, or chapel for the public veneration of faithful Christians; wherefore We have granted to him this testimonial subscribed by our hand, and confirmed by our seal.

"Given at Rome, this eighteenth day of the month of January, in the year 1848.

"F. J. MA. EP. PORPHYRIEN. [L.S.]

"BARTHOLOMEUS VALL., Deputatus."

At the head of this precious document, which is a printed form, with blanks filled in by the pen, stands a wood-cut of the Cardinal's arms, surmounted by a cross, and over that his official hat. The arms are also exhibited on the seal stamped at the bottom.

What sort of a trade is this to drive!

FOREIGN FIELD.

GENEVA.

THE Evangelical Society of Geneva held its anniversary in the latter part of June. This Society, which is aided somewhat by us, and which we should be glad to aid with a very large subvention, if we had the means, employs thirty-five laborers in twenty-five stations, mostly in France. In that country, as was stated in the anniversary meeting, about a hundred Bible colporteurs are employed. From one of these a French soldier lately returned from the Crimea, purchased forty Testaments, that he might present them to his comrades. This he did in token of the peace and joy he

had found in reading the book in the camp.

ITALY.

AT Florence, the scene of so much persecution under color of law, there is an evangelical church of one hundred and twenty-five members, which is receiving constant additions. Thousands of the people there are reading the Scriptures with increasing earnestness. The government of the archduke Leopoldo is obliged to wink at this, for fear of the intervention of the British Cabinet in case persecution is renewed. One accused person, who is at large on bail, asked the public

prosecutor why his case was not brought on for trial. "Oh!" said that functionary, "you have too big dogs to bark for you!" The Italian Committee at Geneva is getting out an edition of ten thousand of Diodati's Italian Bible, and they well know by what means they can circulate them through the Peninsula. The Waldenses are soon to have a press at La Tour, having never till recent times been permitted to have the use of that powerful engine.

FRANCE.

• We have recently received several communications from the Evangelical Society of France, which are so interesting that we greatly regret that we can not find room for them at large on our pages. They are mostly occupied by details of the reopening of the chapels which had been so long closed by the public authority. They say: "God has been pleased to grant signal success to our exertions in vindicating the cause of religious liberty. The struggle has lasted nearly four years, and has resulted in obtaining most of what we asked for." Still there remain local difficulties in some places, the removal of which must be a work of time and patience. The government has not repealed the oppressive laws, but has only relaxed the rigor of their application. The letters say: "The duty of patience is the more incumbent on us, as we know from experience that all these delays, trials, and difficulties have not in the least impaired the general condition of our work. Though public worship has been prohibited for three or four years at some of our missionary posts, the people have never been deprived of

religious ministrations and means of edification. Worship has not been actually suspended, and our persecuted friends have never ceased to assemble, more or less secretly, to pay their worship to God. These very difficulties have tended to strengthen their faith, and their steady though humble course has greatly concurred in the success we have achieved. Our missionary stations in the Haute Vienne, much as they have been tried, are now as flourishing as ever."

LYONS.

We have received a recent report from the Committee of Evangelization at Lyons, signed by the four faithful pastors there. It is replete with interest, and we give a few of the facts it rehearses.

After a moving account of the desolations wrought by the recent floods in Eastern France, it is said: "Since our last report fifty-four new members have been added to the Church. Nor is this the only perceptible result which marks the real progress of the kingdom of God. Miss V., from her childhood, had attended the evangelical school, and heard conversation about the Gospel, but was at last withdrawn by her parents, who had her taught in the Roman Church. She made her first communion, and lived a number of years in a state of complete indifference. She was led into the grace of God by a severe dispensation of divine Providence. In consequence of a severe illness, she had to submit to the amputation of a limb. Condemned to repose, she sought in reading a relief from the tedium of solitude. She read over and over a Bible she had long neglected.

her conscience was roused, and she was soon enforced to say: "I came at last to the knowledge of my sins. I felt the sting; but God did not leave me long in this condition. He led me to find in Jesus Christ the salvation I sought." She is one of the recent converts, and her earnest piety makes its influence felt in a large manufactory where she is employed. God has made her, in some degree, the means of the conversion of her aged father, a man of very energetic character. On his death-bed he gave a strong and lively testimony of his faith. "I saw hell," he said, "opened at my feet. During my long life I had slept without concern on the brink of the gulf. But God said to me, Awake, thou that sleepest among the dead, and, all trembling, I fled to Jesus Christ."

An old soldier has freely embraced the Gospel. While serving in Algeria he noticed that his sergeant-major read constantly in a small book. He felt a curiosity to know what book it could be. One day, in the absence of the sergeant, he stole a glance at the little book. It was a New Testament. He eagerly read it, surprised to find so great a charm in a volume of which he yet understood but little. By and by the sergeant wanted to know what had become of his New Testament. The soldier avowed the act of taking it, and craved pardon. The sergeant, happy to see his book so well appreciated, bestowed it on his comrade, who now became its rightful possessor, and continued to read it. Returning to Lyons, being still but little enlightened, he wedded a Romanist, and for a time relapsed into religious indifference. But the seed was not wholly choked, and soon began to bear fruit. He resumed the perusal of his Testament,

and was conducted to the evangelical church by one of its older members, and has become an interesting and precious Christian. His wife, formerly very devout in her fashion, now walks decidedly in the good old way. She long repelled what she regarded as a new religion. One day the thought occurred to her, to compare the New Testament of her husband with a Catholic version which a pious Jansenist lady had bequeathed to her in dying, with an earnest exhortation to read it. Astonished at meeting very little difference, a heap of prejudices vanished from her mind, and she has ever since gone with her husband to the Protestant worship, and her mother goes with them.

The manner in which this soldier was induced to read the Gospel resembles another very hopeful case. A sister in the church was quietly reading her New Testament by an open window. She was observed through a neighboring window by a Catholic lady, who, being taken sick a few days after, sent for the sister to take care of her. "What were you reading the other evening so attentively?" asked the lady; "can you not lend me the book to divert me somewhat?" Her husband has also read that New Testament and some religious tracts; and both of them have derived great benefit from what they have read.

Some pleasing instances are given of converts, who, in the face of opposition and menace, continue faithful to their convictions, and earnest in their attempts to diffuse the truth. One young woman who, some time ago, was with difficulty prevented from terminating her wretched life by suicide, has now consecrated it joyfully to the service of God. Herself a brand

plucked out of the fire, she now burns with a holy desire to lead other sinners to the foot of the cross. She makes excursions into the country to scatter Testaments and tracts. Her life has been threatened in the prosecution of this good work; but she continues in it unharmed, being protected unto this day. She often stops at a cottage-door to ask for a glass of water, that she may have an opportunity to announce the Gospel. She thus, one day, in a short time, swallowed six tumblers' full, which was something of a surfeit. Thus Jesus said to the woman of Sychar, "Give me to drink;" simply that he might give her in return the water of life. Will He who will reward the cup of cold water given in his name, forget to recompense that which is begged for his name's sake?

This young woman first came to the knowledge of the truth in the Protestant infirmary at Lyons. The blessing of God visibly rests upon this house, which is always full, and not large enough for the demands made upon it.

It is in the hands of persons admirably qualified. During the last half-year there have been many conversions among the patients. Among them was a poor German woman, who was completely ignorant of Christian truth. By degrees her mind and heart were roused, and she hungered and thirsted after righteousness, and Jesus kept his word with her. Just at the close of her course, another patient, in a bed near her, fell asleep in Jesus. The poor German said, in a very peculiar tone, "I am jealous!" and when asked why, she added: "Ah! I had hoped to see my Saviour before this friend; but she has got to him before me." It was but a little while, however, before she joined her happy friend in the presence of the Lord.

The number who come to hear the Gospel becomes every day larger and more attentive. The reports from the mission-stations are highly encouraging. The Committee of Evangelization of the evangelical church at Lyons need greatly to be aided in their prosperous work.

HOME FIELD.

NEW-HAMPSHIRE ASSOCIATION.

THE General Association (Congregational) of New-Hampshire held its Annual Sessions in Exeter of that State, commencing on Tuesday, the 26th of August. The denomination was well represented. Besides the usual ecclesiastical business, various benevolent societies received the attention of the body. It was gratifying to see devotional exercises and services immediately connected with charitable

institutions, allowed so large a place in the programme of the proceedings of the meetings, as was allowed there; and we can not but hope for valuable fruits from it. It would doubtless have a happy effect upon the cause of our common Christianity, if all the ecclesiastical bodies of the land would give more prominence than is usually done, in their convocations to such, or similar exercises.

It was our happiness to attend the

meeting of the Association, and among other things to represent briefly the operations, the present position, and wants of the American and Foreign Christian Union, whereupon the following paper was unanimously adopted, namely:

"Whereas, large portions of the nominal Christian world are overrun by the errors of the Greek and Roman apostasies, and their inhabitants are involved in great moral darkness, endangering their own salvation, and greatly hindering the progress of the work of evangelization among the Mohammedan and Pagan nations; and

"Whereas, in the judgment of this Association, the appropriate remedy of these evils is the propagation of a pure Christianity in the parts corrupted; therefore

"(1) *Resolved*, That the American and Foreign Christian Union, whose object is to promote and diffuse a pure and evangelical Christianity wherever a corrupted Christianity exists, meets the cordial approbation of this General Association.

"(2) *Resolved*, That in view of the success, that has attended the labors of this Society since its organization, and of the many wide and inviting doors of usefulness that are now open among the Papal population of this hemisphere, and also in the eastern, for the introduction of Evangelical Missionaries, the friends of Protestant and Evangelical truth are loudly called upon to put forth vigorous and increased efforts, suitably to occupy these places, now providentially opened.

"(3) *Resolved*, That to encourage the Board of Directors, and enable them to go on with the work intrusted to them, this Association recommend to the churches in its connection, to take up and forward to the treasury of the Society effective contributions."

MISSIONARIES AND THEIR LABORS.

AN excellent itinerant missionary in one of the counties of New-England, among the Irish Romanists, says:

"I am not able to report as large an amount of labor performed this month, as formerly, on account of sickness of myself and of my family. But I have travelled 118 miles, visited 189 families, and 9 schools, and addressed 108 scholars on the subject of morals and religion. I have given 4 Testaments to such as needed them and would make good use of them; also a good many tracts.

"Several of these people I have visited a number of times. I have succeeded in getting three intemperate persons to sign the temperance pledge. I find on inquiry, that my labor in many cases has not been useless. For example: The Roman Catholic woman, to whom I gave a Bible last year, has kept it, and her husband also reads it often, as well as herself. The young Catholic man, whom I induced to sign the temperance pledge last year, has kept it faithfully, and many to whom I have given tracts and religious instruction, now accost me kindly and seek for other tracts and religious books. On my way to a neighboring town, I was accosted by a little boy who knew me, and said: 'Did you stop at my father's?' When I had answered, he said: 'I have read all the books you gave me, and observed all the rules: will you, please sir, to give me another tract?'

"Thus the good seed is manifestly taking root."

The missionary in his report gives a narrative of his labors in several villages, in all of which he finds evidences of the advance of evangelical truth with some Romanists, and an unusual activity with the hierarchy to hinder its progress. He says in regard to one village:

"In — I was quite discouraged, for almost all refused to take tracts from me. Some scoffed, but I observed that the children seemed glad to see me. They listened kindly and attentively to my address to them in the school, and I trust that they

received impressions that will not soon be forgotten.

"In — a Roman Catholic woman who excused herself from attending evangelical worship on the Sabbath and other days, because of a want of suitable clothing, in good faith apparently expressed a desire to attend, if she had but the clothes needed. The clothing was procured and given to her, but through threats of violence she has not yet fulfilled her promise.

"I gave a tract to a young Roman Catholic man. He looked at it a while and handed it back, saying in all sincerity: 'I dare not read it.'

"A Catholic woman, who on a former visit had partly agreed to take a Bible, refused on this occasion to take it, saying, she should have to confess it to the priest if she took it."

Thus the priests are striving to keep their power over the people by depriving them of the Holy Scriptures, and of all evangelical instruction.

The following is from the diary of another missionary in another county in New-England, who labors among the Irish Romanists. It discloses the spirit of the Romish priesthood in regard to the Scriptures, and the spiritual and religious welfare of their deluded followers. They hate the Scriptures, and evidently desire that their followers should be kept in ignorance of their precious truths.

"One Catholic man told me, that when he lived in Connecticut, he had a Bible and some other religious books, which he used to read with delight, and his wife, who can not read, wished to have him keep them and read to her. There he was accustomed to attend Protestant meetings, and he likewise induced several Irishmen to attend with him; but that the first time he went to confession, the priest rebuked him for attending meeting, and forbade his attending any more, and told him to give up his Bible and books;

with which he felt bound to comply, and so left them all behind.

"I offered to give him another, but he said it would be of no use, as the priest would forbid its use the first time he confessed.

"I told him that inasmuch as the Bible is the revealed will of God, and by his infinite authority He had commanded him to search it, and furthermore to teach it to his children, it certainly could be no crime to do so, and hence he was under no obligation to confess it to the priest, since Jesus Christ and not his priest was to be his final judge.

"And where," said I, 'do you suppose your priest will be in the day of judgment?' 'Well indeed, sir, I suppose by my side, to confess his own sins,' was the reply. I offered him a Bible again, on condition that he would read it in his family every day, to which he then gave consent, and I presented the Bible."

Another missionary in one of our Western cities writes:

"The universal silence which pervades the doings of Romanists at this time is not by any means to be viewed as a sign of inactivity on the part of the Bishop of the diocese, or that of the numerous 'Orders' which have their existence in the city and suburbs. Popery never sleeps at her post of duty. Her silence is more to be dreaded than her open warfare, or the bellowing of her bulls. In the latter case our danger is not so great as in the former. It may be said of her watchmen, though not in the Scripture sense of that promise, that 'they see eye to eye.'

"The ramification that is going on under the influence of the priesthood, and by means of the different 'Orders' which have been the bane of Europe, but in this country are permitted to luxuriate like 'the bay tree,' is acquiring strength and vigor in our midst. I am assured that almost all females in Rome's connection in this community, are members of one or other of the 'Orders' of the great Mystery.

"It is difficult to labor among them. They hate the Scriptures and dread their contents more than the burning flames. They are immured in worse than savage ignorance. Priestal proscriptions of the Bible have reared up walls to the very throne of the Most High, insomuch that the poor, infatuated, priest-ridden masses have only to look to their so-called spiritual guides, and to the rules of their respective orders, and commit the keeping and salvation of their souls to these.

"The young of both sexes are initiated into Sodalists of Mary and Sodalists of Jesus. The worship of Mary is greatly on the increase. Among her numerous titles, that of 'Mary of Mount Carmel' is, perhaps, the most attractive, and this Order, it appears, is extending its influence under her patronage very much of late. The 6th of July is on the Roman calendar set apart to celebrate her worship as the Blessed Lady of Mount Carmel, and it was most scrupulously kept in all the churches and chapels by the votaries of the Order.

"An editorial appeared in the Catholic newspaper of the 18th, showing the progress which the Order has made in the diocese; the writer indulging the hope that a great addition to its membership must follow the services of the 16th of July. He intimates that the young of both sexes should enroll themselves among the votaries of Carmel's Queen, and have the insignia of the Order worn about their shoulders as a preventive, not only from hell; but by its Sabbatine indulgence, a guard against the flames of purgatory. He teaches that should any member of the Order have to suffer the purgatorial fire, Mary shall come to console them, and on the Saturday next after their death, release them, and cause them to enter upon their heavenly rest.

"In the course of my visitation this month I met with an aged widow who is a Carmelite and a saint in the Order; for she has in her day converted four persons to the faith, and has worn the scapular for many years. She possesses a Bible, and in the course of conversation, she re-

peated many of the promises made to the Church, as the spouse of Christ, that 'the gates of hell should not overcome her, that she was the pillar and ground of the truth, and that she could not err in doctrine.' But as she spoke of the Church in general terms I assented to all she had said. At last I asked what were her thoughts with regard to 'the Church' to which such precious promises were made, or to *what* Church were they made? Her answer was short and to the point, that they were made to the 'holy Catholic Church of Rome.'

"I told her that I understood the Church to signify all truly converted persons who believe in Christ and rely upon the merits of his atonement for their acceptance of God—that our being members of a Church without a change of heart, and without a scriptural and saving knowledge of the way of salvation, was one thing, and to be *such* a member of 'the Church of Christ' as He will acknowledge on the great day of judgment is another thing.

"I repeated sundry texts of Scripture to prove what I said, and appealed to that book which she said she had in her possession. The Church of Rome, apostolic succession, priestly authority and power were introduced. I found my efforts to convince her would be entirely useless. Her hope of acceptance was the merits of her good works, and she now was living in the odor of sanctity.

"I called upon another family two or three doors from hers. There were four females in the house, and a person whom I took to be the husband of one of the ladies, sitting on a bench resting himself. After some general remarks I introduced the subject of religion. I offered some tracts, which were refused. One of the females said that they had a religion of their own, that it was the true religion, and that they were not going to give themselves the least trouble about what they believed to be false. Your religion, sir, is only a 'new thing,' about three hundred years old. Luther and Calvin were

the founders of it. You are perfectly right, ma'am, I said, in not troubling yourself about what you consider, after a fair investigation of the subject, to be false. But the danger is in taking up a false report upon mere hearsay. The Apostle Paul advised the members of an apostolic church, saying: 'Prove all things; hold fast that which is good.' I should suppose that you have acted upon this good advice, that you have proved the truth of the religion you profess, brought it, and that which you denominated false to the test of Scripture, to be proved by what saith the Spirit of God therein. Luther and Calvin were good men, and still what they had taught and written would be unworthy of belief unless it was agreeable with God's word. They were not the founders of what you call our religion; they were only the chosen instruments of God to revive that which Christ and his apostles taught as doctrines according to godliness.

"You Protestants, said another of the company, do acknowledge our Church to be the true Church. I was not aware of that, ma'am. How do we acknowledge that? I will tell you that, sir. You receive our creed and teach it to your children. One of the articles says, I believe in the holy Catholic Church. It does not by any means follow, ma'am, that because of our reception of the creed, and our belief that there is a holy Catholic Church, that we believe or acknowledge the present Roman Church to be either the true or the holy Catholic Church of the creed. The article to which you have referred does not say the holy Roman Catholic Church, and even if the word Roman was to be found in that article, which I wish you to remark is not, we could not credit it for this reason, that we could not find that expression in the word of God. The holy Catholic Church is composed of converted sinners, effectually called and justified by an act of God's free mercy and grace. God takes these converts from among all the nations of the earth to whom the Gospel is preached.

In the existence of this Catholic Church I believe. Men may give names to the churches to which they belong, but the question is, does God acknowledge them by these names. The Mormons call themselves the church of the 'Latter Day Saints' when they ought not to be so called. My friends, I said, you and I are sinners exposed to the wrath of God. The name of a church will not save us; our connection with a church will not save us. Christ says, Except a man be born again he can not enter the kingdom of heaven.

"The man, who had been listening to our conversation without taking part on either side, turned round to me and said: It is useless for you, sir, to be speaking to these women. You can not convince them; they won't believe any thing. Won't they believe the word of God? No, sir, they do not know it; they are ignorant of that as you are of what you never heard of. He then asked me if I charged any thing for the tracts. I told him I did not: I gave him one. But the ladies resumed the subject of religion again, and for nearly an hour we traversed through the mysteries of Babylon. O Merciful Father! how long is the delusion of the Popish system to continue? How long, Lord, shall this curse, this demoralising system prevail? Shall our land be made a Bochim, and generations unborn be made to mourn over the apathy of our churches, in reference to the progress of Romanism? The topics of our conversation were various, and of every day's occurrence. The intercession of departed saints, but more especially that of the 'immaculate' mother. I told them that I considered it a very enormous sin—an act most dishonorable to Christ, whom the Father hath constituted the 'only mediator' between himself and sinners, to pray to any other being, or trust to the mediation of any other besides Christ. I was told that Christ was too high and too holy to be approached by sinners such as we are, and it is necessary that we should have recourse to the mediation of saints, and

more especially to his blessed mother, because as a son he can not refuse his mother. I told them that he is no higher now, nor holier than he was before he took our nature, and became man, and made himself of no reputation, suffering the shameful death of the cross for our sake; that in no place in the Bible can it be found wherein he has said, 'Whatsoever you ask my mother, I will do it.' But he tells us over and over, 'Whatsoever we ask the Father in his name,

it shall be given us.' I also repeated the character given to him as the merciful High-Priest of his Church, who is touched with the feelings of our infirmities, being in all points tempted as we are, yet without sin. I had thus an opportunity of directing them unto the Lamb of God, to the only Mediator and Intercessor before the throne of God. And may he give efficacy to his own word, and turn the affections of these deluded beings to himself!"

THE MAGAZINE SPEAKING FOR ITSELF.

WE desire to extend the circulation of this Magazine, which for some time has been very large, not merely that through it we may have an organ whereby we may report our proceedings to our numerous Life-Members and other supporters, but that by diffusing information we may increase their numbers and their zeal. Although it is devoted to a special subject, that subject is so immense in itself, and has such widely divergent ramifications, that we have no difficulty in filling its pages with as great a variety of matter as is usually found in publications of a more general character. We would not indecorously "blow our own trumpet," or "cry up our own wares," though something of this seems necessary amid the competition of the many publications of the day. But we think that we may truly say, that it is worth

more than its small cost to the individual subscriber. In our extensive correspondence at home and abroad, and in the numerous publications received by us from foreign nations and in foreign tongues, we have copious materials for the enrichment of our pages, and the best opportunities of gathering the most recent intelligence in regard to the grand conflict between the eternal truth of God, and the antiquated errors of Romanism. We purpose to make this Magazine, so far as our care and industry can go to effect it, a truly readable and instructive work. We trust, therefore, that all our present subscribers, for their own sakes as well as ours, will continue to receive its monthly visits; and that thousands may be added to the list, who shall read it with pleasure and profit.

CHAPEL TO THE MEMORY OF LUTHER.—The *German Journal* of Frankfort states that a subscription, limited to three kreutzers (about fifteen centimes) each

person, has been opened at Worms for the construction of a Gothic chapel in that town, in honor of Luther, and of his protest to the Diet of Worms.

NEW PUBLICATIONS.

1. **RELIGION IN AMERICA; or, an Account of the Origin, Relation to the State, and Present Condition of the Evangelical Churches in the United States, with Notices of the Un-evangelical Denominations.** By ROBERT BAIRD. New-York: Harper & Brothers, publishers, No. 327 to 335 Pearl street. 1856. Octavo, pp. 696. In its present form this is a noble volume. It is a vast improvement on the work as it first appeared in 1842, in Scotland. In that state it was widely circulated in Britain and America, and was translated into French, German, Swedish, and Dutch, and extensively spread over the Continent of Europe. The author, admirably qualified for a work of this kind, has now brought it up, by additions and the more recent statistics, to the present time. It exhibits the *statistics* of religion in the United States as fully and exactly as possible; and yet it is not dryly statistical, but is replete with information and instruction of the most valuable kind. This is the very book, (and indeed it is the only one of the kind,) to place in the hand of the foreigner who desires to learn the true moral and religious *status* of our country. Yes, and it is the book to be read by those croakers among ourselves, who, having never seen any other country, are ever depreciating our present condition, and prophesying darkly for the future. Dr. Baird, who is a Christian patriot, and an American all over and inside and out, has here furnished, in the religious history of our Union, a complete demonstration of the power and efficacy of the VOLUNTARY SYSTEM in supporting and extending the Gospel. Where else, for two hundred years past, has evangelical Protestantism had such a glorious development as it has attained here by the goodness of God during the last fifty years?

2. **THE LIFE AND ADVENTURES OF JAMES P. BECKWORTH.** Mountaineer, Scout, and Pioneer, and Chief of the Crow Nation of Indians. With Illustrations. Written from his own Dictation. By T. D. BONVER. New-York: Harper & Brothers, publishers, Franklin Square. 1856. 12mo, pp. 537. Glancing at this book, we find by the account that this fellow Beckworth is said to give of himself, that he mixed with the Indians till he became worse than any of them, the biggest Pagan of them all. His shameless boastings of his murders, ths, rows, and adulteries are shocking. Can it be that the very respectable publishers knew what was going through their press? Our only comfort over this depraved book is the hope that it is all a pack of lies.

3. **THE TONGUE OF FIRE, or, the true Power of Christianity.** By WILLIAM ARTHUR, A.M., Author of "The Successful Merchant," etc.

New-York: Harper & Brothers, publishers, Franklin Square. 1856. 18mo, pp. 354. The writer is an excellent English Wesleyan brother, who visited this country last year, and left behind him a very happy impression of his piety and his powers. It is a well-sustained meditation upon the "baptism of fire" which the Apostles received on the day of Pentecost. It contains the yearnings of the author's soul to make a nearer approach to the life and ministry of the primitive Christians. We have heard it said of a living divine, that "his piety savors of the sixteenth century." Better is that piety which savors of the *first* century, and of the *first* part of that.

4. **MEXICO: ITS PEASANTS AND ITS PRIESTS; or Adventures and Historical Researches in Mexico and its Silver Mines, during parts of the Years 1851-52-53-54, with an Exposé of the Fabulous Character of the Story of the Conquest of Mexico by Cortes.** By ROBERT A. WILSON, late Judge of Sacramento District, California. With Engravings. A New Edition. New-York: Harper & Brothers, Publishers. London: Sampson Low, Son & Co. 1856. 12mo, pp. 418. In our March number we noticed the first edition of this very valuable work, and gave some impressive extracts from it, to show what Mexico is under Romish rule. That country, so happy in its varied climates, its vegetable wealth, and vast mineral resources, is, in its social, moral, and religious state, just what Rome has made it. Rome has had a monopoly of this manufacture of national character in Mexico, and if any one wishes to see a fair sample of her handiwork, let him read this book. It is full of curious matter, and no careful reader can fail to pick up many new and useful ideas.

5. **SIGNS OF THE TIMES; Letters to Ernst Moritz Arndt, on the Dangers to Religious Liberty in the Present State of the World.** By CHRISTIAN CHARLES JOSIAS BUNSEN, D.D., D.C.L., D. Ph. Translated from the German by Susanna Winkworth, Author of the "Life of Niebuhr," etc. New-York: Harper & Brothers, 329 to 335 Pearl street. 1856. 12mo, pp. 440. The Chevalier Bunsen, for though a Doctor in Divinity, he is a layman, has acquired great note, both as a *diplomat* and *erudite* church-antiquarian. But he has acquired a large addition of celebrity by writing this little work, in which he contends earnestly as a champion of religious liberty. He is on the side of truth and right. God grant him the victory over Dr. Stall and all others who would oppress the conscience!

6. **THE OLD REGIME AND THE REVOLUTIONS.** By ALEXIS DE TOCQUEVILLE, of the Académie Française, Author of "Democracy in America." Translated by John Bonver. New-

York: Harper & Brothers, Publishers, Franklin Square. 1856. 12mo, pp. 344. This is an essay on the philosophy of certain historical periods. It is able and instructive in much of its contents; but it is not such a book as one would have expected from the author of "Democracy in America." The enchantments of the Romish wizards seem to have cast some mist over his vision, else he would hardly say: "Neither Christianity *nor even Catholicism* involves any contradiction to the democratic principle. Both are, in some respects decidedly favorable to it."

THE LITURGY OF THE REFORMED PROTESTANT DUTCH CHURCH IN NORTH-AMERICA. Reported to the General Synod, June, 1856. New-York: 1856. Pp. 96, 12mo. It is well known that the Dutch churches in this country use a Liturgy translated from that which has ever been used by the mother-church in Holland. Practically but little reference is had to it, except in the administration of sacraments, and in ordinations. This pamphlet contains it in an amended form, as reported to the General Synod by a Committee appointed more than two years since. In this shape, it has not yet been definitely acted upon.

YOUNG WOMEN IN CONVENTS; OR, PRIESTS' PRISONS TO BE PROTECTED BY LAW, OR THE PRISONS TO BE BROKEN UP. A lecture delivered at the Maryland Institute, on Monday

evening, February 25, 1856. By **ANDREW B. CROSS.** Baltimore: Printed by Sherwood & Co., N. W. Cor. Baltimore and Gay streets. 1856. Pp. 48, 8vo. This writer has done a good thing in producing this discourse relative to a matter of the highest practical interest. It appears that his fidelity has exposed him to loud threats, "but threatened dogs live long." The appeal to his fears has the same effect on him as on any other brave man, in making him still more decided and courageous in his assaults upon those dark monastic dens, over which Romanism throws the thickest veil of secrecy, that "the mystery of iniquity" may there work its will unwatched.

REVISED MEMORIES; AN ADDRESS TO THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH-AMERICA, ON THE SEMI-CENTENARY ANNIVERSARY OF THE ADOPTION OF THEIR TESTIMONY. By **JOHN NIEL McLEOD, D.D.,** Pastor of the First Reformed Presbyterian Church, New-York.

DR. McLEOD'S REPORT ON THE PARIS CONFERENCE, August, 1854.

The titles sufficiently indicate the subjects of these pamphlets, which are well worthy of perusal. Dr. McLeod is one of those rare men, who know how to combine a sincere and zealous attachment to his own denomination, with an enlarged spirit of brotherly love towards all other living and fruitful branches of the Church of Christ.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF AUGUST TO THE 1st OF SEPTEMBER, 1856.

NEW-HAMPSHIRE.		
Derry. Presb. Ch.,	7 21	
Felham. Cong. Ch.,	12 06	
East-Concord. Cong. Ch.,	15 50	
Chester. Mrs. E. J. Bradley,	2 00	
VERMONT.		
Brandon. Per Rev. Jos. L'Heureux,	6 00	
Springfield. Mrs. L. N. Barnard,	8 00	
MASSACHUSETTS.		
Pittsfield. Walter Tracy,	10 00	
Greenfield. Bapt. Ch.,	5 00	
2d Cong. Ch., bal.,	2 00	
Westminster. Cong. Ch., in part to make Rev. Marcus Ames a L. M.,	23 40	
Marblehead. Cong. Ch., Wm. Curtis, Esq., \$39, to make Mrs. Mahitable Curtis a L. M.; others, \$62.50, to make Miss Mary B. Hammond and Miss Rebecca B. Blancy L. Ms.,	92 50	
Salem. Crouble-st. Ch.,	83 12	
Shelburn Falls. Cong. Ch., to make Mrs. Susan E. Leomis a L. M.,	41 00	
North-Danvers. Cong. Ch., towards L. M. of Rev. James Fletcher,	12 00	
South-Hadley. Cong. Ch.,	18 10	
Lowell. Appleton-st. Ch.,	23 05	
Lawrence. Lawrence-st. Ch., in full, to make Charles H. Bigelow a L. D.,	51 94	
North-Wrentham. Union Cong. Ch.,	5 00	
Amherst. Jos. Grover, for the Waldenses, \$1; Chapel in Paris, \$1,	2 00	
North and South Hampton. Ref. Dutch Ch., in part,	40 00	
Fall River. 21 Cong. Ch., in part, to make Rev. E. Thurston a L. D.,	81 68	
RHODE ISLAND.		
Little Compton. Cong. Ch.,	33 00	
CONNECTICUT.		
Winchester Centre. M. F.,	2 00	
Darien Depot. A Friend, \$1; M. E. Ch., \$3.50,	6 50	
Woodbury. 1st Cong. Ch., in part, to make David Summers a L. M.,	10 00	
Bristol. Cong. Ch.,	32 00	
Avon. Cong. Ch.,	9 00	
Somers. Cong. Ch., in part,	18 39	
New-Haven. Third instalment of John B. Barnard's legacy, per the trustee, N. A. Bacon, Esq.,	4300 00	
NEW-YORK.		
Jewett. Month. Coll. in the Presb. Ch., in full of David Pond's L. M.,	10 50	
Astoria. Ref. Dutch Ch.,	26 43	
Brooklyn. Clinton-av. Cong. Ch.,	26 63	
Llrip. Presb. Cong., to make Rev. G. L. More a L. M.,	43 68	
Jamestown. Presb. Ch.,	17 00	
Cong. Ch., in part, to make Rev. S. P. Marvin L. M.,	11 81	
Bapt. Ch.,	9 52	
Sherman. Bapt. Ch.,	10 00	
Cong. Ch.,	12 72	
M. E. Ch.,	2 09	
Portville. Presb. Ch., to make Henry Dusenbury a L. M.,	20 00	

Glenn. Presb. Ch., in part, to make Rev. Sylvester Cowles a L. M.,.....	15 00	KENTUCKY.	
Victor. Cong. Ch., in part, to make Rev. C. G. Carr a L. M.,.....	24 00	Louisville. Individuals, for the Miss school,.....	
M. E. Ch.,.....	2 12	MISSOURI.	
Peoria. J. E. Nelson,.....	1 00	St. Louis. Isaac V. Brown,.....	
Brooklyn. York-st. M. E. Ch., in part to make Rev. O. Kelley a L. M.,.....	24 00	ILLINOIS.	
New-York City. Union Meth. Ch. 16th st.,.....	2 45	Fulton City. First Cong. Ch.,.....	
Southold. Mrs. Charity Case,.....	2 00	Decatur. 1st Bapt. Ch.,.....	
Upper Aquobogue. Cong. Ch., per B. F. Wells,.....	20 42	M. E. Ch.,.....	
Jamaica. Presb. Ch., per Rev. F. D. Oakley,.....	28 00	Mt. Sterling. Presb. Ch. per Rev. Jas. Ma	
New-York City. Mrs. Geo. Barlow,.....	2 00	INDIANA.	
Tarrytown. M. E. Ch.,.....	6 00	Terre Haute. Cong. Ch.,.....	
Meth. Prot. Ch.,.....	4 06	Ger. M. E. Ch.,.....	
Lockport. G. W. Merchant, Esq.,.....	2 50	North-Madison. 1st Presb. Ch.,.....	
Shelter Island. Presb. Ch., to make Rev. Daniel M. Lord L. M.,.....	30 00	Bapt. Ch.,.....	
Carlisle. Rev. James Broughton, in full of Miss Charlotte Fogg's L. M.,.....	15 00	Fairmount. M. E. Ch.,.....	
Kortright Centre. On L. M. of Rev. O. Irving,.....	5 00	Sharon. Presb. Ch.,.....	
Chateaugay. Presb. Ch.,.....	8 00	Munroe. Presb. Ch., in part,.....	
New-Hartford. Presb. Ch.,.....	29 25	Madison. Christn. Ch., in part,.....	
Boonsville. M. E. Ch.,.....	2 06	Shiloh. N. S. Presb. Ch.,.....	
Presb. Ch.,.....	12 06	Muncie. O. S. Presb. and Meth. Chs.,.....	
Sherburne. Presb. Ch.,.....	24 50	New-Castle. M. E. Ch.,.....	
Clinton. Cong. Ch., in part,.....	30 00	Hillsboro. O. S. Presb. Ch.,.....	
H. M. Paine, M.D.,.....	5 00	New-Castle. O. S. Presb. Ch.,.....	
Fulton. Presb. Ch.,.....	29 50	OHIO.	
Utica. Rev. J. Ward,.....	2 00	Cheviot. Matilda Jones,.....	
1st Presb. Ch., to make Mrs. Sarah H. Sheffield, Mrs. Mary Jane Tobey, and Miss Della W. Dana L. Ms.,.....	90 04	Marietta. Cong. Ch., Ladies' Sewing Circ \$11.75; others, \$5.75,.....	
Utica. Mrs. Nancy Maine, in part for L. M.,.....	15 00	Dayton. 1st Eng. Lutheran Ch., in part,.....	
Brooklyn. York-st. Ch. add.,.....	2 00	Beach Woods. Ref. Presb. Ch., in part,.....	
Unionville. Presb. Ch.,.....	28 00	L. M. for Rev. G. McMillen,.....	
NEW-JERSEY.		Hopewell. Asso. Ref. Presb. Ch., for Wm. Prester's L. M.,.....	
Deckertown. Miss Mary Stiles, to make J. Stiles a L. M.,.....	8 00	Blue Ball. N. S. Presb. Ch.,.....	
Hackettstown. Presb. Ch.,.....	17 10	Monroe. O. S. Presb. Ch.,.....	
Hudson City. M. E. Ch.,.....	4 00	East-Cleveland. Presb. Ch., in part, to ms Rev. Chas. W. Torry L. M.,.....	
Flanders. 1st Presb. Ch., to make Rev. David M. James a L. M.,.....	30 00	Cincinnati. A friend,.....	
Miss Elizabeth Nicholas, in full of her L. M.,.....	24 00	Amesville. Mrs. Eliza A. Tenney to make herself a L. M.,.....	
Belleville. R. D. Ch., to make Rev. T. De Witt Talmage and Mrs. Mary B. Talmage L. Ms.,.....	60 00	MICHIGAN.	
Newark. 1st Presb. Ch.,.....	55 51	Niles. Presb. Ch.,.....	
Succasunna. Presb. Ch.,.....	26 00	Edwardsville. Presb. Ch., to make Rev. Elis B. Sherwood a L. M.,.....	
Bergen Point. Ref. Dutch Ch., to make Rev. Jas. C. Dutcher L. M.,.....	31 00	Mrs. Mary Foster Starr for L. M., by her husband,.....	
Paterson. 2d Ref. Dutch Ch.,.....	15 00	Detroit. 1st Presb. Ch., to make Jacob S. Feland L. M.,.....	
PENNSYLVANIA.		WISCONSIN.	
York. B. Small, \$5; L. Rouse, \$5; C. A. Morris, \$5—Mrs. Spangle, \$5,.....	20 00	Racine. Presb. Ch., per Albert Giles,.....	
Philadelphia. Mrs. Wetherall, in part, for L. M.,.....	5 00	IOWA.	
R. S. Clark,.....	3 00	Burlington. 1st Bapt. Ch.,.....	
TENNESSEE.		Cong. Ch.,.....	
Knoxville. Jas. Cameron, add for L. M.,.....	12 00	Lyons. Cong. Ch.,.....	

CONTENTS.

	PAGE		
Summons to American Protestants,.....	297	Deification of the Virgin,.....	
Washington County Auxiliary,.....	299	Catholicism condemned by Catholics,.....	
Bibliolary,.....	300	A Reliquary,.....	
Joachim Zexule,.....	302	FOREIGN FIELD: Geneva, 317; Italy, 317; Fr 318; Lyons, 318.	
The Work among the Mexicans,.....	306	HOME FIELD:	
Ireland: the People and the Priests,.....	307	New-Hampshire Association,.....	
Are Missions from the Heathen possible?.....	310	Missionaries and their Labors,.....	
Another Witness,.....	311	The Magazine speaking for itself,.....	
Canadian Popery,.....	312	New Publications,.....	
Petty Persecutors,.....	313	Receipts,.....	
Progress of Protestantism in Prussia,.....	314		

THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. VII.

NOVEMBER, 1856.

No. 11.

SUMMONS TO AMERICAN PROTESTANTS.

In the last number of the Magazine, we submitted a few thoughts to our readers, upon the duty of immediate personal effort, for the conversion of the Papal world to Christ. At the same time, we presented the American and Foreign Christian Union, as an agency formed especially for the promotion of that most important and desirable end, and earnestly yet respectfully requested pastors and private Christians, promptly and effectively to aid it, without waiting for agents to come to them, and solicit and forward their donations to its treasury.

We resume the subject in this number, not to repeat what we then said—though, from its importance, we trust it will be remembered if not re-read by our friends—but because of our deep and abiding sense of the intimate and vital connection which subsists between the Papal world and the progress of the Gospel in Mohammedan and Pagan nations, and also, to add a few things, which, for

want of room, could not be added in the former article.

THE GOSPEL'S CHIEF BARRIER.

No well-informed individual can doubt that the idolatries and senseless, absurd, and manifestly unchristian religious ceremonial of the Papists, together with the practical bearing of the whole system of the Papacy, constitutes a formidable barrier (and, indeed, it may be said, and not unjustly, to constitute THE barrier) to the progress of the Gospel among the heathen populations of the globe.

Evangelical missionaries in all parts of the unevangelized world have come up against this barrier. They have met it on the continents, and on the islands of the ocean, in the crowded city, and in the rural districts, and wherever they have sought to do their work, and to secure the adoption of the Christian religion. They have been taunted with the want of consistency, and held as the teachers of a religion no less gross and sensual

than that which they have sought to have the people renounce. And their messages, in many cases, have consequently been unheard, and their labors in a great degree lost. Little hope of ultimate and complete success in the work in which they are engaged can reasonably be entertained, till the Papal world is thoroughly reformed, and the Gospel reinstated in it, in its simplicity and power.

Had this barrier been out of the way, or, in other words, had the Papal world been evangelical in doctrine, and conformed in its practices to the requirements of the laws of Christ, though its millions had taken no part in the work of missions to the nations and tribes outside of or beyond them, doubtless Mohammedanism and Paganism would long before this date have been swept from the face of the earth, and given place to a pure Christianity.

But this is not the train of thought which we wish just now to develop, or to pursue, though it is well worthy of serious consideration in this connection. We are anxious to come to the *practical design* contemplated.

THE OBJECTS SOUGHT.

We wish to secure the thought, the serious, prayerful, and searching thought of the friends of Zion, and not only their thought, but their sympathies, prayers, and effective coöperation in works for the re-conversion of the Papal nations, and those other portions of Christendom, which have apostatized from Christianity.

In this noble enterprise we see, or think we see, involved the purest and best interests of evangelical religion, and also the highest good of the hu-

man race, and therefore we can refrain from stating our conviction plainly, and pleading for the same with earnestness.

Lest, however, we should be misunderstood, in the employment of language that conveys something of earnestness which we feel, we will say that we do not desire to see a diminution of zeal and activity in half of any object of Christian charity that may be before the community. We sincerely rejoice in the number, variety, and prosperity of the agencies in existence for the spread of the Gospel, and the salvation of men, according to our ability, we are ready and shall be happy to aid them in their appropriate work. But, being as we do, not only in the vast importance of the mission intrusted to the American and Foreign Christian Union; but in the indispensable necessity of its offices (or the office of some institution similar to it) to the ultimate success of other benevolent agencies, which seek the subjugation of the world to the sway of truth, we deem, we feel constrained to do so with earnestness, and we would entreat every member of the Christian community to give to the same more attention than it has hitherto received, and to give to the Board of Directors such *increased* countenance and support, as will enable them to advance in the work, as the word of the providence of God may lead the way.

ADDITIONAL MOTIVES.

If, to such *increased* attention and effort for this form of charity, more additional to those previously advanced are desired, the following may be considered :

(1.) The most glorious results to evangelical religion, and to the temporal and eternal interests of men, were associated with, and flowed from the labors which were put forth in behalf of Roman Catholics, in the times of the world-renowned "Reformation."

Romanists, in the sixteenth century, were as ignorant, bigoted, and as hostile to a pure Christianity in general, as the masses in Papal countries are now, and there was quite as little ground to hope for success, in connection with any measures of reform, as can exist at present, in connection with almost any people who are under the dominion of the "Man of Sin." But Martin Luther, a simple-hearted, pious yet courageous man, arose in Germany, and gave himself to the work. In Scotland, France, and other countries, other men arose, and followed his example, and the work of reformation was instituted and carried triumphantly forward. It is true that it cost much toil and treasure, and, through the influence of its opponents, in the course of its progress the liberties and lives of many good people were sacrificed; but liberty, literature, arts, science, and religion, all profited largely by that glorious movement.

In its results, it is manifest, that the Lord had a people to be gathered from that part of mystical Babylon, in which those excellent men, the Reformers and their fellow-laborers, wrought. And so now the Papal countries of Europe, of South-America, and Mexico, ought to be entered by the missionaries of the Christian Church, and their millions to be called to a pure Gospel and to the true way of life. Results of great moment to

the cause of Christianity and of the race, are doubtless wrapped up in such movements yet to be made, and they wait for their development, only on the action of the professed disciples of Christ, in the evangelical branches of his church.

What pastor, or pious person, that knows the resources of these Papal people, that can reflect and in imagination conceive the measures which they could at once institute for the honor of God, and the welfare of the world, in case they were truly converted to the Saviour, does not burn with desire to see the work which may issue in such a consummation, hastened to its commencement and vigorous and faithful prosecution! Let all such come to the support and enlargement of the operations of the American and Foreign Christian Union, and the good works thus conceived of, may at no distant day be devised and done, in behalf of the kingdom of the Redeemer, by the now benighted yet highly interesting people under the control of the Papacy.

(2.) Various events seem clearly to indicate it to be the will of God, that such efforts should now be made.

CHRISTIANS AWAKING.

Of these, it is one of marked significance, that Protestant Christians of various denominations, in different parts of the world, are of late beginning to feel an unusual interest and sense of responsibility concerning the spiritual condition of Romanists. A greater number of individuals, in England, Scotland, and in the evangelical churches on the continent of Europe, are thinking and praying, and to some extent acting in relation to this

matter, than have been heretofore, for many long years. And this state of things is increasing. The numbers thus affected are growing, both in the New and in the Old World. And why is this? Why does God lay upon the mind and heart of his people a given subject, and hold it there, if He has not a purpose to call them, or rather, if by that event, he does *not* call them to the work in which he thus gives them an interest? If he does not thus call them to it, no satisfactory account can be given of this event.

NEW DOORS OPENED.

Another of these events is the remarkable opening now of doors of usefulness, in Papal countries, for evangelical missionaries.

Until quite recently the whole Papal world was closed against Protestant missions. Till then, missionaries and funds for their support would have been useless, as there was no field to enter, and no work to be performed. But how changed is the state of things! In the Papal parts of Ireland, in Belgium, in Sardinia, in the vast empire of France, and even in Spain, and in several of the countries of South-America, and in some of the West-India Islands, missionaries may enter, and, if prudent, prosecute their work to almost any extent. In Mexico, also, the way seems now rapidly preparing for similar evangelical efforts.

And what is this wonderful removal of bolts and bars, this opening of doors and prostration of walls which formerly hindered the approach of missionaries to these Romish people, if it be not the divine voice *practically* directing us to go to them, with the *Gospel*, which alone contains the words

of life? Surely, it is that voice, and Christians ought to obey it without delay.

PUBLIC OPINION GREATLY CHANGED.

Another of these events is the wonderful change in public opinion which has taken place in this country, within a few years past, in regard to the duty and the desirableness of the work in behalf of Romanists, both at home and abroad.

Though the numbers who now feel and acknowledge the obligation that rests upon Protestants to labor for the salvation of Romanists are less than they should be, they are vastly increased beyond the amount of former years. Twenty years ago, a few names would have comprised the whole company in America, who cherished any interest in the matter, or who, if it were named in their hearing, would have stopped to give it a second thought. Public attention had not been turned in that direction, and the course of divine providence had not been such as to thrust the Papal world, with its wants and woes, or its rich and delightful promise as a missionary field, upon the minds of our citizens. The few who saw it prayed and wept, and labored alone, and, if perchance they spoke, or preached, or published on the subject, few if any sympathized with them. Pastors and people, generally, had no interest in it. Few preachers preached about it, or would allow the use of their pulpits for that purpose to others. But now, most of the leading denominations in the country regard it in a different light. In every section of the nation, east and west, north and south, there are multitudes who look upon the Papal world as a missionary field of the

highest interest and importance. "This is the Lord's doing, it is marvellous in our eyes." Why, then, should an individual, Christian or patriot, hesitate to associate himself with this cause?

REMARKABLE SUCCESS.

Another of these notable events is the remarkable success that has attended the labors of the Society.

It can not reasonably be expected, that the fruits of the American and Foreign Christian Union in the brief period of its history, can be so numerous and imposing as those of societies which have been *thirty, forty, or more years*, in the field, and by the monthly concerts and other means, been brought often and in every favorable form, before the churches, and thus intrenched in their sympathies, and possessed of most ample resources for prosecuting their work to the best advantage.

But, through the divine blessing, its fruits are numerous and precious. And, as if to beckon its friends onward to greater zeal and exertion, God has caused it to produce more than they had ventured to hope. They knew that the very organization of the Papal system, the vigilance of its priesthood, the servile submission and obedience of the members to the hierarchy, and the utter abhorrence in which Romanists are taught from their infancy, to hold Protestants, and Protestant teachings on the subject of religion, constituted a very strong if not an *unparalleled* barrier, in the way of success in their efforts. Few benevolent enterprises have obstacles like these in their way. But the Lord has granted the Society his favor, and, in view of the results, its friends are

prompted devoutly to exclaim: "What hath God wrought?"

Let us survey some of these precious and invaluable fruits.

While it has not been the wish of the Board to form churches, and it is not in accordance with the design of the Society to form them except in extraordinary cases, where the converts can not (through ignorance of the English language, or some other sufficient cause) be connected with a church already in existence, there have been gathered in different parts of this country about *twenty* congregations of French, German, and Irish, which have grown into churches, and added their numbers and strength to the evangelical denominations in the land. This is a result whose value no amount of money can fairly represent.

More than *ONE THOUSAND* Romanists have been reported to the office, from various ranks in society, though chiefly in the humbler walks of life, as having given credible evidence of a change of heart in connection with the services of the missionaries employed. Besides these, there are doubtless many others not reported. Follow these converts through life, and see their happy influence and peaceful deaths, and the worth of these fruits can not be estimated.

About ten thousand Romish children and youth have been collected in Sabbath-schools, taught by the missionaries themselves, or conducted to schools in their neighborhoods, connected with some evangelical church.

Many *hundreds* of adults, of both sexes, fathers and mothers, have been collected in little groups and taught to read the Holy Scriptures, who previously had never learned, and in many

cases had never before had a copy of the Bible.

More than a *quarter of a million* of Romanists, of *seven different languages*, scattered in almost every part of our national domain, have been personally visited, and many of them many times for religious purposes, by missionaries of the Society. Over this vast amount of mind, with its un-American and unevangelical training, a flood of light and a vast amount of hallowed influence have been shed. Before it a good example has been set, proper counsel has been given, and the Gospel has been commended to its confidence and love. And can this be of no worth in the moral training of our nation? Truly, its value in this relation is beyond all price.

The leaven of this process is seen working in every direction. The Romish people are gradually becoming distrustful of their ancient faith, and weary of the government of the priesthood. They are becoming more enlightened in regard to their personal and social rights, and more ready to demand and maintain them, even against the expressed will of the accredited hierarchy. Although extra and gigantic efforts are made to watch, to guide, and even to *coerce* the people to an observance of Romish usages and forms, there is, notwithstanding, a spirit of inquiry in existence among them, and by the measures that are employed it is kept in motion, and vast multitudes sit very loosely by the Papacy, who for prudential reasons do not break with the priests or the members of the communion. In heart they are but poor Papists, yet had it not been for the labors of the *American and Foreign Christian Union* they would have been as bigoted as any others.

Of the results of the Society's labors in the Foreign Field, in South-America, the West-Indies, Canada, and Europe, where about half its energies are expended, and with equal advantage, we have not spoken, nor have we space for the details.

We have forbore, too, to speak of the *MILLIONS* of pages of printed matter sent out by the Society, and of the *THOUSANDS* of intelligent and stirring sermons that its missionaries and preachers have preached, greatly to the benefit of the country.

We have passed over in silence the agency of the Society in calling the attention of the national government to an effort to secure to American citizens the rights of conscience and the enjoyment of religious liberty when travelling or sojourning in foreign lands, as also its agency in many other things dear to every American heart, and of great value to the nation, and honorable to evangelical religion, but of which, for prudential reasons, we must omit publicly to speak.

And do any need further or additional facts to show the claim of the Society to the warm affection and the cheerful and liberal support of American Christians? We think not. If these now submitted be carefully read and prayerfully pondered, we feel assured they will prove effective to stir up zeal and activity in the sacred cause. If they be not thus read and weighed, and allowed their proper influence, it will be useless to cite more. We trust that they will be read, and allowed by many to have their proper influence, and that we shall hear from them favorably at an early day.

In conclusion, then, we beg leave to ask respectfully of every one who may chance to see this article: What have

you done to sustain or to advance the welfare and usefulness of the American and Foreign Christian Union? That it is adapted to do a great work, and directs its labors to a field of large extent and of great promise, and further, that it has already accomplished for the cause of Christ and of depressed humanity what is of greater worth than any earthly riches can represent, and what may be regarded as an earnest of its vastly greater usefulness in future if properly sustained, is very clear. The favor with which it has been received, the success that has followed its movements, give strong assurance that it is owned of Heaven as a cherished instrumentality for promoting the honor of Christ and his Gospel.

It has been called into existence at a time when God seems to be moving in a remarkable manner upon the great mass of mind in the Papal world, and preparing its inhabitants to ask for and to receive the Scriptures, and to throw off the yoke by which they have been

so long oppressed and led in the way of ruinous error. Have you then, dear reader, given it that encouragement which the voice of Providence seems to demand of every person in your situation and circumstances?

This question we beg you to consider and to answer. It is not ours to answer for you, nor do we wish to assume such responsibility. In Christian kindness, and with fraternal feelings, and as those who must render an account of their stewardship, we have proposed the inquiry, and thus we wish it to be received and answered. Remember that now is an important moment in the history of the Papal world, and that now the special aid of the friends of evangelical religion is needed in its behalf. What you do for this cause should be done quickly. May the Lord direct you to such action as shall most subserve his cause and promote your own spiritual edification and the good of those now ready to perish.

DOES POPERY FORBID THE BIBLE?

THIS is one of those points in dispute between Papists and Protestants, which is capable of being decided either way. It can be clearly proved that the Church of Rome interdicts the free use of the Bible by her children. And it can also be proved, that she allows it, or seems to allow it. This double-tongued teaching of hers is very convenient for her purposes; because it enables her really to keep the Bible, a most dangerous book for her, out of the hands of her laity, without appearing to expose herself to the just reproach of being afraid that the influence of the Bible must go against her.

That she prohibits the free and general reading of the Bible, forbidding it as the rule, and permitting it only as an exception, is plain from the Fourth Rule enacted by the Great Council of Trent, and approved by Pope Pius IV., in a Bull, issued on the 24th of March, 1564. It is in the following words:

"Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops, or inqui-

sitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offense. But regulars shall neither read nor purchase such Bibles without a special license from their superiors."

From this abominable rule, which wrests the Scriptures out of the hands of the great body of submissive Romanists, several things are sufficiently certain:

1st. It is "manifest from experience," that is to say, from the *experience* of the Romish hierarchs, that the Bible is a bad book for them; and that if "translated into the vulgar tongue," and "indiscriminately allowed to every one," it will do the Papacy "more evil than good." A precious practical confession this! a concession that the Bible is a perilous document for Papists! Observe that the declaration does not speak of Bibles mutilated or mistranslated; but speaks only of "the Holy Bible translated into the vulgar tongue," no matter how faithful and correct the translation may be. Do the Roman clergy pretend that they can furnish to the common people any *viser* or *safer* instruction than the

word of God affords? Will they assume, that they can speak more intelligibly to the soul of man, than He who made the soul, and endowed it with the noble gift of language? Why, then, did not God at first, if he would reveal his will to man in writing, reveal it originally in some unknown tongue, which his priests alone might be privileged to understand, and interpret, and explain? Why did he, by his servants the prophets, speak to the Hebrews in what was then their "vulgar tongue"? Why did he address the nations who spoke Greek in their "vulgar tongue," through his inspired apostles? It was reserved for the Council of Trent, and those who agree with it, to discover that such a book must be a dangerous thing, whose perusal must be guarded with the utmost care and precaution. Most certain it is, that the best and oldest of the "Fathers" urged its perusal and study upon old and young without exception. But Popery was not then *developed*.

2dly. The reading of the Bible, even though "translated into the vulgar tongue by Catholic authors," is permitted only to such persons as, in the judgment of the priest or confessor who acts as their spiritual guide, are likely to have their faith and piety "augmented, and not injured by it." What audacity is this! as though any thing could be better adapted than God's own teaching to strengthen a weak faith, and confirm an irresolute piety; as though the feeblest faith and piety could be "injured" by being taught in the words of the Holy Ghost!

3dly. A private individual can only obtain this well-guarded permission, in case, on the advice of his parish priest

or confessor, it may seem good to his bishop "or inquisitor," to concede it to him. Here *inquisitors* have equal power with *bishops*, though the latter claim to have an office of divine appointment, and the former were never heard of till the days of the notorious Dominic.

4thly. To make all sure, this permission must be in *writing*. How many persons in the "Ecclesiastical Province of New-York" can produce a *written* permit from John Hughes, granted on the advice of some priest or confessor, to possess and use a Douay Bible? Note that a *general* permit, or a *printed* one, will not meet the requirements of the Pope and his last General Council.

5thly. No person who, "without such written permission," "shall have the presumption to read or possess" even a version of Roman manufacture, and one carefully guarded with marginal notes and comments, shall get any absolution for his sins, "until he have first delivered up such Bible to the *ordinary*," a title which is *ordinarily* given to the bishop.

6thly. If any bookseller shall sell a Bible to *any person* not having such written permission, he shall not only forfeit the value of the book, but shall be liable to such other penalties as the bishop shall think proper to impose. O ye Popish bibliopoles! beware;—it is dangerous to trade in Bibles. The man in Fulton street who sold us our Douay Bible will be completely in Dr. Hughes's power, if we should "peach upon him."

7thly. Even *regulars*, that is to say, monks and nuns, or persons living under conventual *regulation*, shall neither read nor possess such Bibles without a *special license* from their superiors, the

heads of the convent. Can it be? The faith and piety of a holy nun imperilled by the possession of such book! Why, it must be considerably worse than common!

On the other hand, the Romish Church, on occasion, can plead that she does furnish the Bible to her children in their vernacular tongue.

So far as now occurs to us, the principal translations into modern living languages are the Italian version of Martini, Archbishop of Florence, in the latter part of the last century; and what is commonly called the Douay Bible, of which the New Testament was first published by the English College at Rheims, 1582, and the Old Testament by the English College at Douay, in 1609.

We have made considerable use of Martini's version, and compared much of it with the Greek text. We found less that was objectionable in it than we expected. The notes are very copious; and even in these, there is not a great deal to which a Protestant would take exception. Perhaps the most singular oversight in it is, that sometimes, the notes give two or more explanations of a difficult passage, and leave the reader to determine, by his "private judgment," of course, which he will adopt. This is rather odd for an *infallible* Church, which professes to teach only what has "the unanimous consent of the Fathers," and which claims to have a holy sacerdotal corporation divinely appointed for the express purpose of teaching "the simple faithful" what the Bible is, and what it means.

But how far can Martini's be regarded as "an authorized version"? The principal thing about it that looks like an authorization is the following letter

of Pope Pius VI., addressed to the translator himself:

"POPE PIUS THE SIXTH:

"Beloved Son: Health and apostolical benediction. At a time that a vast number of bad books, which most grossly attack the Catholic religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures: for these are the most abundant sources which ought to be left open to every one, to draw from them purity of morals and of doctrine, to erradicate the errors which are widely disseminated in these corrupt times. This you have seasonably effected, as you declare, by publishing the sacred writings in the language of your country, suitable to every one's capacity; especially when you show and set forth, that you have added explanatory notes, which, being extracted from the holy fathers, preclude every possible danger of abuse: Thus you have not swerved either from the laws of the Congregation of the Index, or from the constitution published on this subject by Benedict XIV., that immortal Pope, our predecessor in the pontificate, and formerly, when we held a place near his person, our excellent master in ecclesiastical learning, circumstances which we mention as honorable to us.

"We therefore applaud your eminent learning, joined with your extraordinary piety, and we return you our due acknowledgments for the books which you have transmitted to us, and which, when convenient, we will read over. In the mean time, as a token of our pontifical benevolence, receive our apostolical benediction, which to you, beloved son, we very affectionately impart.

"Given at Rome, on the calends of April, 1778, the fourth year of our pontificate.

"PHILIP BUONAMICI, Latin Secretary. To our beloved Son, Anthony Martini, at Turin."

Besides this Papal brief, there is published, with our copy of the volume, an

authorization of it by the present Archbishop of Florence, who allowed it to be sold and read among the people of his own diocese. So far as this part of the Tuscan population is concerned, there would seem to be a duly-authorized version in the "vulgar tongue." We have seen copies of it openly exposed for sale in Rome itself; and have bought them there to give to persons who dared not possess any other edition, and hardly dared to accept even of this. We ever warned them, however, in their reading of it to remember the infinite difference in point of authority between the text, and the merely human comments.

But after all, even in the arch-diocese of Firenze, is this version authorized for indiscriminate use? At first sight, it might seem to be so. But look again. Is there any thing to that effect in the commendatory epistle of Pope Pius VI.? Could either the arch-bishop or the pontiff suspend or annul the Fourth Rule of the Council of Trent? Not at all. They had neither the power nor the wish to do so. No Tuscan, without temerity, and the risk of getting no absolution for his sins, can lawfully possess himself of the book for his own perusal, till, on the recommendation of his priest or confessor, he has obtained a permit in writing, signed by his bishop or inquisitor.

The same is true of the Douay Bible, with all its notes and comments. This has never obtained any general authorization for its unrestricted use, either from pope, council, or provincial synod. In Dunigan's New-York edition, printed in 1843, there is an approbation of it in Latin, signed by the late Bishop Dubois, in which he declares that the edition has the sanction of his author-

ity; and that "it may be used by the faithful with fruit, *debitis conditionibus servatis*, the due conditions being observed." By *due conditions* he undoubtedly meant such as were imposed by the Fourth Tridentine Rule, already cited. In a later edition, of 1854, we find an English approbation signed by John Hughes, with his Babylonish *cuneiform* cross, and recommending that it be read by the faithful "with that reverence and respect which are due to the word of God, and with that humility of heart and docility which the Church enjoins upon all who would read the Holy Scriptures with advantage to their souls." This sounds very well. At first sight it seems to give unlimited allowance of the book to all, at least, who possess subjection to him as their "ordinary," though he is not an ordinary man. But it is impossible that he, even if his "vaulting ambition" leaps in vain to reach a cardinal's hat, should have the presumption to dispense with the decree of a Council and Pope, prescribing exactly under what conditions (*debitis conditionibus*) a Bible, though "translated into the vulgar tongue by Catholic authors," may be read by the faithful. Therefore this approbation must be taken with a "reservation," the observance of the "due conditions" stipulated for by his predecessor, Bishop Dubois, being understood. And we doubt not, that this idea is wrapped up in that innocent-looking clause about the "docility which the Church enjoins upon

all who would read the Holy Scriptures with advantage to their souls." What that enjoined docility is, the Council of Trent explains.

This may suffice for a reply to the question, Does Popery forbid the Bible? The correct answer might be further elucidated, if our space permitted, by references to the "Constitution" of Pope Benedict XIV. on this subject, the Encyclical Letter of Pope Gregory XVI., on Bible Societies, and other well-known documents of the same nature. It is manifest, that the existing law is the Fourth Rule of the Council of Trent; according to which, prohibition is the general rule, and permission is the exception in particular cases. By playing fast and loose between the general and the particular, between the rule and the exception which only confirms the rule, the Romish Church is enabled to withhold the Bible from her laity and others, and yet to appear in the sight of some of her opposers as if conceding its free circulation and use.

Nor is this hostility to the Bible, a hostility betraying itself through every disguise, a thing to be wondered at. If a man will be a Popish priest, if he be resolved to hold fast to Popery in every event, he must let the Bible go, and he must wrest it from the hands of his flock. That book is no friend to his Church. It is hostile to her erroneous dogmas. It is the greatest and surest antidote to the deadly poisons of her golden chalice.

(For the American and Foreign Christian Union.)

THE WORD "CATHOLIC."

NAMES oftentimes are things, and, | come to be of paramount importance.
though trivial in themselves, often | There is much, therefore, in a name.

Before names are applied to things, then, it is evident that for perspicuity and distinction, there should be some correspondency between the name and the thing signified. But such is not the case between the name "Catholic" and that denomination to which it is usually but *thoughtlessly* applied. Perhaps there is no word which has been the source of more discord and confusion, and at the same time has been more systematically misunderstood and misapplied than this same word "Catholic."

Let us try whether Romanists have any claim to the word, and whether Protestants do not commit an *egregious* error in continuing to call the followers of the Pope "Catholics." I will premise, at first, that we do not consider the word as being worthy of much peculiar honor, or of being appropriated to the Protestant side of the controversy, because it is not a scriptural word. Yet, inasmuch as it always has been recognized as an ecclesiastical word, to save circumlocution, it may be worth while to rescue it from the possession of those who have no claim to it. It is not found in the New Testament, in any part of the original sacred text; being found only in the titles to the epistles of James, Peter, John, and Jude, and there has the real and primitive signification of the word, that is, "general." For example: "The General Epistle of Jude." It would sound very strange to say, "The first catholic epistle of Peter," instead of the first general epistle; yet this would be its real meaning, giving the word its Greek form and patristic use. But to say "Catholic" Church, for Romish, is a "general" absurdity, and yet, in truth, is an absurdity too general among Protestants.

The word is an ecclesiastico-patristic word, invented to distinguish the orthodox Christians of the early ages of our era from the Gnostics, Marcionites, Manichees, and especially the Arians of those times. Used as it then was, to signify the orthodox, in contradistinction from the heretics and schismatics, it is not only an honorable title, but had a real use. It is derived from the two Greek words, "Kata," "according to," (*κατά*), and "olos," "all," (*ὅλος*), signifying that which was according to all, or general. Universal is the reciprocal English word to express it, but as that word is liable to be confounded in the popular mind with "Universalist," perhaps the word "general" is preferable. It came into use at about the time of the accession of the Emperor Theodosius, A.D. 380, and, as before remarked, served to distinguish Christians, and such as held to the doctrines of the Bible, from those who had apostatized. When the whole nominal Church, following Rome, had in like manner apostatized "from the faith once delivered to the saints," the term Catholic was retained by them, and they might keep it for all Protestants would care, were it not for the following reasons: The Reformers having thought it best to retain the earliest symbol of the Christian faith; that is, the Apostle's Creed, forgot to change the Greek word, "Catholic," into the vernacular tongue; so they left the article to read thus: "I believe in the Holy Catholic Church." Instead of which it should have been: "I believe in the Holy Church Universal," then there would be no confusion in the minds of children, or of those *simple-minded* Romanists, who think that we testify to the authority of their Church, because

we retain the word "Catholic" in the creed. Verily, names *are* things. Why did not the Reformers, and why do we not now make the needed alteration? I have often wondered whether the words were not misplaced in the creed. What is it to believe "in the Church"? We may believe that there is a "Holy Church Universal," but that is different from believing *in* the Church. At any rate, let us have clear ideas as to the word "Catholic" thus used, and guard it from perversion. As the Reformers thought it best to leave the word in the creed, and as our fathers have not altered it, they have imposed upon us the legacy of continually explaining what might be for ever explained to all at first glance, by simply substituting the word "general," for "Catholic."

Now, how are we to redeem an honorable word from perversion, and restore it to its legitimate use? Bearing in mind that it is not a scriptural word, and that it has been misappropriated of late years, I think the best way will be to ignore the word, as much as possible, for some years at least, for the following reasons:

1. Protestants do not need the word, it having originated in a mistaken view as to what orthodoxy was. The simple-minded and superstitious men of the early ages, who are now revered as "Fathers," thought that to be in "accordance with all," or "Kata olos," (Catholos,) [was orthodoxy; but Protestants have discovered that, "according to Christ and his apostles," is orthodoxy. Consequently, we can easily dispense with the word as supernumerary. It is never understood in its primary etymological sense, *nowadays*, except

by readers of church history. In most cases it suggests to the mind the idea of Romanism, and this can scarcely be avoided.

2. By calling adherents to the Papacy "Catholics" we give them an appellation to which they are in no sense entitled; they should be called "Romanists," as they are disciples of the Roman Pontiff. To say "Catholic," is not only absurd, but untrue of them; to say "Roman Catholic," is equivalent to saying, "New-York Universal," which would be ridiculous; to say "Papist," would perhaps offend them; but giving the true name, "Romanist," we do homage to truth, and free ourselves from upholding error. We may encourage these deluded people in their errors simply by allowing them the title of "Catholics." By "sitting at meat in the idol's temple," *that is*, by participating in, tacitly conniving at their errors, "they may perish through our superior knowledge." Our "Catholic brethren," is a phrase which many so-called Protestants make use of. If they mean to be understood as being Romanists themselves, they select the right phrase. But that is not their idea; they simply wish to be understood as desiring to speak civilly of Romanists. Now I would ask how much more gospel-like is it to call the wrong appellation than the right one; they may be our "Romish brethren," as members of the great human family; but are they brethren in Christ? Is the Romish denomination the Church of Christ? Let us do what we can to eradicate error by giving the right names to things. It is a logical as well as rhetorical principle, not to concede to your opponent that which he claims until he has gained the victory

by fair argument. Those Protestants who call Romanists Catholics, grant them all they ask, in reality, without opposition. *If they are Catholics*, according to the meaning of the word, then we are wrong. If they are not Catholics, *how shall we exculpate ourselves* at the judgment-seat of Christ from hypocrisy, in giving a name to them to which we knew they were not entitled, and by which they were confirmed in error?

3. *We are the Catholics* according to the meaning of the word. We are according to all the prophets, apostles, evangelists and writers of God's word. We are in accordance with the doctrines taught in the Bible. We accord with the practice of the early church. We are in harmony with the Christians of the three first centuries of our era. We are in unison with all the orthodox writers of the early ages. Protestants are Protestants only with regard to their "protesting" against the power of the Pope; they are "Catholics," as to all the doctrines of God's word. Not Romanists, be it remembered, but "Catholics," in the true meaning of the word, as derived from the original Greek. But, as this word has such an odor of Rome about it as to prevent its being acceptable to Protestants, let us do one of two things; either let us exclude it from our recognized formularies, and from our theological nomenclature, or else cease to call Romanists Catholics. At present we act without reason, in saying we "believe

in the Holy Catholic Church," while we at the same time call the adherents of the unholy Romish apostasy, Catholics. See Rev., 17th chapter. This is the secret of the delusion under which the Romanists labor. For ages they and we have called Christ's Church, "the Catholic Church," till we have really begun to believe that this is its scriptural name. And then, to crown the matter, we call the children of mystical Babylon, "Catholics!" Is it any wonder they should sleep under the influence of the soporific draught which we have administered? May God in mercy awaken sleeping Protestants as well as Romanists.

In fine, very many children, all converts from Romanism, and not a few worthy Romanists who might become Christians are puzzled to understand how we can oppose the Romish Church so strongly, and yet profess our belief in "the Holy Catholic Church." I have written these pages to endeavor to give the true meaning of the word, and to show how illogical Protestants are in applying the term to Romanists. If the word could be restricted to its true ecclesiastical use, and if Protestants would cease to call the worshippers of Mary Catholics, a great desideratum would be obtained. The disciples were called "Christians," because they worshipped Christ; following this rule the worshippers of Mary would be "Marians," not "Catholics," and the system would be "Marianity," not Christianity.

T. B.

POPE AND PAGAN.

A most excellent and interesting work is Bishop Middleton's "Letter from Rome," and his "Defence" of that Letter; both printed in a small

and neat volume by the AMERICAN AND FOREIGN CHRISTIAN UNION. The object is to show, as it does with ample learning and the utmost clearness, that most of the ceremonies, vestments, and other appurtenances of the Romish worship, were borrowed from the religious rites of the old Pagan Romans. Thus he proves that it was in this way that Popery came to adopt the use of incense, holy water, lighted candles in the day-time, votive offerings, image-worship, road-gods, or tutelary saints, religious processions, pretended miracles, the right of "taking sanctuary" in a church, the different orders of priests and friars, etc., etc. It is curious in the extreme to see what a wholesale transfer of such abominations has been made from Rome Pagan to Rome Papal.

The subject, however, is far from exhausted in the elegant pages of the erudite and accomplished Middleton. A large appendix might be made of matters that escaped his notice in the midst of the multiplicity of examples. Thus it has been ascertained, that the *crozier*, the pastoral staff or crook of the Popish bishops, is an exact copy of the *lituus*, with which the Roman augurs used to poke among the entrails of the victims, while practising their ridiculous sooth-sayings.

In the *Espérance* of Aug. 22d, we find some notices of a recent work by a French priest, which unwittingly corroborates the statements of Dr. Middleton. When Protestants reproach the Roman Church with having introduced into its worship, for the sake of augmenting its pomp, a great many rites and ceremonies borrowed from paganism, the defenders cry out against such calumny. But now the same thing is asserted by a Roman

Catholic priest, the Abbé Jolibois, curate of Trevoux, and a distinguished archaeologist. He fully confirms all that has ever been said upon the subject. This may be seen by some quotations from an essay inserted by this ecclesiastic in the *Revue du Lyonnais*, for March, 1856, under the title, "Dissertation upon the Utility of the Study of Ecclesiastical Antiquities."

According to the Abbé Jolibois, the Church is "the august conservatrix of the dogmas and faith of the Christian," as well as of the ancient traditions. Let us look at some of the traditions thus carefully preserved. After having reminded his readers, that the sacerdotal habits were borrowed partly from the Jewish worship, and in part from the ancient Roman vestments, he says that the *paten*, or little plate for holding the consecrated wafer, which the priests use at the altar, recalls, "both in its use and its shape, the paten of the sacrificers of Greece and Rome." He says, too, that "the water sanctified by the blessing of the Church has taken the place of the lustral water," which the ancient Flamens used to sprinkle for the purpose of purification;—that "the various rites of our worship remind us of the processions made by the Pagans in the streets and squares of their cities, in which they bore the images of their gods;"—that "not only do the more recent temples recall by their titles the names of the ancient temples, but even the images of the saints now worshipped therein, retrace the attributes of the gods, whose place, in some sort, they have taken;"—that the Syrians, for instance, "in embracing the Christian religion, have retained a part of the ornaments of their ancient goddess Astarte;"—that elsewhere, in South-

America, and at an epoch nearer to our own times, "some of the ceremonies of the Pagan ritual of the Aborigines, were admitted among those of the Catholic Church;"—and that there, "the Church and the State have often yielded to the habits and feelings of the indigenous race, and have conformed to them in a great many points."

In confirmation of these views of the Abbé, we may mention, that we have seen at Rome the Churches of *Santa Maria in Lucina*, *Santa Maria sopra Minerva*, etc. There is also on the Forum a church dedicated to St. Cosmo and St. Damian, formerly a temple of Castor and Pollux. There is also the Pantheon, once consecrated to all the gods, and now to all the saints. Mr. Kincaid, a very successful Protestant missionary in Burmah, says: "Often, when standing in a great Burman temple, and looking round upon a thousand worshippers, *prostrating themselves before images*, surrounded by *wax candles*, uttering prayers in a dead language, each one with a *rosary* in hand, and the priests with long *flowing robes* and *shaven heads*, I have thought of what I have witnessed in the Roman-Catholic Cathedral in Montreal; and it has required but a very small stretch of the imagination to suppose myself transported to the opposite side of the globe, looking not upon the ceremonies of an acknowledged heathen temple, but upon the Christianized heathenism of Rome."

But we must go back to the *Esperance*, and its citations from Priest Jolibois. The latter says: "In those practices and pilgrimages, of which the Church has approved some, and tolerated others, the customs of antiquity have been retained. People bathe

themselves and their infants in sacred fountains, and drink their hallowed waters as the Celts used to do at their Bebrones and Devones, and the Greeks and Romans at their springs, consecrated to the nymphs. They hang up in the more venerated chapels representations of limbs which had been diseased, and the healing of which they ascribe to the saint of the place, just as the Greeks and Romans suspended what they called *votive tablets*, upon the columns and walls of their temples. The shreds of garments fastened to the trees around some rustic chapel remind us, that the Romans and Greeks had the same custom of suspending portions of their garments and locks of hair on holy trees surrounding their temples." We have ourselves seen, in the great Church of San Agostino at Rome, the entire walls and the huge columns completely covered with these votive offerings, legs, arms, hearts, etc., made of very thin silver, and stamped with the letters P. G. R., standing for the words *pro gratias receptas*, "for favors received." These were all offered to a famous miracle-working image of the Virgin in that church. It has been said that this image was originally a statue of Proserpine. Be that as it may, it could never have received more of idolatrous veneration, of which the present Pope sets the example, than it receives at this day from the ignorant multitudes. Well may the Abbé Jolibois exclaim: "How many others of the particular practices of devotion at certain places, may be traced back, in whole or in part, to the pagan practices of our fathers!—Behold how the church has conserved the ancient traditions."

Another proof must suffice, for the present, of the natural and elective affi-

nity between Papal and Pagan religions. In a letter from the Roman Catholic Bishop Palafox to Pope Innocent X., dated January 8th, 1649, we find the following reliable account of the doings of the Jesuit Propagandists in China: "They have kept the cross out of sight, and authorized customs absolutely Pagan. Instead of Christianizing idolaters, they have heathenized Christians. They have united God and Belial at the same table, in the same temple, at the same altar, and in the same sacrifices. In fact, idols are worshipped in that nation under the mask of Christianity, or rather the purity of our holy faith is polluted un-

der the mask of idolatry." These proceedings of the Jesuits raised quite a commotion at the time; but the commotion seems to have died out by the assassination of those who were sent to inquire into and reform these abuses. The fact is, however, that the Jesuits who did these things best understood the nature and genius of the Papal institutions. In their defenses of themselves, they alleged, that the usages of the Church fully justified their course. And that they had a perfect right to use this plea in reply to their Romanist accusers, will be fully manifest to every reader of Dr. Middleton's book, referred to at the beginning of this article.

FOREIGN FIELD.

BELGIUM.

WE have just received the proof-sheets of the "Eighteenth Annual Report of the Evangelical Society, or Christian Missionary Belgic Church." It is to be seen by its very title, that this young and vigorous branch of the PROTESTANT CATHOLIC Church is organized as a *missionary church*, according to the divine idea of the Founder of the Christian system, who designed that his visible kingdom on earth should ever keep up an aggressive movement as the best indication of its beneficent nature and divine life. Thus far, the "Christian Missionary Belgic Church" has nobly corresponded to this idea; *Christian*, as following no leader but Christ; *Missionary*, as ever keeping in view the obligation of every minister and member to *spread* the faith in Christ; *Belgic*, as laboring to uphold the truth in

the locality where God's own hand has planted it. That it is a *progressive* institution, its brief history has already showed in a remarkable degree, and this Report still further proves. We proceed to give a brief summary of its contents.

In the province of Brabant are five churches: at Brussels, two French and one Flemish; one French at Ohain, near Waterloo, and one Flemish at Weert-Saint-Georges, near Louvain. The church at Brussels, under the pastoral care of Mr. Panchaud, reports fourteen converted Romanists added to its communion. The other French church, whose pastor is Mr. Anet, also reports the accession of a number of converted Romanists. Both these churches manifest great liveliness of faith, and much activity in good works. There is also a Flemish chapel in the street of the Twelve

Apostles. In Belgium, the French is the language of the courts, the government, and the educated and business classes, while the mass of the people, especially in the rural districts, speak the Flamance, which is one of the dialects of the Teutonic speech, but considerably "frenchified." This dialect is used by one hundred and fifty thousand of the population of Brussels. It is only last year, that this chapel was opened for their benefit. Mr. Van Eelde, after having labored from house to house, had the joy of receiving to the Lord's Supper, at the last Pentecost, fourteen converted Romanists, of whom all but two are indebted to him for the first rays of Gospel light. His auditory now numbers thirty in the morning, and about sixty in the evening. He has suffered, as well as labored much, in striving to rescue souls from the domination of a rich and powerful clergy, from the empire of custom and habit, and from the influence of a religion which seduces the senses and the imagination, and *indulges* the sinner who perseveres in his evil ways. Several of these new brethren have suffered joyfully for the Gospel. There is in Brussels another church, and a very prosperous one, opened for the Flemings by another evangelical denomination. At Weert-Saint-Georges, the little band of disciples has suffered much reproach and much outrage from a mob incensed by the conversion of a Romanist family. Still, there has been no defection among them, and some souls have been gained in the neighboring villages, and the flock continues to increase. The zealous evangelist, Mr. De Roos, also keeps a day-school, and acts as colporteur of Bibles and tracts. The station at Ohain has a

faithful laborer, Mr. Banduin, who, undiscouraged by the hardness of the soil and the small returns yet gathered in, feels that the seed-time must precede the harvest. He, too, acts as colporteur in the face of strong opposition, and is visiting every house in the town and neighboring villages.

In the province of Liège are five French stations. One is the church in the city of Liège. Though the pastor has long been in feeble health, the church manifests a beautiful development. It worships in a modest hall at the bottom of a retired court, and on Sundays, morning and evening, is filled with attentive hearers, for whom there are often not seats enough. The little church is full of zeal. Several recent additions have raised the list of communicants to fifty-eight names. The younger members are eagerly engaged in cultivating sacred music, and in tract-distribution. At Lie-Seraing, on the Meuse, two leagues above Liège, is a church gathered by the patient toils of Mr. Cacheux. They formerly met for worship in a dance-hall, but now in a simple and spacious edifice dedicated to divine service. As many as five hundred were assembled in it on a recent occasion. Here, also, there has been an increase in the number of communicants. Not far from Liège, in another direction, is the village of Nessonvaux. Here, within a few years, among a Popish population altogether ignorant of the truth, a flock has been regularly formed, with a well-attended school, a parsonage, and a place of worship. The audience increases in spite of violent opposition, which is, in fact, overruled for good. At some distance to the south of Nessonvaux, is the little church of Sporinant, composed

mostly of stone-cutters. Besides two who have been admitted this year, there are several candidates for church-membership. Here the pastor, Mr. Ledoux, without flinching encounters a furious resistance headed by the curate, who, among other things, has gone so far as to rebaptize children who had received baptism in the Protestant Church. This is a violation of the Popish canons, as Mr. Ledoux has proved in an energetic pamphlet. He often has opportunities to teach pilgrims, who come to pay their vows at the shrine of St. Roch, or to pray for others who hire them for that purpose. At Verviers is a small flock of twenty communicants, mostly poor workers at the cloth-manufacture, and greatly oppressed. Three converted Romanists have been added to the communion, and two others are prepared for the next occasion.

In the province of Hainault, to the south of *la Belgique* proper, we come to the *arrondissement* of Charleroi, where are three places of evangelization. There is one in the city of Charleroi attended by near two hundred persons, but in the numerous suburban villages many meetings are held, and family-visits made by the devoted pastor, and the faithful elders and brethren. This church is a hive where all are workers. Fifteen were added to the church last year, and others are candidates for admission. The brethren are very active in distributing Testaments and tracts, and every Sunday afternoon they meet the pastor, to give some account of their endeavors, and to join in prayer for a divine blessing upon them. These are truly missionary meetings, full of interest and extremely edifying. One

league to the north of Charleroi, in the midst of a mining population, is the church of Gollisseau-Jumet. It has three chapels, in which the pastor preaches every Sunday. He also holds meetings at various other places within a distance of six or seven leagues, and everywhere finds those who are desirous of hearing the words of eternal life. There is a considerable religious movement in this district, though superstition and immorality frightfully prevail. The station of Leers-Fosteau is four leagues southwest of Charleroi, and near the frontiers of France. Since the death of the Protestant Marquis d'Aoust, year before last, the band of believers here has been subjected to severe persecution. His heirs have compelled all his Protestant tenants to quit their abodes. The pastor has successfully defended himself against a suit to deprive him of a tenement devoted by the late Marquis to the preaching of the Gospel. Notwithstanding these tribulations, there still remain some forty persons who assemble on the Sabbath, and the number of communicants has increased from twenty-five to twenty-eight. The pastor labors with success in some of the neighboring *communes*. Fifteen years ago, in the populous *arrondissement* of Charleroi there was no Protestant church, school, or family, and absolutely nothing which indicated the least knowledge of the salvation which the word of God reveals. Superstition and infidelity, the constant companions of Popery, divided the field between them, and vice and dissipation superabounded. Now, thousands of copies of the Bible have been sold, tens of thousands of tracts have been distri-

buted, the Gospel is steadily preached in a dozen localities in and around Charleroi, three hundred children are taught in evangelical schools, a thousand persons have abandoned Romanism, and some hundreds manifest a living piety, *and the work goes on!* Glory be to God Most High!

In the *arrondissement* of Mons, in the province of Hainault, there existed twenty-five years ago but one Protestant church. Now, there are five, four of them composed entirely of converts from Popery. In the *arrondissement* of Tournai, there is a small mission at Taintigues.

Two years ago, the labors of Mr. Van Schelven began at Ghent, in the province of West-Flanders, and have been ever since abundantly blessed. Every Sunday there is an audience of several hundreds in the chapel. There has been a tremendous opposition, but the little band, like Gideon's three hundred, have not succumbed.

There are as many more churches in Belgium, which, like the Protestant churches in France, receive pecuniary support from the State. But what are these, and the Free-Church brethren, whose Report we are reviewing, in a population of nearly five millions? It is like beginning to tunnel a mountain. They are but patches of verdure on the sterile and uncultured desert, which, in a spiritual sense, covers the whole of this realm.

The residue of the Report is mostly made up of extracts from the statements made to the committee of the Society by the agents in their employ. Some of the incidents related are very peculiar and interesting, and we fully intend to translate them for our next number.

FRANCE.

PARIS, *September 10, 1856.*

Monsieur McClure, 156 Chambers Street New-York.

SIR, AND MUCH-ESTEEMED BROTHER: Since our last letter, dated Aug. 2, we have not many new facts to notice. The work of evangelization is actively prosecuted in our principal centres of missionary effort, and wherever the Gospel is proclaimed by the instrumentality of the Evangelical Society, it bears fruits of eternal life. We would now draw the attention of our friends to the religious condition of our country and the nature of the soil which we have to till. Nothing may be better calculated to demonstrate the importance of renewed activity in the work of evangelization.

Some circumstances have tended to bring about a crisis in the religious state of France; and that crisis may be summed up in a word, namely, the increasing disrepute brought on the Catholic party. The proclamation of the dogma of the Immaculate Conception was a first blow. It has been productive of countless heart-burnings, and a new party has been formed that protests energetically against the insolent triumphs of Ultramontanism.

The *Catholic Observer*, the most accredited organ of that party, has the following lines:

"It is enough to glance at the Church of France to perceive the wretchedness of its condition. The ignorance of divinity and all ecclesiastical sciences has come to a climax. The studies in the seminaries are worthless. Many priests, once come out of the seminaries, give up all study and forget what little they may have learnt. Moreover, the inferior clergy are completely dependent on the Bishops; their obedience is completely blind. Along

with the ancient Church of France have disappeared the laws which regulated the relationship between the bishops and the priests, and which gave legal existence to ecclesiastical courts. Formerly, the ecclesiastical functions being for life, the priests were secured from the arbitrary and wanton decisions of the bishops. Submissive within the pale of the law, they were enabled to oppose unjust and arbitrary treatment. The clergy enjoyed a secure and dignified station, from which they have now come down. Nowadays, the priests who are distinguished for their intellect and noble sentiments, are too often considered as being open to suspicion; it seems that the superior clergy want nothing but slaves ready to obey the word of their masters, and employed only in courting their goodwill by humbly submitting to their caprices."

Already two eminent Catholic laymen, distinguished for their talents and honorable character, had expressed their indignation at the state of Catholicism in the following terms:

"To-day," says Mr. Bordas Demoulin, "the Pope and the Bishops are endeavoring (unwittingly, I allow) to ruin Christianity. And, along with them, the clergy and the multitude press forward in that execrable and delirious war. There are only a handful of priests and laymen who remain true to Jesus Christ, and struggle for his sake. The Pope is now every thing in the Church; but what is the Church? Desolated by schism, heresy, unbelief, the Church is a vast solitude, haunted by superstition, the faithful companion of clerical despotism, a prey to the insanities of Paganism, it is no more recognizable to mankind, whose looks it avoids and whose patience it exhausts. What has reduced the Church to such a condition if it be not the Papal excrecence?"

At the same time the extreme Catholic party (the Jesuitical party) set no bounds to their pretensions; the

more violent portion of that party, represented by the newspaper *L'Univers Religieux*, has overstepped all bounds, so that a schism has taken place in that party. Mr. De Falloun and Mr. Montalembert, two eminent laymen, have separated themselves from M. L. Venillos, chief publisher of the *Univers Religieux*.

Things have been carried to such a pitch that a pamphlet entitled *L'Univers jugé par lui même*, having been published under the influence of M. De Falloun and M. Montalembert, (but without any name of author,) the chief editor of the *Univers Religieux*, has lodged a complaint against the bookseller who has published that pamphlet. A scandalous legal prosecution for libel is to take place, (in November next, it is said.) The French Bishops, at least a great number among them, side with the ultramontane periodical, and seem to be eager to partake of its infamy. That legal prosecution will bring Romanism into complete and irrecoverable disrepute.*

These circumstances have brought about no small degree of agitation in the public mind. We have mentioned the formation of a new party in the bosom of Romanism. That party openly ask for a reformation in the Church, as may be gathered from the following quotation:

"What do we hope for? We hope that a new Catholic people may be formed, who shall have the Gospel, and not Jesuitism for their law. That new people will dissolve all connection between Church and State. Doing away with all despotism, they will govern the Church with

* The publication in question consists almost entirely of quotations from the columns of the Jesuit organ for the last ten years; and is designed to show how grossly unprincipled and self-contradictory the course of its conductors has been.—*Edw.*

the concurrence of all its members. Doing away with superstition, they will adore God in spirit and in truth. They will place their confidence in Christ, the only mediator. The saints will be simply brethren, who pray to God that he may hear our prayers and grant our just supplications, and who desire that we should glorify God, and imitate their virtues.

"It will be acknowledged that Christianity ought to realize the promises of the Old Testament, and bring to men temporal as well as spiritual blessings. But temporal welfare will only be sought after so far as it is subservient to the liberty of the soul. Men will avoid luxury, theatricals, vain pursuits, any thing that tends to degrade Christian dignity. The human activity will display itself under the influence of Christian charity.

"That people are already at their beginning. There are, in several countries, laymen and some priests. They will rapidly multiply. The overflowing of Papal and prelatical dominion, the insanity of altering the faith, and forcing heresy upon the Church, open the eyes of the people, raise up opposition, and procure followers and laborers for the fundamental reformation which the Church requires."

On the other hand, the lay press is discussing the Catholic question with great liberty, and our more eminent authors pay their homage to true principles. We will afford, as a proof, that quotation from the *Journal des Debats*, where M. De La Boulage, one of our most distinguished writers, has penned the following lines:

"Nothing can be more simple and more obvious than which Mr. BUNSEN* asks for. Liberty of conscience, liberty of worship, complete separation between Church and State. That is a well-known system, which has borne excellent fruits in America. It is the system which Alexander Vinet has advocated with so much talent and eloquence. It is the system which

will ultimately prevail. As time goes on, one will feel more and more the necessity of simplifying government by increasing liberty; and if the connection between Church and State be not altogether broken off, it will at least be sufficiently loosened so as that there will be no more privileged religion. Every Christian denomination will enjoy complete independence and equal protection under the law."

It is not necessary to insist upon the serious character of such a situation. It opens a vast career in France to the Gospel. Infidelity, doubtless, turns to account the disparagement brought upon Romanism; but there are serious wants in the hearts, and God is preparing a noble field to our exertions. *If our evangelizing societies were not in existence, it would be necessary to form them at this very moment.* Let our friends remember us in their prayers. Our task is immense. Let it not be forgotten that France is one of the most important fields of battle for the war between Christianity and anti-Christianity.

In our next communication we shall revert to our special work; but we have deemed it fit to acquaint you with the circumstances which make our work increasingly important.

We have received your kind letter, dated 19th August. We are truly thankful for the support promised by your Board; we will be very regular in our communications.

We never doubted the willingness of our American friends to aid us; but perhaps they are not fully aware of the extent, or rather the urgency of our financial wants. Our deficit amounts to some 43,000 francs. We are now at that season of the year when our receipts in France are most inconsiderable; almost all the friends to whom we could apply for loans

* The late Prussian ambassador in England.

Donations of some importance are absent from Paris, so that, although our situation has nothing to alarm us, it has much to embarrass and perplex us. We shall be truly thankful if your Board can send us, without delay, part of the subsidy which they are willing to grant us.

With Christian regards and much esteem, we remain, dear sir, yours very truly, on behalf of the Committee.

E. DE PRESSENSE, Pastor.

SPAIN.

THE condition of this country had been becoming more and more hopeful as regards the opportunity for evangelical effort there, till the recent violent and bloody change in the administration of its perfidious government. For some time there had been going on a silent, and secret, and rapid circulation of evangelical books and tracts, printed in the country itself, and spread by the hands of awakened and enlightened Spaniards. THE AMERICAN AND FOREIGN CHRISTIAN UNION had adopted measures which promised to promote and extend the good work. But the late political reaction, it is to be feared, may impede and retard our efforts by rousing the waning courage, and giving vent to the suppressed wrath of the priests and their bigoted faction. Their tone may be judged of by the following beautiful extract from a letter printed in the *Speranze*, a Spanish journal:

"We can not but be filled with horror when we consider the immense treasures and large resources with the aid of which insatiable Protestantism has propagated error, and caused the perdition of souls by the thousands of Bibles which it has diffused throughout the world; but our indignation ought to be redoubled when

we see that it can now lift its hideous Gorgon head on the most classic ground of Catholicism itself. One more hour of negligence on the part of those in whose hands repose the destinies of the nation, and we are lost; 'Yet a little while and ye shall not see me.' Immorality and heresy can be held in check only by the vigorous hand of kings and governments, who ought not in vain to bear the glorious title of Catholic, and without whose protection the Church is powerless to root out the tares sown by the enemy."

This writer, after a description of the contents of some of the good books which have fallen into his hands, exclaims: "Protestantism demeans itself like a fury, and outrages the immaculate spouse of Christ by all sorts of sophisms and blasphemies. One author goes the length of affirming that an old woman, with the Bible in her hand, has the right to oppose herself to an entire council." Very shocking, to be sure! But we are ready to confess that we go for any old woman with the Bible on her side, in preference to any council that ever undertook to contradict the Bible and thrust the Word of God aside: One Bible is worth far more than ten thousand gilt-pasteboard mitres.

But, if in Spain "Protestantism demeans itself like a fury," how sweet and lamb-like is the deportment of Popery! Of this we have a sample in the recent misfortunes of Don Angel Herreros de Mora, a gentleman of family and of cultivated intellect, who has many friends in this country. His zealous but prudent endeavors to diffuse the light of the Gospel in his native land have drawn down upon him the rage of the persecutors, who would gladly revive for such as he is the worst atrocities of the Inquisition. We give from the *London Christian*

Times a letter from his mother-in-law, which will be read with the deepest interest:

"SIR: I write these few lines with feelings of profound sorrow, to inform you of what has occurred here. On the evening of the 27th, M. Don Angel-Herreros de Mora had gone out for a walk, after being engaged the whole of the day in writing, when a man assaulted him in the middle of the Prado with all the fury of a madman, beating him with a walking-stick on the head, face, and shoulders, and crying at the top of his voice, 'To the criminal! To the criminal!' At the same moment some constables and several priests surrounded him; and he was conducted to the Governor's house, where he found the Vicar-General, who claimed his person for trial before the Ecclesiastical Tribunal. I should tell you that this Vicar-General is an old fellow-student of his, and that the man who thus assaulted M. de Mora is a nephew of this same Vicar-General, a worthy member of the Catholic, Apostolic, Roman Church!

"Adieu, my dear sir, and pardon my having addressed you, although not previously in direct correspondence. As I have so often heard M. de Mora speak of you and your family with sentiments of the deepest regard, I thought it would be well to inform you of what has taken place. The papers will say that there is an attempt to overthrow the Constitution; and you will easily understand how much this aggravates the position of M. de Mora, who was so fully occupied in the religious interests of this unhappy country.

"Madame de Mora went yesterday—you may judge in what a state—to see some persons of influence, but unfortunately, they are away from Madrid at this moment; and I was here alone with my poor little Henry, when the officers of justice came to ransack the house, which they did in my presence, examining the most trifling articles. Nothing was respected at their hands, not even the study of a well-informed and literary man. With brutal violence they broke into the room,

opened the drawers, and carried off, as confiscated, his work on the Jesuits, which you may suppose was not spared, his books of reference, and several manuscripts of interest; these are now the booty of that formidable Society.

"I am anxiously awaiting Madame de Mora's return, who will be too ready to let you know the result of her journey; meanwhile I have three times made my sorrowful way from the prison to my house, in company with my little Henry; and I believe these are the only happy moments for the poor prisoner.

"Adieu, sir. Accept the assurance of my high esteem, and also a mother's entreaties that you would unite your prayers with hers that God would in His mercy take compassion on the affliction and misery which overwhelm me. I say, with my Saviour, O my Father! let this cup pass from me; O my God! put an end to the days of trial, which in thine infinite wisdom have been visited on thy poor servant! Poor Spain! When will she cease to reject the light, and to drive from her bosom the enlightened men who first saw the day beneath her happy skies?

"Once more, sir, adieu. Accept the affectionate esteem of your much afflicted

"MARY CAILLANDIE.

"MADRID, Aug. 30, 1856."

In another letter, dated Sept. 4th, the same lady states that her daughter, Madame de Mora, had been to the Granja, (the court at Aranjuez,) to see the Ambassador from the United States, and implore his help to rescue her husband from the power of the Jesuits. Madame Caillandie says:

"On her return she found her husband in a damp dungeon, into which criminals are put, and on seeing this her despair had no bounds, and, with the activity peculiar to herself, she ran from friend to friend of the many that, happily, her husband has, and who are all indignant at the outrage committed on one of the finest men in the kingdom. However, although she brought the influence of all the chief

bear, on Monday night last, the given by the Government to Don Angel Herreros de Mora of his enemies. The desperate poor child then rose to its feet. In a fury of ungovernable flew to the civil governor, importuning not to suffer such an injustice, ringing him with tears and piercing sorrow open the dungeon to her, he said, she would go in and away, or share his fate. The allowed himself to be overcome, and the prison-door to be opened. I sent an express to tell me of the position in which they both, only staying to fling a shawl over their shoulders, I spent the night in and from one friend to another, against them, to her Highness the Duke of Bourbon, who took pity on me, received me with a kindness altogether royal, and to do every thing in her power for my children. Thanks to her utmost and to the declaration of Dr. Monday my poor angel was taken from the dungeon, and removed to the apartments in the house. But she brought on such a sickness that she knows when he will recover. As to this sickness, he is not yet recovered of the Jesuits, who are loud-ling to examine him, and M. de Mesmes does not to call upon the Government for protection from his enemies. The Vicar-General has gone down on his knees, conjuring him to come back again, promising him riches, and, over and over, if he will but desist, telling him that a man of his would be one of the strongest supports of the Roman Church. You know that you will easily comprehend the answer was.

"From all this a dispute has arisen between the Governor and the priests. I know not which of the two will prevail, but I fear every thing in a country so fanatical, and at the same time so infidel, as this. It needs all the courage, the generosity, and the self-denial of Mora to dare to speak face to face the whole undisguised truth before such powerful enemies."

The lady adds that he is very ill, and that his devoted wife is constantly going from office to office, pleading in behalf of her suffering husband. By a letter from Madame de Mora herself, dated Sept. 10th, we learn that the only crime of which he is accused is his activity in spreading the Gospel in Spain. Not only is he dangerously sick, but there are strong reasons for believing that attempts have been made to get rid of him by poison. They have taken advantage of the distress of his heart-broken wife to extort a large sum of money from her, pretending that it would procure her husband's release; and when they had plundered her, they made sport of her credulity. It seems that the civil government and the ecclesiastical authority are engaged in a dispute about the custody of the prisoner, and there is only too much reason to fear that the clamors of the clergy will prevail.

Let every reader of these pages pray earnestly for the deliverance of this good man, or that, if it be the will of God that he should "gain a martyr's glorious name," he may be abundantly supported by the all-sufficing grace of Christ.

HOME FIELD.

ISM IN THE UNITED STATES.

Journals of the Pope's Church
expatiating upon the spread

of their misbelieving faith in this country. But we have a different tale from a writer who is no Protestant.

J. J. Ampère, Member of the French Academy, in a volume just published by him, under the title of "Promenade en Amérique." When he was at Chicago, he says: "I asked, if there were many Protestants who embraced Catholicism. They told me, as I had often been told before, that such cases were rare and exceptional. The Catholic population increases considerably by immigration; but they cite scarcely any cases of conversion, except of some few persons who have travelled in Europe, or of children who had been gathered into Catholic schools. On the other hand, they tell me, that the little Irish children who attend the city-schools often become Protestants. Catholicism, in the United States, is not the object of any malevolent prejudice, but I do not believe that the majority are disposed to adopt it."

In a notice of M. Ampère's work, one of the editors of the *Journal des Debats*, M. Rigault, makes the following remark, which is worthy of notice as falling from the pen of a man of the world: "Another trait of the American people is the religious sentiment. The multiplicity of sects, which is objected against them, is in fact a proof of faith. The least religious countries are not those where the sects are most numerous, for sectaries are always believing people; but those where there are none, and where, in opposition to orthodoxy, there is nothing but infidelity."

That there is *some* religious activity in our country is evident from the published statistics which Dr. Baird and Dr. Stuart Robinson have collected from the census-returns of the United States, and from the authorized *minutes* of the various evangelical de-

nominations. It is certain that there are among us, more than thirty thousand working ministers of the holy Gospel, and several thousands of these are "home missionaries," laboriously engaged in founding and building up new churches in recent settlements and growing towns. In their churches are four millions of effective members in full communion, with whom some sixteen millions are united in worship and in the ties of sympathy. The value of their churches, parsonages, and other ecclesiastical property, is estimated at seventy millions of dollars. The places of worship contain sittings for more than twelve millions of hearers. Their annual contributions for religious purposes of all kinds amount to about twenty-four millions of dollars, of which four millions are contributed for missionary objects. In these sums are not included what has been given for schools, colleges, and other seminaries of a religious character. These are the fresh fruits of Protestant Christianity, and of the voluntary system. Can modern Popish propagandism show any thing to compare with this?

PUBLIC LECTURES TO ROMANISTS.

FROM the report of the Rev. Mr. Leo, who has been engaged for a considerable time in New-England, as a public lecturer, and who has addressed many thousands of Irish Romanists with happy effect, the following extract is taken. It will be read with pleasure. It shows that the work in which we are engaged can be done. Mr. Leo says:

"I have just closed my public labors among the Roman Catholics of New-Eng-

don, Connecticut. The entire population of that city is about 11,000, of whom about 1200 are Romanists of foreign birth.

"I delivered my Course of Lectures on the various doctrinal errors of Popery, in the largest hall in town, and was listened to throughout by a large and interested audience. Several Roman Catholics attended the whole course, and *five* of them, as I was informed on leaving the place, renounced the errors of Rome, and expressed their belief that *Protestantism is the religion of the Bible*.

"The brethren of New-London aided me very much in my efforts to do good to their Roman Catholic fellow-citizens.

"Almost all the ladies who attended the lectures came accompanied by their Roman Catholic servants, and it was highly gratifying to observe the deep attention which these latter gave to the facts and arguments advanced. One of the pastors in the town said to me, that he himself was obliged to stay at home and take care of the house, for that his Catholic servants *could not* be kept from attending the lectures.

"The utmost quiet prevailed in the hall during the delivery of the public discourses. Protestants expressed themselves surprised and gratified at the decorum and general good behavior shown by Romanists at all of the meetings.

"There was no more noise, no more interruption on the part of the audience than exists in a Christian church on the Sabbath. The work of the Lord, I am persuaded, was done there in many a poor benighted heart, and in the way of His own gracious appointment. And, if I was permitted to bear any part in this blessed work, it was not by merely dwelling on hard controversial points with the poor Romanist, that I succeeded best, but by holding up before him the simple and beautiful plan of salvation, as revealed in the Gospel.

"Oh! it is not controversy alone that the Romanist wants, but the tender, affectionate preaching of the Word of Life.

"Honest controversy for the truth is indeed most necessary, but controversy should cease after it has done its appropriate work, which is *preliminary*.

"Controversy is of man, the Bible is of God. And seeing, as I do daily, the need and the increasing willingness existing in the Roman Catholic mind of our country for the reception of saving truth, I fervently pray God to dispose his own people still more hopefully and heartily towards this our work.

"Though very tired after my labors in New-London, I have come to New-Haven, from which latter place I send you this report, and in which I have already begun the good work of my mission."

PROGRESS GRADUAL BUT SURE.

THE following extract is taken from a recent report of a missionary, among the Irish Romanists in one of our large Eastern cities. It shows a healthful state of things at the station. Instruction is faithfully imparted, the missionary is gaining the confidence of the people, and some are converted to Christ. Many are enlightened, and the power of the priests is growing less.

The missionary says:

"I am still enabled, by the grace of God, to carry on the work of the mission in this place. By preaching the Gospel to the people, at stated times, and by spreading religious knowledge through my visits, from house to house, I strive to do the work appointed me.

"Although our progress is not so rapid as we could wish, yet we have done considerable, and have good prospects for future usefulness. We are hopeful, therefore, in the midst of this large Romish population who never hear from their leaders, the true voice of Scripture, but are taught for 'the doctrines of Christ,' 'the commandments of men.' And now, I trust, that those who are blessed with evangelical preaching of the Gospel, will

put off all former lukewarmness in the cause, and that they will take hold of the matter in good earnest.

"To convert Romanists is a work that requires much patience and perseverance. The Bible being a proscribed book with them, they are nearly all totally ignorant of its contents, but when it is read and expounded to them in kindness, and with prayer, the deep attention and tender feelings often exhibited, show that it is not labor in vain which is thus bestowed.

"I have had recently many opportunities of bringing before the mind of little companies, the word of God, which have produced good effects, causing some to inquire of me, 'the way of the Lord more perfectly,' with an apparently sincere desire to obey it. One with whom I had conversations, said to me a few days ago: 'Sir, I have taken your advice. I trust I have humbled myself before God. I have confessed my sins to Him, and prayed for forgiveness, through Jesus Christ, and now I feel my heart greatly relieved. My views, also, are greatly changed. I did not use to think of God as I do now. Now, I think of his great love most of the time.' This person is greatly changed, and appears well.

"There are several families here, of which one of the parents is Romanist. I have succeeded in most of these cases, in getting the children brought under the influence of Protestant teaching. If there had been no missionary here, it is likely they would all have gone into error; but as it is, the children are cared for, and will be taught the doctrines of the Bible. The power of the priests here is not so great as it once was. It is certainly much broken and set at naught, compared with former times.

"Can we not discern the 'signs of the times'? Priests of the Romish Church formerly ordered the tithes to be brought to their storehouses. Now, they must go for them. The people are beginning to awake out of their sleep, and I trust they will soon see, and unanimously cry out, 'The Lord he is God.'

"This month I have distributed 386 tracts, made 327 domiciliary visits, preached 18 times, held 18 social religious meetings, visited and conducted Sabbath-schools 4 times, visited the sick 19 times, and made 200 calls in behalf of the monthly Magazine."

A VIEW OF A WESTERN MISSIONARY

THE following brief extracts, from the report of one of the Society's laborers, in a city west of the Allegheny Mountains, shows something of the kind and amount of service which is rendered by the employees of the Board. The CHILDREN of Papists are cared for by them, and collected into schools under their own supervision, or are sent into schools which are under the direction of others. Girls as well as boys, and parents as well as children are visited, and gathered into schools and evangelical churches. The life of the missionary is, therefore, one of great labor, as well as of usefulness. The missionary says:

"The time of my recent commission expired yesterday. At present I can report nothing of *unusual* interest, as the condition of the schools has varied but little since I last wrote.

"The school in the northern part of the city still succeeds well. It averages from *fifty* to *sixty* pupils in weekly attendance.

"The western school is not so prosperous as formerly, owing, we think, to the sickly condition of that part of the city. There were, however, *forty* pupils present last Sabbath.

"The Fourth-street school numbers from *sixty* to *seventy* children.

"Our 'sewing-school' meets regularly, and though not so numerously attended, by little girls, as formerly, is more permanently fixed in the hearts of our friends—for they see in it the means whereby there may be accomplished

much good. In all the details of our usual service, we go on regularly every day. I will add merely that I have made during the last month 204 visits, and held six prayer-meetings."

This excellent missionary has *three* schools in that city, connected with his labors, besides a little girls' "sewing school." More than *one hundred and fifty* children, in that city, where he labors, besides the little girls mentioned, are brought under religious instruction by means of *his presence and labors*. Will our readers remember that! and, also, that those children are, by far the largest part of them, children of Romish parents! We trust they will, and also, that they will help us to sustain many more such laborers. This case, however, is not a singular one. We have many like it.

THE PRIESTS CHANGING THEIR USAGES.

A MISSIONARY among the French Romanists, in the State of Vermont, writes:

"I have preached 12 times; conversed on religious subjects with 27 individuals; visited at different times 19 families, and distributed three Bibles, since my last monthly report to the Board, notwithstanding the feeble state of my health.

"During the past month there has been an unusual state of interest in my field. At some of my stations there has been an increase in number, and at all, an increase of seriousness, and a greater appreciation of the truth than ever.

"Among those who of late have begun to attend my meetings is the father of a large family, who, for many years, has been the slave of the intoxicating cup. Until lately he believed that he could be a Christian and a drunkard at the same time. Such a conviction was the result of the teachings of the priests, but now finding that the Gospel teaches the con-

trary, he purposes, God helping him, to never taste any intoxicating liquor any more.

"The interest felt by Americans here in the Catholics, their efforts to benefit them, and the seriousness as well as the spirit of inquiry existing among many of those I visit and converse with, cause me to feel encouraged. Although from time to time I have to part with some of my best families, who leave for the West, yet I rejoice in the hope, that while these shall let their lights shine far from me, others will in time take their places around me, and thus shall the work progress to the honor and glory of Him who has bid all his children labor.

"The priests in Vermont have of late modified to some extent their mode of preaching. They now find it absolutely necessary to mix a little more truth with their errors than heretofore. Some speak of the Scriptures with reverence, others preach occasionally a Gospel sermon, and the result is, that all, or at least the greatest number of those who can read, feel it their duty to search for themselves. They can be spoken to on religious subjects, and they openly condemn the Roman Church in many respects. Thus, Rome, by changing her colors from time to time, causes many of her children to discover her deformities."

REV. R. S. DICKINSON.

SINCE our last number was issued, we have received the afflictive tidings of the death of this beloved brother. He died quite suddenly, on the 28th of August, at Edinburgh, aged thirty-two years. He was under appointment by the AMERICAN AND FOREIGN CHRISTIAN UNION, to spend some years, if it had pleased God, in preaching to the Americans at Paris, who are very numerous there, and greatly in need of the means of grace, to preserve them from the temptations of Paris. He was thought to possess

peculiar qualifications for this duty, and high and hopeful anticipations were cherished as to his success in that station of the very highest responsibility. But God has transferred his servant to a higher sphere. His will be done!

Mr. Dickinson was the eldest son of Rev. Dr. Dickinson of Boston, and was a native of Massachusetts. He was a subject of divine grace in early youth. He graduated at Amherst College in 1842, and at the Union Theological Seminary, in New-York, in 1848. That same year he was settled in the Houston-Street Presbyterian Church, where he labored for nearly five years. In 1853, he was called to labor as colleague with Mr. Barnes, in the First Presbyterian Church, in Philadelphia, and there he spent two years, till the failure of his health forced him to retire from active

duty. His health improving, he went out last March, with his family, to Europe, intending to spend some months in travelling for the further restoration of his vigor, before opening his commission in Paris, and commencing an American congregation there. He had been in Edinburgh about three weeks, when he was suddenly prostrated by a violent hæmorrhage. After two days more, during which his soul was in the sweetest peace of faith, a final attack occurred, and he was soon "absent from the body." Besides his affectionate relatives, he had many kind Christian friends around him. He lies in the Grange Cemetery, near the remains of the lamented Chalmers. May God comfort those who mourn his departure from their family-circle, and prepare them to follow him to their Father's house on high!

NEW PUBLICATIONS.

LIFE OF PRINCE TALLEYRAND; with Extracts from his Speeches and Writings. By CHARLES K. McHARG. New-York: CHAS. SCRIBNER, 337 & 339 Broadway. 1857. 12mo, pp. 332. Talleyrand was one of the "greatest living curiosities" of his age, and a pretty long and curious age it was too. Few men have ever perpetrated so many puns and perjuries, and few Frenchmen were ever so completely Frenchified. When Bishop of Autun, he had the honor of being excommunicated by the Pope, whereupon he wrote to a friend: "You know the news. Come and console me, and sup with me. Every is going to refuse me 'fire and water'; we shall, therefore, have nothing this evening but cold meats, and shall drink nothing but wine." This volume will afford a fund of entertainment to every purchaser and peruser.

MODERN GREECE; A Narrative of a Residence and Travels in that Country, with Observations on its Antiquities, Literature, Language, Politics and Religion. By HENRY M. BAIRD,

M.A. Illustrated by about sixty engravings. New-York: HARPER & BROTHERS, Publishers, Franklin Square. 1856. This is a handsome duodecimo volume of 380 pages. It is printed on good paper, and with clear, readable type, and in these respects must be highly acceptable to those who desire a book to study or to read.

The subject, however, on which the author discourses, is of no ordinary interest. Greece is associated, in one form or other, with almost every thing that interests humanity, and a book that will bring that country before us as it was long centuries ago, and as it now is, can not well fail to be of great utility, as well as of unusual interest. But the Rev. Mr. Baird enjoyed peculiar advantages in the preparation of this work. He was on the ground. He was familiar with the language of the country, as used in ancient and modern times. He had access to the best sources of information, and he submitted his observations on the spot, to Dr. King and others, so that in the preparations of the work for the press he did not have to rely upon

y for either his facts or his inferences. We not had time to peruse the volume fully as we desire, but from what we read we are pleased, and think it a valuable contribution to our literature, and wish for it an extension. We say to all, get the book.

MAN PHYSIOLOGY, STATICAL AND DYNAMICS; or, the Conditions and Course of Life of Man. By JOHN WILLIAM DRAPER, M.D., Professor of Chemistry and Physics in the University of New-York. Illustrated with nearly 300 wood-engravings. New-York: Harper & Brothers, Publishers, 153 N. 3rd St. 1856. 8vo, pp. 649. Our knowledge in this department has not been so extensive; and therefore it may not be so well known to us, that this is the best book on the subject we have happened to find. It is needed, without pedantry; full of facts, digested; sober, logical, methodized, and giving valuable instruction, and without any taint of dryness. We invite to it the attention of all who want to find a first-rate thing in science.

D; A Tale of the Great Dismal Swamp. By ARRIET BEECHER STOWE, Author of "Tom's Cabin." In two volumes. New-York: Phillips, Sampson & Co. 1856. pp. 329 and 370. No doubt this is a work of surpassing genius, and well adapted to the reader alternate between laughter and tears. But we confess that we are too busy to peruse it at present; and comfort ourselves for the meagreness of this note of

its publication, by the assurance, that nobody wants any opinion of ours as to its merits. This is one of the few writings on which every one will have an opinion of his own.

MEMOIRS OF CELEBRATED CHARACTERS. By ALPHONSE DE LAMARTINE, Author of "History of the Girondists," etc., etc. In three volumes. Vol. III. New-York: Harper & Brothers, Publishers, Franklin square. 1856. 12mo, pp. 323. In this volume, we have five literary portraits, drawn by an eminent master of the "French School." We have William Tell, Madame de Sévigné, Milton, Autar, and Bossuet. In this small group there is a wonderful variety of form and feature, and it is high gratification to survey them. Lamartine is a splendid painter; but he seems not to be one of the few Frenchmen capable of delineating Milton with an appreciating eye.

HARPERS' STORY-BOOKS. We have several of these nice little quartos for children before us; and rejoice that the enterprising publishers, in catering for the taste of the great public, do not forget the wants of the young. We rejoice, again, that the duty of preparing this "Series of narratives, dialogues, biographies, and tales for the instruction and entertainment of the young," is confided to JACOB ABBOTT, than whom no man alive knows better how to do that very thing. We mean that these story-books shall find their way into the hands of our own little ones, and we wish the same happiness to myriads of others.

Receipts

HALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF SEPTEMBER, TO THE 1st OF OCTOBER, 1856.

MAINE.

ville. Peter E. Vose, Esq.,..... 5 00
rd. Cong. Ch.,..... 18 25
k. Mrs. H. Eastman, to make Mrs. C.
rill L. M., in full,..... 20 00

NEW-HAMPSHIRE.

ton. 1st Cong. Ch. and Society, per
Wilson,..... 11 00
1st Cong. Ch., to make Rev. Nath'l.
a L. M.,..... 30 00
Cong. Ch.,..... 15 12
f. Cong. Ch.,..... 5 43
Cong. Ch.,..... 15 78
m. Presb. Ch.,..... 12 80
town. Cong. Church, John Langdon
bury, towards L. M., \$5; others to
Dea. Thos. P. Rand & L. M., \$47,..... 52 00

VERMONT.

oro. Cong. Ch., in full, to make Mrs.
f K. Stone & L. M.,..... 19 00
oro. Centre Ch. and Soc'y.,..... 72 15
isbury. 2d Cong. Ch.,..... 172 89
So. Cong. Ch.,..... 156 84

MASSACHUSETTS.

Lenox. Cong. Church and Society, per Henry
Sedgewick, Treas.,..... 82 70
Great Barrington. Frederick Langsdorf,..... 5 00
Medford. 2d Cong. Ch.,..... 19 10
Brighton. Evang. Cong. Ch., to make Dea. D.
Pierce L. M.,..... 86 63
Sharon. Cong. Ch.,..... 15 64
Clinton. Cong. Ch., in full, to make Rev. W.
W. Winchester & L. M.,..... 15 76
Brimfield. Cong. Ch.,..... 17 77
Framingham. Hollis Cong. Ch.,..... 26 50
Boston. A friend,..... 1 00
Greenfield. Meth. Ch.,..... 2 00
Heath. \$2 of which from little girls obtained
by braiding straw,..... 7 70
East-Hawley. Cong. Ch., in full, to make Rev.
Henry Seymour & L. M.,..... 18 80
Sunderland. Cong. Ch., to make I. S. H. Gunn
& L. M.,..... 51 00
Hatfield. Cong. Ch.,..... 91 00

CONNECTICUT.

Watertown. Cong. Ch. and Cong'n, by Rev. C.
Goodrich,..... 26 00
Colebrook Centre. Osborn & Sullivan,..... 2 00

Washington. Cong. Ch. and Society, per E. Lyman.....	23 18
West-Winsted. 2d Cong. Ch. and Society, per J. Hinsdale.....	21 04
Goshen. Cong. Ch.....	80 00
Somers. Meth. Ch.....	1 68
Cong. Ch., add.....	5 00
Norwich. Maine-st. Ch.....	54 79
2d Cong. Ch.....	64 27
1st Cong. Ch. and Soc'y.....	57 00
4th Cong. Ch., to make Rev. R. R. Staunton L. M., in part.....	21 00
Simsbury. Cong. Ch., towards making Rev. Samuel F. Richards a L. M.....	18 25
Somers. C. B. Pease, to make T. A. Pease a L. M.....	80 00
New-Haven. College-st. Ch.....	40 08
Chapel-st. Ch., Rev. W. T. Eustis, Jr., a L. M.....	76 82
Birmingham. Cong. Ch., (per H. Somers,).....	40 25
Mansfield Centre. A few friends, per Z. Storrs, Esq.....	14 00

New-York.

Corning. Presb. Ch.....	16 66
Bapt. Ch.....	4 75
Painted Post. Presb. Ch.....	5 16
C. I. Chatfield, gold watch, value.....	50 00
Rushford. Presb. Ch.....	7 74
M. E. Ch.....	4 25
Bapt. Ch.....	2 06
Penn Yan. Bapt. and Cong. Churches, towards Rev. S. M. Bainbridge a L. M.....	19 73
Presb. Ch.....	8 16
Castle. Presb. Ch.....	6 90
M. E. Ch.....	2 19
East-Gainesville. Collection.....	2 11
Haverstraw. Central Presb. Church, Rev. Mr. Freeman.....	14 51
1st Presb. Ch., Rev. Mr. Myers.....	18 22
Newburgh. 1st Bapt. Ch.....	12 70
Brooklyn. Clinton-av. Cong. Ch., add.....	1 00
New-York City. Spring-st. Presb. Ch.....	50 09
Cuba. Presb. Ch., to make Rev. Noah Allen a L. M.....	84 75
Bapt. Ch.....	5 51
Jamaica. M. E. Church, in part to make Rev. Wm. B. Hoyt a L. M.....	21 00
New-York City. Fourth-av. Presb. Ch.....	66 20
North-Granville. Presb. Ch.....	9 40
Middle-Granville. Presb. Ch., in part to make Rev. A. B. Swift a L. M.....	11 37
Westernville.....	12 20
Utica. Friends.....	1 25
Gilbertsville, in full for Rev. W. T. Doubleday's L. M.....	19 00
Sauquoit, in part.....	6 72
Coventry. 2d Cong. Ch.....	14 00
Cohoes. R. D. Ch., in part to make Rev. C. N. Waldron a L. M.....	20 04
New-York City. B. Livingston Kipp, Esq., for L. M.....	30 00
Jordan. George Barney.....	7 00
Griffin's Mills. Cong. Ch., per R. M. Sandford.....	4 09
Jamaica. 1st Ref'd. D. Ch., Rev. Mr. Alliger, pastor.....	55 08
Hamden. A friend.....	5 00

New-Jersey.

Newark. Jos. N. Tuttle. 1st Presb. Ch., (add,).....	10 00
North-Bloomfield. R. D. Ch., of Stonehouse Plains, to make Rev. P. E. Talmage a L. M.....	30 00
Bridgeton. Fayette-st. M. E. Church, to make Rev. Henry M. Brown a L. M.....	30 05
Paterson. 1st Ref'd. D. Ch.....	10 00
New-Brunswick. A friend, in part for a L. M.....	30 00
Cedarville. M. E. Church, to make Rev. Wm. Walton a L. M.....	30 00
Pennsneck. To make Rev. H. B. Beegle a L. M.....	35 75
Orange. A friend, 2d Presb. Ch.....	22 75

PENNSYLVANIA.

Allegheny. 1st Ref'd. Presb. Ch., in part.....	9 25
1st Presb. Ch., to make James M. Birchfield, Esq., a L. M.....	34 65
1st Cumb. Presb. Ch.....	4 01
Pittsburgh. 1st Presb. Ch.....	22 94
1st Meth. Prot. Ch.....	22 50
3d Presb. Ch., (prayer-meeting,).....	4 25
Manchester. J. Schoonmaker.....	10 00
Sharpsburg. 1st Presb. Ch.....	11 54

DISTRICT OF COLUMBIA.

Washington. B. F. Rittenhouse, Esq.....	10 00
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ILLINOIS.

West-Urbana.....	2 00
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INDIANA.

Bethany. N. S. Presb. Ch.....	6 65
Gosport. Individuals.....	50
Danville. N. S. Presb. Ch.....	10 75
Meth. Epis. Ch.....	4 27
Lafayette. Asso. Ref'd. Ch.....	12 46
Pittsburgh. Individuals.....	8 00
Concord. N. S. Presb. Ch.....	10 40
Shiloh. N. S. Presb. Ch., (add,).....	2 00
Munroe. Presb. Ch., (add,).....	6 65
Madison. 1st Ger. M. E. Ch., (add,).....	5 55
2d Presb. Ch., in part, E. D. Butler, \$10; A. B. Smith, \$5; Rev. H. Little, \$5; others, \$27.80, in full to make Rev. H. Little a L. M.....	47 50
New-Albany. J. S. Davis, \$5; Mr. Woodward, \$5; others, \$6.50.....	16 50

OHIO.

Ashtabula. Presb. Ch., in part to make J. P. Robertson a L. M.....	25 00
Cleveland. S. F. Drake.....	2 00
York. Cong. Ch., in part to make its Sabbath-school a L. M.....	20 50
Waterville. Presb. Ch.....	1 70
Granville. Ladies of 1st Cong. Ch., one bundle of articles for mission, valued at.....	17 50

MICHIGAN.

Detroit. Avenue Ch., in full, to make Rev. M. S. McElroy a L. D.....	40 00
Throe Rivers. Presb. Ch.....	8 91

WISCONSIN.

Beloit. Samuel Hinman.....	3 00
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CONTENTS.

	PAGE
Summons to American Protestants.....	329
Does Popery forbid the Bible?.....	335
The Word "Catholic,".....	339
Pope and Pagan.....	342
FOREIGN FIELD:	
Belgium.....	345
France.....	348
Spain.....	351

	PAGE
HOME FIELD:	
Romanism in the United States.....	353
Public Lectures to Romanists.....	354
Progress, Gradual but Sure.....	355
A View of a Western Missionary.....	356
The Priests changing their Usages.....	357
OBITUARY of Rev. E. S. Dickinson.....	357
New Publications.....	358
Receipts.....	359

THE AMERICAN AND FOREIGN CHRISTIAN UNION.

VOL. VII.

DECEMBER, 1856.

No. 12.

SUMMONS TO AMERICAN PROTESTANTS.

TWICE have we sounded this summons to our Christian countrymen. In October we called them to come to the aid of the AMERICAN AND FOREIGN CHRISTIAN UNION, on grounds of clearest logic and moral obligation. In November, we repeated the call on the ground of the efforts which this Union is actually making, especially in our own country, and on which the blessing of God is signally resting. And now we sound the rallying note for the third time, in view of the exertions we are making in Papal countries abroad, and the success with which they are crowned by the great Head of the Church.

In those countries, indeed, lies our widest sphere of action. In our own country, a few millions of Papists are so completely surrounded by aggressive Protestant influences from churches and schools, and so strongly affected by the unlimited working of a free press, and so irresistibly penetrated by the genius and spirit of our liberal institutions, that Popery is

here to be dreaded rather as the means of destroying the souls of its present professors, than as a source of peril to their posterity. *If the Papal immigration from Europe were to cease for a quarter of a century*, most of their now crowded churches would, by that time, be well nigh empty; and a vast majority of their children would be blended undistinguishably with our Protestant population, as the melted icebergs, wandering from Arctic shores, are lost in the southern seas. Very few of the Romish priests in this country minister to congregations of native Papists. Their flocks are made up, to an overwhelming extent, of foreign and unassimilated material, of immigrants and their children.

It would, however, be an error to suppose, as many of our excellent brethren seem to do, that this ultimate dissolution of the elements of Popery will take place wholly of itself, or that there is no need of most strenuous efforts to hasten the process. To bring about this result, to save us

many souls as possible while the change is going on, and above all to make the absorption of Popery complete and final, the whole moral energy of American piety, both in giving and in working, must be put forth. If the Romanists be left entirely to the natural course of events, it will be found that they will intrench themselves in every possible way, as a separate people, like as the Jews have done, and thus indefinitely prolong their existence, and continue to suffer a fearful waste and loss of immortal souls. To suspend the efforts now made, especially for their conversion, would place things back where they were twenty years ago, prior to the existence of any institution like this; when they placed our whole country in imminent peril of losing both its Protestantism and its nationality.

But in Europe the masses of Popish people are so vast, so imbedded in the long-established order of things, so completely moulded by all the forces of custom and education, so pervaded by the associations of the past and the combinations of the present, so controlled by the shaping pressure of civil and ecclesiastical power, that the work of their spiritual renovation becomes one of appalling magnitude. What power, less than almighty and divine, can generate the influences whose silent energy can melt down all these obstacles, and remould these millions in the living forms of a pure and vital Christianity? What but the most miraculous displays of sovereign grace can spread life through this vast empire of the dead?

And yet we are not to yield to a feeling of fatality; nor to surrender these multitudes to a tragical and inevitable doom. We are to remember that,

while the work is God's, and that he only giveth the "increase," and taketh the just praise, he now, as ever, works through his own appointed instruments for extending the kingdom of heaven. These instruments are Gospel truth and its faithful proclamation among men.

This proclamation of saving truth the AMERICAN AND FOREIGN CHRISTIAN UNION is now engaged in making, so far as the means are given to it, in Papal Europe and Southern America.

In France, that great empire of thirty-six millions, who, if once converted to God, would do as much for the evangelization of the world, as they claim to have done for its civilization, there is a remnant which the Lord hath reserved for himself. This remnant variously estimated at from one million to two millions, is all that is left of that vast body of Protestants who once claimed nearly half the people, but who have been reduced by long, bitter, and bloody persecutions. This remnant is still further burdened by a residuum of nominal Protestantism, cold and rationalistic, the accretion of ages of discouragement and gloom. But now that persecution, in its more violent forms, has ceased, and renewed efforts are made in behalf of evangelical truth and godliness, spiritual life is rapidly returning to this torpid body, and is diffusing itself into the inert heaps of mingled infidelity and superstition, (between which there are certain close and subtle affinities,) which cumber all the soil of France. In this active infusion of the life-giving power of the Gospel, the AMERICAN AND FOREIGN CHRISTIAN UNION is taking a prominent part. This it is doing through the medium of local committees or societies of Gallic Christians, whom it

aids by annual appropriations of money, and in other ways. Of these the number is four; two are located at Paris, having branches in various districts of France; one at Lyons, working energetically in that city and vicinity; and another at Geneva, in Switzerland, which expends its resources almost wholly on French ground. These are all conducted on thoroughly evangelical principles, and are all working with great efficiency in spreading those principles. God is with them. Amid much opposition from frigid indifferentism and scorching Papism, they are doing great service to the cause of truth, and to that heavenly kingdom, which comes none the less surely though it "cometh without observation," or outward show and sound. Already there are thousands, whom we have helped to reach with the glad tidings of redemption.

Our Society is now engaged in the erection of a church edifice for the Americans in Paris, who there number several thousands. There is sufficient ground for the belief, that this house of prayer will be completed and occupied within less than a year from this time. Here we hope that God will gather a faithful band of American Christians, who, with their minister, may be organized so as to carry on our work in France, (in harmonious connection with our esteemed French auxiliaries,) with the characteristic order and practical wisdom which belong to our countrymen. We are persuaded that not many years will pass, ere France will be most manifestly benefited by the presence and working of American piety.

In Belgium, a small but populous country, near to France, and closely allied to it in political and material

relations, but much more thoroughly Popish, a process of gradual enlightenment is going on, in which this Society also bears its part. There also the thick and palpable darkness of Romish superstition and immorality, is startled and troubled by the harbingers of Gospel day. The work in these Low Countries possesses a peculiar interest from the missionary spirit manifested by the numerous converts to the truth.

Our operations also extend into Italy, that land of classic and historic fame and pride, but long and heavily laden by ecclesiastical extortion and oppression, and the seat and source of that spiritual despotism which has filled the world with terror and despair. Even there we are at our heavenly Master's work. Using that venerable relic of primitive and cruelly persecuted Christianity, the Waldensian Church, as the basis of our operations, we are doing something to scatter the precious seeds of salvation over the fertile mind of Italy, where it is rapidly taking root, and promises to become abundantly fruitful. In Rome itself, within its carefully-guarded gates and its crumbling and tottering walls, we have for six years maintained a pure Protestant worship, most wonderfully protected by the flag of our country, and the mighty providence of God. Our celebrated hired chapel there is the most prominent outpost in the great struggle now pending in behalf of religious liberty.

In Ireland, we have for several years employed a highly effective agency in the championship of the truth. And though our work there in this form is brought to a close, we are about to reopen it on another plan, which promises to yield the happiest practical results, having already been attended with

signal success. This branch of our missions will henceforth have a special interest for the numerous Irish Protestants among us, and their still more numerous progeny.

There are other Papal countries of Europe on which our eye is watchfully fixed, and in whose regard we are taking initiatory measures, whereof it is not yet time to speak, as matters are not ripe for prudent publication.

On our own side of the Atlantic, we have our incipient missions in Southern America, and the West-Indian islands. Here there is much to be done. The beginning is scarcely made. But we are doubtless called to make great exertions to give the Gospel to these regions, for which nature has done so much and man so little. In Hayti, demoralized at once by African barbarism and Romish corruption, we are introducing that religion which hath the promise of the life that now is, as well as of the life to come. Our mission stations in Chili and Brazil will be reinforced as soon as we can find the men of God who will gird themselves for this great work, and offer themselves to the Lord for his service in other States, which are open to their labors.

The great question of religious freedom is one in which this AMERICAN AND FOREIGN CHRISTIAN UNION, agreeably to its constitution, as well as its necessities, takes an influential part. In Sweden, in Germany, in Turkey, and elsewhere, we have exerted ourselves in behalf of the sacred rights of the human conscience in the matter of "soul liberty." With this question is closely allied the downfall of the Romish domination, and the removal of the chief external hindrance to the free course of the Gospel of the Son of God.

It will be obvious to our thoughtful readers, that very many of our operations are, and must be, of a nature which forbids us to divulge them. They could not be given to the public, in congressional phrase, "without detriment to the public interest." If they were made known prematurely to that jealous and unscrupulous power which opposes itself to our efforts, it would not only greatly impede their success, but compromise the safety of individuals who have confided in our discretion. But there is enough that we can freely speak of, and from month to month make known in the pages of this publication, to show that we are not idle or inefficient in this great missionary work of sending the Gospel to the benighted and perishing Romanist.

On the strength of these multiplied and undeniable facts, we appeal again, with all the force of the deepest conviction, to the Protestants of our country. Brethren, help us! Lend your help to redeem the American name in Europe from the double charge of irreligion and political anarchy, a charge which causes priests and princes, and all who cleave to them, to stand in dread of us, and of our noble institutions. Help us to hasten to the succor of those who pine, unconscious of the real wants of the soul, for the consolations of the Gospel of Christ. Help us to go to the rescue of lost men, who blindly follow their sightless guides over the brink of the abyss. Help us to set before these myriads the attractions of the cross, that they may be won to Christ, and may win the joys of his salvation.

This is the largest Association in the world, formed for this specific object, by evangelical Christians of every name. Help us generously then; for

- in no way can you join yourself in closer unity with your brethren in the faith, or so widely circulate the truth you love as a sincere Protestant, or give

ampler scope to the influence of your benevolent endeavors, or come nearer to gaining the holiest aspirations of your hearts.

PROTESTANT CATHOLICISM.

In our last issue, there was a communication from an able correspondent, as to the use and abuse of that good term, *Catholic*. This word is now seldom heard, except in a perverted and inconsistent sense, having been pretty much abandoned to an apostate communion, the deadliest enemy of the true unity of the Church on earth. It has fared with this good word, as it has with the sign of the cross, that expressive and beautiful emblem of a religion which teaches that crucifixion to self and the world is the chief practical grace, and that even they who have it are only saved by the sacrifice on Calvary. But inasmuch as Rome has degraded this sacred emblem into an idol, and a badge of superstition, it has been mostly relinquished to her, as a distinctive "mark of the beast." Thus, the brazen serpent that Moses "lifted up in the wilderness," a most precious and venerable relic, and one which eloquently spake of the Son of Man, when it became an object of idolatrous and superstitious regard, was by the pious and puritanic reformer Hezekiah named *Nehushtan*, and destroyed as a thing profaned.

Nevertheless, whatever of evil report may have fallen upon the term *catholicism*, yet the thing itself—the wholeness of the Church of the Redeemed—hath an infinite worth. It includes the sum total of all who are

saved by Christ ever since the days of "righteous Abel," of the departed as well as of the living. This unity of the Church is the subject of that divine supplication of our Lord, recorded in the seventeenth chapter of John's Gospel. What Christian can read it, without feeling the *Amen* rising from the depths of his soul, and from the very centre of his being?

It is said, and truly said, that this prayer, made while our Lord was on his way from the Last Supper to the Agony in the Garden, has reference to the moral oneness of his disciples—their oneness in the common faith and salvation—rather than to any outward and visible unity. This saying may well be granted, or else our dear Lord has been bitterly disappointed of his boundless and benevolent desires. Nevertheless, it can not be questioned that it was the wish and the will of the Founder of the visible Church, that there should be some degree of external union among his followers, or else the Church could have no ministry, ordinances, sacraments, nor discipline. Besides, it can not be denied, that wherever the moral or inward unity exists, it must, like all living things, tend to show forth its life. It will have its innate desires and deep constitutional yearnings for expression and practical manifestation. It can not repress its instinctive tendencies, and will inevitably follow the law of

its being, and struggle for some measure of outward and visible union as its natural product and result. The live tree will bring forth fruit after its kind.

But what is the actual state of things among the professed disciples of Christ? We see the Romish Church claiming to be Catholic in an exclusive sense; the Greek Church vaunting herself as distinctively œcumenical; and the Protestants forming a group of separate communions, each avowing itself to be in possession of the germ and entirety of the real catholicism of the Gospel, and each inviting the Christian world to fusion with it on its own peculiar terms.

As to the claims of the Greek, and some other Oriental Churches, we may for the present dismiss them unargued. They are locally too remote from us to be of pressing interest, and are involved in the decisions which may be made on other claims of the like nature.

In regard to Rome, we see indeed a strongly manifested outward uniformity, having its source and centre in the Papal chair. But upon the gorgeous and glittering vesture of uniformity, we see the foul stains of the grossest superstition and falsehood; and, under it, we perceive the strugglings of antagonistic factions, which, at one and the same time, are nursing and masking their mutual hate. The visible unity of Rome, not being a product of the truth as it is in Jesus, but only a mass of errors and corruptions clamped together as much by external force as combined by elective affinities, can not satisfy the cravings of the Bible Christian. On the contrary, it excites his utmost aversion. All his soul is repelled from a system, wherein the

priest takes the place of God, the Virgin is substituted for the Saviour, the seven sacraments supplant the Holy Spirit, and the visible Church is foisted in where the grace and truth of the Gospel ought to be the objects of faith.

And what shall we say of the Protestants? Here, each leading denomination seems to be like the man who complained that he once served on a jury with eleven of the most obstinate fellows he ever saw, for the whole of them refused to see the evidence as he did. What hope is there, that these denominations will ever agree upon a *vere dictum*? And yet each is looking for "that good time coming," when all Christendom will flock to its standard, and stand upon its "platform." They have gone off from each other as far as they could go in following out their several peculiarities; and, unable to take another step in those directions, they have halted at their extreme points, and looking over their shoulders at each other, they are all marvelling as to what will happen next! This position of affairs looks somewhat absurd, and is very discouraging withal; and still the hope of a general reconciliation may be no fond illusion, no vision of an opium-dream.

The Romish party exhibits an aspect of outward unity covering intestine divisions and moral perversion, the seeming unity itself being no outgrowth of living truth. The Protestant bodies, under an appearance of manifold divisions, have an inward agreement as to the grand fundamentals of true godliness, the essential truths of the Gospel, without which there is neither peace for the conscience nor rest for the soul.

Whether of these twain is in the

most hopeful predicament? The lover of God's truth can not hesitate to take his ground among those who hold the main foundations of saving and sanctifying faith, notwithstanding the collision and dissonance of opinion upon minor points.

Yet he may well be excused, if he longs and sighs for more harmonious relations with his Protestant brethren, and prays his best, "that they all be one," not merely as individuals cleaving by faith to Christ, but as communities "holding the Head," in cordial agreement upon all the important circumstantialities of religion. If this result be one so vast, and so far off, that it can not be reached at once, nor at a single bound, is that any reason why it should not be kept constantly in view, and brought nearer and nearer by steady advances? Is not every *approximation* to union, (truth and conscience being kept inviolate,) a blessed thing? And is the idea and study of progress in this direction only chimerically good and beautifully visionary?

We are not of those, as these pages have often testified, who are latitudinarians as to the differences existing among evangelical Protestants. We are very far from regarding those differences with impatient contempt, as unimportant and impertinent. We know not but that our theological preferences and ecclesiastical attachments are as strong as those of any men, except those contracted bigots whom we should be ashamed to resemble. Far be it from us to seem to countenance the notion, that any sect can make an end of all other sects by swallowing them alive. Our hope, indeed, is, that there are yet to be such beaming out-breaks of light from God's holy word,

and such wide illuminations of godly minds by the Holy Ghost, that the shadows of night and the spectral phantoms gendered by them shall vanish away, and leave only substantial realities revealed in the noon-tide of the Gospel. And this bright daylight may not be so distant as our fears and unbelief may suppose.

But one thing, we conceive, may be done to a great extent; and, as far as possible, ought to be done without delay. This first postulate is, that *all Christians who are sincerely evangelical should acknowledge each other as BRETHREN*. This, to be sure, is already done, with slight exceptions, so far as words and theories are concerned. But this mutual acknowledgment needs to be made far more manifest and obvious to the most casual observer, than it ever has been. Fair and courteous speeches are not enough. Kind feelings are not enough. Occasional shaking of hands over partition-fences is not enough. There must be *coöperation*. Christians of every name must work together in the common cause, and in the service of the Master of them all, and they must do this on a scale so broad, and with such amplitude of demonstration, that Papist and infidel shall be compelled to take knowledge of *them*, that they do love as brethren. For such a purpose as this—for the exhibition of *Protestant Catholicism*, the AMERICAN AND FOREIGN CHRISTIAN UNION, and other benevolent associations voluntarily organized on the same basis, are of the highest importance, and deserve the warmest attachment and support of all who love Christ, his truth, his kingdom, and his people. Let this plan of coöperation be carried out as it might be and ought to be, and we shall hear

far less of the exultant shouts of the adversary over the internecine divisions among Protestants. And fraternal love itself, revived by such mutual confidence and co-working, would become a fountain of peace and happiness to the whole Christian brotherhood, far beyond what has yet been attained or imagined.

A next step, the way being thus prepared for it, could then be taken toward the reünion of the Christian world. And this step might be *the mutual recognition of each other as true churches of the LORD JESUS CHRIST, by all evangelical churches, each still retaining and enjoying its own preferences and established peculiarities.* Let them, while each adheres to its own standards of doctrine and discipline, admit the validity of each others' ordinations and sacraments. Let ministers and members pass over from one denomination to another, without reordination or reconfirmation, and subject to no condition except that of honest assent to the forms and standards of the Church to which the candidates may be seeking admission. What if such relations on these points, for instance, as used to subsist between Congregationalists and Presbyterians in good old times when the country was large enough for both, were to be established among *all* evangelical denominations? Might not this take place, without requiring any man to sacrifice the enjoyment of any principle or practice sacred either to his conscience or his affections? What is to hinder the Episcopalian, for example, from living under Episcopal regimen, and offering his devotions in the forms so dear to *him*, and all this as fully as he can do under the existing order of things, and yet without making these things to be

terms of communion? Why may not every denomination keep what it prefers, and have, besides all this, fraternal and actual union with believers of every name? This, possibly, is all the external unity that the Church of God may have any need to reach, ere all her members have crossed the flood to the "better country," where perfect love shall bring perfect knowledge and perfect harmony.

But alas! for all these sweet visions of union in faith and works, if the sectarian spirit, which of late years has broken out in many quarters with fresh violence and rancor, is to shut up the hearts of Christians against each other. This temper must surely be "the last infirmity of noble minds." He who is unwilling to labor in conjunction with others for the conversion of sinners; he who is unwilling that they be saved except by his own denominational ways and means, and for the greater strength of his own sectarian pen-fold, surely mistakes the mind of his Lord and the genius of Christianity. He whose love of souls is boxed up in "boards," or restricted to "committees," or exclusively confined to denominational modes of action, may well doubt whether he be not more of a sectary than a Christian, if indeed he be any Christian at all, in the high and generous sense of that sacred name. *Let us not be misunderstood.* We do not at all object to ecclesiastical organizations for benevolent purposes and the extension of the Church. We believe that such organizations may be exceedingly useful, and even necessary, to draw out the full strength of any branch of the Church. But what we would say is, that the existence of such ecclesiastical organizations creates a necessity for

such institutions as the American and Foreign Christian Union, and other forms of voluntary association for the conversion of the world, not to a sect, but to Christ. The devout disciple who labors to this end through the channels opened by the wisdom and piety of his own branch of the Church of God, has the more need to bestow an ample share of his Christian charity

in love and gift on these more general organizations, in which his hand is grasped by Christians of other names, and his heart beats with theirs in prayer and effort for the honor and kingdom of their common Lord. Only thus can he exemplify in very deed that Protestant Catholicism whose prevalence is so indispensable to the hopes of the world.

(For the American and Foreign Christian Union.)

CHRISTMAS AT ROME IN 1855.

ON Tuesday, December 25th, having been in bed but a few hours, I arose at two o'clock in the morning and hastened to the grand old Church of Santa Maria Maggiore, to be a witness of the honors paid to a certain *bambino*, or doll, representing the infant Saviour on this day, regarded by many as his natal day. Most of the principal churches, if that name can be given without profanation to those "chambers of imagery," have one of these dolls, which, at this season of the year, are displayed in great style. Most of them look like those undignified things called "rag-babies," and are formed like miniature Egyptian mummies. A few of them are quite noted for their supposed miraculous powers, of which many foolish tales are fabled. One in particular, the *bambino* of the Church of Ara Coeli, on the Capitoline Hill, an edifice of twelve centuries' standing, is very famous. He "brings his masters much gain;" and the merry monks get no small revenue in letting out his healing powers for the benefit of rich invalids, by depleting their plethoric purses. He fairly blazes with diamonds, including which he is really

worth something! While I was gazing at his jewels, the first time I saw him, one of the kneeling throng of his worshippers, among whom I was standing, very neatly picked my pocket, thus, in the good old Roman style, mixing pelf with his piety. During Christmas holidays, either some elegant side-chapel or else the *baldacchino* or recess for the high altar, is fitted up like a scene in the theatre, representing the stable at Bethlehem, with the *bambino* in a manger, and stuffed images of Mary and Joseph, a cow and an ass, an angel or two, and the "wise men of the East," grouped around. There is a nunnery at Rome, called the *Bambin Gesù* Convent, whose nuns are specially devoted to the service of one of these idols.

But we must get back to the house of Santa Maria Maggiore, a very grand and vast edifice, capable of holding many thousands of people, though at the time now spoken of there were not above one thousand present. It must have been the work of hours to light the numberless candles, many of them stuck up in almost inaccessible places. The burning of wax candles is a very considerable feature in the Roman

worship. On the vast floor, of rich marbles beautifully inlaid, far more elegant than any carpet, there was no pew, nor seat, nor obstruction of any kind, save the bases of the huge pillars which bear up the stately roof. The pictures, the frescoes, the parti-colored paint, the gilding, and the statuary, were in glaring and staring profusion, as is the case in most of the numerous churches of Rome. These things are the accumulated spoils of ages, gathered from a world in spiritual vassalage.

The ceremonies lasted from three o'clock till after seven, during most of which time I stood upon a projecting angle of the base of one of the lofty columns, till every bone in me was chilled, and my legs and feet became very rebellious. Cardinal Riccardo, a noble-looking personage, presided, assisted by a crowd of priests and inferior clergy. After some three hours of most complicated ceremonial, with incessant chanting, and singing, and organ-grinding, much sound and little sense, much show and no substance, they were ready for the grand movement.

A battalion of several hundred soldiers had been marched in, and formed in two lines so as to make a broad lane down one side of the church. Through this, marched the priestly procession, still chanting lustily at the top of their voices, which by this time were rather hoarse. The train passed out of my sight into a large side-chapel, near the front of the building. Here they tarried for some time, and I know not what they were about. When they reappeared, there came first a grotesque old "gentleman in black," who seemed to be a sort of chief marshal. He was followed by a great number of White Friars, two and two,

still keeping up the ceaseless chant, and bearing lighted candles some four feet long. These were four-barrelled candles, with four wicks, like so many candles combined, or like a cluster-column in a Gothic church. The friars had, many of them, the real fanatic glare in their eyes. Others looked weary and drowsy, as well they might. Next in order was a great company of the priests, gorgeously arrayed, chanting and lugging their big candles, like quadruple cudgels; to say nothing of cross-bearers, and others swinging the fuming censers. Next came some able-bodied men, bearing a splendid canopy, and under it a huge metallic vase, elaborately ornamented, and purporting to be the Bethlehemite manger, but looking more like an enormous soup-tureen, that would hold half a barrel of the real "mock-turtle." On the lid of the tureen, lay the dearest little *Bam* that eyes ever saw! This one was not much cumbered with swaddling bands, or any other garment. I fairly broke the Tenth Commandment, by coveting it for my little girl. It was just the toy for her. Behind this came the cardinal, with mitre on, and his train-bearers and other helpers bringing up the rear.

The instant the holy *Bam* hove in sight, the word of military command rang sharply through the church; and every soldier, in the twinkling of an eye, as if by a single volition for them all, dropped on one knee, the butts of their muskets making one clang on the paved floor. The right hand kept the bayoneted gun erect; while the other, reverently held to the cap, shaded the face. At the same moment, all the populace, for there were very few respectable people present, went down upon their "marrow-

bones." The effect of this was quite dramatic; and it was, to my eyes, the only part of the ceremonial which bore any thing of an imposing aspect. All the rest was either tediously monotonous, or mere baby-house play, most puerile and painful to behold.

The procession then tramped its way into another side-chapel, near the altar end of the long building. This apartment, though a mere appendage to the main structure, would, in this country, be considered as a large and certainly most magnificent church. I followed on, and saw the *Bambino* laid on a gorgeous altar, and before it the cardinal celebrated a mass with all the gravity imaginable. Oh! it was distressing to see this man so venerable and majestic in appearance, burning incense to his pretty little idol, prostrating himself in prayer before it, and presenting it for the adoration of the deluded crowd of worshippers. When all was over, it was a relief to get away from the sickening scene. My soul was thankful that day for the distinguishing mercy, which had saved me, and all most dear to me, from being slaves to such childish and debasing superstition.

After an hour's rest in my room without breaking my fast, I hastened to the Church of St. Peter. This is not the place for describing that immense and magnificent building; if described it can be by any thing short of actual inspection. My station was taken near the high altar, whose gorgeous and lofty canopy of bronze, a temple of itself, stands isolated near the centre of the church, under that far-famed dome, swelling high above it, like a marble firmament. Saying nothing of the motley throng of gazers, a mixed multitude from all nations, attracted

by this festival, the first persons to be noticed are the men-at-arms. Passing by the French soldiery, present in large force, we first look at the Pope's household troop, the Swiss Guard. Their costume is very singular and theatrical, and has been worn as now, ever since it was invented for them by the "grandiose," Michael Angelo. Besides helmets and steel cuirasses, they wore a parti-colored suit from neck to foot, very much like "merry-andrews," or the clowns in a circus. They were armed with most murderous-looking halberts and pole-axes, and were posted about in all parts of the building. More striking than these, to the eye at least, were the Pope's *Gardi Nobili*, composed of the young Roman nobles, whose privilege it is to serve as his Holiness's body-guard on these grand occasions. Their uniform is very splendid, of course; and they are very graceful in their drill. But get close to them, and you see that they are a puny and spiritless set; a degenerate race, whom their senatorial and patrician sires would have looked upon with scorn. Any New-York fire company would rout the whole of them at the first rush. There were also many officers strolling about the floor, in costly regimentals, with stars and crosses fixed to their padded breasts.

At nine o'clock, the grand procession came from the Vatican, which adjoins St. Peter's. A regiment of priests and bishops, arrayed in divers rich costumes, according to their several grades, led on the cardinals, arrayed at this time in imperial purple, each holding his mitre in his hand, and having his train borne obsequiously after him. Then came the great Jove of this idolatrous system, the "Holy Father" himself, with his tall and dazzling tri-

ple crown flashing with gems, and garbed as godlike as man might be. He came in no vulgar style of locomotion, but on a living chariot, a chair of state, borne on the shoulders of fourteen men, clothed in crimson damask throughout, as if blushing all over for a degradation of which, in fact, they are only proud. Eight others held over him a silken canopy; and on either side was carried something made of elegant plumes, in the form of a huge fan. On he came full slow, the whole procession roaring a chant with might and main. After a wonderful series of motions, they succeeded in getting him seated on one of the two thrones provided for him within the chancel. It was long before they could get him fixed, his apparel all duly changed, and his tiara replaced by a mitre. Then business went on in earnest. Ever so many things were done. His mitre was put off and put on, perhaps forty times. From the first throne, he was taken to the other, where the prostrations at his feet were astonishing. How forcibly is the beholder reminded of the Apostle's prophetic description of the "man of sin," as one "who exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." If the Pope were indeed a divine being, it is not possible to conceive what higher divine honors could be rendered him than he now receives. The sight of this man-worship fills the faithful soul with horror.

After all these tedious preliminaries, the Pope proceeded to the celebration of that crowning imposture, the Mass. As he moved from his throne to the altar, the multitude, all but the stiffed Protestants, fell to the earth.

The Gardi Nobili did this thing in beautiful melodramatic fashion, sinking gracefully on one knee, throwing the lower end of their steel scabbards forward, raising their sword-hilts to their faces, and then sweeping out the blades so that the points touched the floor, and formed a cross with the scabbard next in order. In this elegant posture they continued till the *Papa* had climbed the altar-steps. It was a most touching spectacle! a sight that might have converted many a heathen into a bigger heathen than he was before—an idolater of the spiritual despot of the Tiber!

As for the Mass, and its elaborate puerilities, the Pope, as a man-god, went to work and created his Creator, and when he had prayed to him, and made his followers do the same, the Pope ate him without any help, and so made an end of him. One could not fail to think of Juvenal's ridicule of the Egyptian, who first prayed to his onion, and then devoured it! But this was nothing to the Pope's doings. From the altar he went back to throne number two, where he received the greetings of the Cardinals.

When all was over—and it lasted from nine till noon—the procession departed as it came. The Pope was borne on his human car directly by me. His lips were moving, and his eyes and fingers were twitching nervously. He appeared as if praying—praying, perhaps, that his bearers might not let him fall, and break his neck. It is said that the motion makes him "sea-sick." The persons who carried his canopy, like several others in the train, were dressed in black, and in an elegant antique style. Each of them bore a silver mace, which, if it had been solid, two men could scarcely

have carried ; but, being as hollow as the religion of the hour and place, were easy to wield.

Retreating from the pageant to my quarters, my thoughts ran for hours upon the sad spectacle of a Christianity so thoroughly corrupted from the simplicity of Christ, so contrary to his precepts, so opposite to his spirit. Is no sustained effort ever to be made to rid the world of this system of imposture on the part of the priests, and

delusion on the part of the people ? Is the Protestant world never to be fully roused to the evils of Popery, so as to assail them at every point with the weapons of light and the force of love ? If the Lord would but open windows in heaven ! Oh ! if he would ! And he will ! He will pour the blessing forth to the conversion of the Papal nations, whenever his people "bring the tithes into his store-house," and so put his promise to the proof.

FOREIGN FIELD.

LA TOUR, VALLÉES VAUDOISES,

PIÉMONT, Sept. 29, 1856.

REV. DR. MCCLURE, *Secretary of the Amer. and For. Christian Union.*

VERY DEAR SIR : Your letter of August 18th afforded us much joy, by informing us, that the Lord had deigned to lead you happily through all dangers by sea and land, to the bosom of your loved family, which he had kept for you in full health and safety. We are deeply sensible of the lively and cordial interest which you have thus far testified in us, and which you have promised to cherish. Be pleased to express to your Board, whose organ you are, all our gratitude for their new appropriation of one thousand dollars, voted in aid of our work of evangelization in Italy. Our necessities are so great, that this sum is to us like a sweet and refreshing rain upon a parched soil. I hope that the Lord, who has granted and continued to us such excellent friends, will also give us the Christian wisdom and activity necessary in order to gladden the hearts of those who feel themselves called to labor with us in the work of

evangelization in this unhappy Italy. You know the state of that country, and that it is of the utmost importance to make concentrated efforts to restore to it the truth, for want of which it has lost the life, strength, and dignity, belonging to truly Christian nations.

Our missionary stations have lately reached a very satisfactory state since the struggles occasioned by the recent regretted divisions.* If I say "regretted," it is in the sense that it is always sad to see those who call themselves brethren in Christ, not so well united in him, and not so inspired by his love and self-denial, as to be able to surmount the thousand lesser causes, human and carnal, which tend to division. 'But when these discordant elements take a consistency which makes them seem like integral parts of the truth, or at least like a better conception and expression of the truth, it is very well that those who are the representatives of those ideas should go

* This refers to certain esteemed brethren, "Italian converts," who left the Waldensian churches a year or two since, and formed separate organizations on the Congregational plan, or something like it.

off by themselves, to make at their own cost an attempt to realize what they have conceived in their thoughts as something better.

We have lately made some changes among our laborers. Mr. Bruschi, who was at Oneglia, seeing that his efforts were not crowned with sensible success, and that he might apparently be employed more usefully elsewhere, has been transferred to Genoa, where his work is blest. Mr. Borelli has been invited by the Italian Committee at Nice, to labor in the neighborhood of that city. The missionary stations at Genoa and Turin are at the extremities of the railroad. We wish to tie them together by intermediate stations. With this view, we have sent to Asti Mr. Musso, a Bible-reader and distributor, and a man very capable of presiding at meetings, and edifying the simple and faithful by opening the Scriptures to them. He is to itinerate in the country; and as soon as he has formed a nucleus of evangelical Christians, and we shall have a disposable minister, it is our intention to place one there. From many things which have come to our knowledge, we are persuaded that numerous souls there are hungering for the word. Many copies of the Bible have been sold there of late.

As it will be to this work, and that at Genoa especially, that your Christian liberality will be applied, let me enter into some details as to these two posts. The laborers at Genoa consist of one minister, one evangelist for Genoa itself, and a second for the *faubourg* of Sampier d'Arena, one school-master, one instructress, and one temporary colporteur. Our laborers perceived the need
 new place of worship in the centre

of the city; the two chapels already opened being near the extremities of Genoa. As soon as the priests were aware of this new meeting, they roused the fanaticism of the women and children. The first evenings, our friends were interrupted in their exercises of devotion by the yells of the populace, and by the throwing of stones through the glass windows of the hall. But the prefect of the police, when notified, took measures to insure quiet and good order. He expressed, in very kind terms, his regret that we had been troubled in the peaceable and inoffensive exercise of our worship. These meetings have been continued; and the pastor at Genoa informs us that now the work wears a cheering aspect, and that there is a growing zeal among the members of the Church. "Many evening-meetings are held in private dwellings. There will soon be one of these for every evening in the week. The three services on the Sabbath are well attended. The last Sundays, the chapel has been full—it seats more than two hundred and fifty persons—and many new faces were to be seen. Last Sunday, one young man, for whom I have been much concerned, was restored to the communion. The blessing of God rests upon the work. The coming of Mr. Bruschi has been a blessing. This dear brother has all my esteem and affection. We coöperate with the most perfect accord. He has a sincere and living piety, great activity, and a sound and prompt judgment. He is extremely useful. He has greatly helped to raise my courage, which had been somewhat cast down. I have never yet known an Italian converted to the Gospel who has so much humility and tenderness. The evening-school goes on in a very

satisfactory manner. It is attended by half a score of children, and by more or less grown persons. We have two weekly meetings in the chapel, and already four meetings in families. The Romanists persist in coming every evening to sing their rosary before our school, in order to annoy us. But this does not hinder so but that this evening there were three men at the meeting who were never there before. In fine, in the spiritual relations of the work I find myself happy, more happy than ever before; but as to the material relations, I often find myself in the greatest embarrassment. We have had quite a number of sick people, some of whom, in consequence of their sickness, have been plunged into extreme want. Pursued by a landlord trying to turn them out, pursued by the baker seeking to be paid, pursued by the cries of their children clamoring for bread, they could not believe that I had not wherewithal to succor them."

In the country villages, the priests still retain much control over the poor people, ignorant and fanatical. Our evangelist Noceto lately made an excursion to Castlenuovo on the Scrivia. He gives us a sad picture of the intellectual and moral state of the people. "I must say that the inhabitants of this country are like the heathen. They consider a certain St. *Désiré* as more powerful than Jesus Christ. They consult his image to learn whether the crops will be plentiful or no. When they fix their eyes upon the image and it smiles upon them, it is a sign of prosperity; if it looks gloomy, it is a bad presage. The superstition and ignorance are incredible. Since my arrival I have held Bible-meetings with four or five friends.

The priests at once found it out, and did their utmost to drive me away. They calumniated me before the authorities; but they did not succeed in this, for all my credentials were in order. They frightened the masters of the houses where I lodged, so that I was twice obliged to change my quarters during the twenty days of my stay. From the church-pulpit, the priests called me a ravening wolf, and described me as the enemy who was sowing tares in Christ's field. They declared that whoever persecuted that Protestant should receive the Pope's plenary indulgence and the favor of God; and, on the contrary, whoever received me, or even listened to me, should be struck with the most dreadful curses of heaven. To increase the efficacy of their statements, they affirmed that, when I touched certain books, (the Holy Scriptures,) which they called the devil's books, flames came out of my mouth, the hair rose upon my head, and a pair of horns projected from my forehead. Imagine what terror my name inspired. In spite of these gross tricks to hinder the word of God from entering in among this people, some souls have been won to Christ. I will give you one example. A young girl, taught and led to the feet of Christ by her mother, works in a silk-factory. She is the object of every kind of insult from her young unbelieving companions. As she suffered these things with the greatest patience, she was noticed by another young girl, who came to her one day, and said to her: 'They all mock you and despise you; but as for me, I wish ever to be your sincere friend. Your religion must be good, since it enables you to bear all this abuse without complaining. If it

is not troubling you too much, I would like to know what your mother teaches you.' 'My mother,' she replied, 'always tells me of Jesus Christ, who, though he received injuries, never retaliated; and when he was threatened, submitted without a murmur; and who bore our sins upon the cross, and gave us an example to the end that we might walk in his steps.' 'And I too, I wish to belong to this religion of Jesus Christ,' responded the second girl; and she with her friend attends the meetings conducted by the evangelist."

Be pleased, dear sir, to receive these lines with the kind indulgence of which you have given us unequivocal proofs; and to present to Dr. Fairchild and the other members of your Board, my Christian salutations, and the assurance of my lively gratitude.

Your devoted and affectionate brother in Christ,
J. P. REVEL,
Moderator of Waldensian Table.

FRANCE.

From the Secretary of the Central Protestant Society of Evangelization, at Paris, we have received an interesting communication. We translate several paragraphs. After speaking of their pressing wants, and their confidence in God, and in their American brethren, as to the aid needed in carrying on their great work, the letter continues as follows:

"We have not, for some time, seen those religious movements which were witnessed in former years, and by means of which many of our churches came into existence. Speaking according to human wisdom, circumstances are not favorable to similar manifestations of grace. But those congrega-

tions, with a constancy often quite exemplary, strive against the obstacles thrown up against them by the Roman Church, which they have forsaken, and, with few exceptions, their members do honor to their profession of the Gospel, by the strictness and purity of their morals. At the same time, we are persuaded that the manner in which Popery uses and abuses that sort of exterior prosperity which it at present enjoys, is preparing a future for new triumphs of the cause of truth. The ambition of the priests stirs up the taste for legends, miracles, and little superstitious devotions, in such a way as to disgust a great many people, who will soon be seeking that more serious style of piety which accords with the Gospel. Recently, one of our most widely circulated journals, the *Siccle*, said, in speaking of these matters: 'One of two things is sure to take place; either Catholicism, already so violently shaken by the hand of Luther, must sink irretrievably under the influence of the abuse and excess of power inherent in absolutism, or it will have to return to its primitive constitution. In either case, the existing state of things, contrary to the spirit of Christ, and contrary to the spirit of the Gospel, is destined to perish at no distant day.'

"This state of things, which strikes all enlightened minds, makes it a duty to redouble our activity, so that when the moment comes when France may turn toward the Gospel, we shall be in a condition to distribute it abundantly, and shall have in all parts of the country centres around which souls hungering for righteousness, may find relief. And we have firm hope in God, that he will for this serve himself of the efforts which he permits us to put

forth. It can not be for naught, that the divine wisdom formerly preserved our churches, in spite of the fires of persecution, and that he to-day permits them to extend themselves, and also to strengthen themselves as they have done for the last twenty years.

"The labors of our Society extend to more than thirty departments, where we have more than forty different stations, some evangelized entirely by our agents, and others receiving subsidies whereby the nearest pastors are enabled to visit them, and to celebrate worship. We have about forty ministers of the Gospel, who aid us in different ways, and twelve of them are wholly supported by our Society. Our last annual report gave you an account of their labors. Since then, little intelligence of importance has been received. Those of our stations which we have particularly commended to your Christian care continue to appear worthy of it.

"*Estissac*, (Aube,) is yet under affliction. Its temple is still shut up, notwithstanding all the measures we have resorted to for obtaining from the civil authority permission to reopen it. The influence of the Roman clergy remains very great. The result of the tedious persecution against this people, all of whom had forsaken Popery, is, that the fearful and unbelieving have withdrawn, while the truly faithful have become more faithful. There are of this latter sort one hundred and sixty-five persons, resolute and immovable, and who are a precious conquest over error. Since some weeks, meetings for worship have been held to the great joy of these poor brethren, and we hope that this will be the beginning of happier times for them. Notwithstanding the inter-

diction of public worship, we maintain at this post a pastor and an evangelist.

"In the North, the stations of *Fresnoy le Grand* and *Grougies* continue to present a cheering aspect. The new converts persevere, the number of marriages and baptisms in the church increases, and the schools are prospering. In the neighborhood are several Romanist *communes*, where an awakening full of hope is taking place. These two posts have each a pastor and a teacher.

"*Elbeuf*, (in the *Eure*,) has its pastor, and its school-master and mistress. This work exacts great pecuniary sacrifices from us, but gives us precious encouragement. The laboring population, quite numerous in this manufacturing town, shows itself very accessible to the Gospel, and we count hundreds of adherents there, of whom we dare not say that they are all converted, but who press eagerly around the Gospel, and among them a considerable number of souls are sincerely devoted to the Lord. The acting pastor, a young minister capable and full of zeal, a few weeks ago was consecrated to the holy ministry in this very church, and the ceremony appears to have produced an excellent impression. The schools for boys and girls have lately been reorganized, and are in a very prosperous way.

"At *Sainte Opportune*, a community which has gone out entire from the bosom of Romanism, we still have an evangelist, who is not permitted by the higher authorities to open a school, but who is at full liberty to celebrate public worship. There, too, is increasing life and progress. The evangelist is often called to visit adjacent *communes*, where religious wants are felt. In one of these localities, as you

may remember, a temple has been built by the inhabitants themselves; but, unhappily, we have never been able to obtain authorization for opening it. We continue our endeavors to reach this result.

"You see, dear sir, that, in spite of the adversaries, the good work gains ground in France. The advances are slow, but they are constant and very sure. Help us still by your prayers and your material succors. You know full well how important it is, that France should become one of the haralds of the Gospel."

BELGIUM.

IN Belgium, as in France, the Protestants, though mostly presbyterial in their ecclesiastical forms, are divided into such as are independent of state control and pay, and such as to some extent are recognized by the civil government, and supported to some considerable degree from the public treasury. Each of these classes has its missionary institutions for spreading the Gospel around them. In France we aid them both by appropriations from our treasury. In Belgium, we have thus far assisted only the Free Church organization, which has found frequent mention on our pages. We give below a communication just received from Rev. Mr. Kessler, a missionary to the Jews at Brussels, and also acting Secretary to the Committee of Evangelization, supported by the churches in alliance with the State.

"COMMITTEE FOR THE PROPAGATION OF
THE GOSPEL IN BELGIUM.

"FIFTH ANNUAL MEETING.

"THE annual sermon was preached at *Paturages*, on the 28d of June, by the

Rev. Ernest Vent, President of the Society, and the public meeting held in the Church of La Bouverie, on the 24th, the Rev. Mr. Spoerlein, Vice-President, in the chair, supported by the Rev. Van Maesdyck, Pradey, Becker, Leduna, Corast Aucquier, Harmiguy Van Neven, Kessler, missionary to the Jews; Messrs. Schmidt, Brandt, Baron de Boetzelaer, etc., etc.

"The meeting was opened with singing and prayer. The Rev. Mr. Spoerlein, from Antwerp, in the absence of the President, who had been called away on pastoral duties, informed the assembly of the resolution of the committee to have their annual meetings every year in another locality, and called upon Mr. Van Maesdyck to address the meeting.

"The Rev. Van Maesdyck (formerly a Roman priest:) 'It was in the year 1837 that I passed this place, and many things have happened since, upon which I look back both with sadness and joy. Just then I had left the Church of Rome, but the Church of Rome had not quite left me, and two years later I was on the point of entering it again, when the Lord, who was more faithful than myself, kept me by his grace from falling into the everlasting pit.

"For the last seventeen years, as you are perhaps aware, the pastorate of the Flemish Church, in Brussels, has been committed to my care, a church which counts now 1800 souls, the greater part converts from Catholicism, and, by my humble instrumentality, gathered to the flock of Christ. During these seventeen years, I have seen many works connected with the evangelization of Belgium going on; but, confining myself to the work of this Society, mention Vilvorde, near Brussels, where a congregation is gathered every Sunday, and once a week a Scripture-reader goes from house to house to bring the word of God to the homes of those who will not come to the service.*

* Vilvorde is the place where the holy martyr, Tyndale, whose translation of the Bible into English, since many times revised, forms the basis of our common version, was burnt alive.—EDITHA.

At Bruges, too, the stronghold of Popery, I have seen the work of God commence and prosper; the colporteur, himself a convert from Popery, has distributed and sold in Bruges and its neighborhood more than one hundred and fifty copies of the word of God, from eight hundred to one thousand tracts, and gathered every Sunday some twenty or thirty hearers round him, one of whom has since died in the faith of Christ. His last words when urged by the priest in the hospital to confess to him, were: 'I have found the only and true confessor, Jesus Christ. I die in peace.' Many obstacles being put in our way, the work in Bruges seemed to decline, and our scanty means necessitated us to withdraw the colporteur. Now, a young man from Holland, intending to go as a missionary to the heathens, has applied to us to work among heathens nearer to him; and, trusting to the Lord that our brethren in foreign countries will respond to our call to supply us with the necessary means for carrying out the object of the Society, we have engaged the services of Mr. Hacksteen for Bruges and its neighborhood. Not to take up your time any longer, I conclude by praying that the work which has begun here under such favorable auspices, which has been carried on with so much zeal, and is productive of such fruits, may never flag nor cease, but spread all around its hallowing influence, so that many, many more souls may be brought from darkness and superstition to the marvellous light of the Gospel of our blessed Lord and Saviour Jesus Christ.'

"Baron de Boetzelaer then gave the report of the Flemish school in Brussels, which was established two years ago. Education has been imparted to eighty pupils, twenty of whom are Roman Catholics, and the examination held lately has shown that the children have made considerable progress in all the branches of instruction. Want of means has hindered the committee from establishing an infant-school, and it is to be hoped that in the course of this year, contributions

will come in more liberally, so as to treble our operations. The Bible is introduced as a text-book, not only in this school but in all others supported by the Society.

"The Rev. Mr. Pradey from Liege: 'Having been present at the opening services of this Church, you have no doubt that I take interest in its welfare, and it gives me much pleasure to see such a goodly number here to-night. But not only the evangelization of other parts of Belgium is as dear to me, and I dare say to all my brethren in the ministry who are on this platform. Now, before telling you what has been done for the spreading of the Gospel in the province of Liege, I must premise that superstition is not the only foe we have to encounter. Infidelity is gaining ground everywhere, and I can say without exaggeration, that among the 80,000 inhabitants of Liege, 60,000 are only Roman Catholics in name! To this infidelity and religious indifference we may attribute that the work of God is progressing but slowly. At Grivegne, near Liege, regular services have been conducted once a fortnight, yet the number of hearers has never been more than twenty.

"A more interesting field of labor seems to open in Chenée, about a mile from Liege. Some persons have lately requested me to preach the Gospel there, because the villagers are very much exasperated against the Romish clergy for having built a church in honor to Notre Dame de Loretto. A private room being offered by a Catholic, I preached the first time before twenty persons. Since then their numbers have increased so much that we shall be obliged to look out for another place of worship. It would be of the utmost consequence to have weekly services there, and to engage an evangelist. As I have to preach in my own church, and not wishing to leave Grivegne without spiritual food, it is impossible for me to preach at Chenée more than once a fortnight. Shall this station fall to the ground? for so it will.

the good seed sown there once a fortnight is sure to be rooted out during the interval, and ere long we shall see Popery triumph again, and the cross of Christ once more trampled under foot. Pray, my friends, for the sustenance of your place of worship—pray for the sustenance of Chenée—pray that the Lord may send forth laborers into his harvest, for truly the harvest is plenteous, but the laborers are few.'

"Mr. Schmidt, from Brussels, spoke of the work at Rougy, near Tournay, alluded to Vilvorde, which, 300 years ago had a most flourishing Protestant church, consisting of 2000 souls, but which were all cut off by the cruel and blood-thirsty Duc d'Albe, and dwelt chiefly on the evangelization connected with Antwerp. There the work almost ceases to be a work of evangelization for Roman Catholics in Belgium, because the colporteur employs his time among the sailors and emigrants.

"Not wishing to anticipate the report, which will soon be printed, and give the most interesting details, suffice it to say, that during the year ending June, 1855, the colporteur had sold 1779 copies of the Bible, or parts of it, in divers languages, 448 religious books, and distributed freely an immense number of tracts, and that this year the number is by far increased.'

"In conclusion, Mr. Schmidt alluded to the sad state of the Society's finances, by which their hands are bound from extending the work as they wished, and urged upon all present to interest their friends in behalf of the committee.

"The Rev. Mr. Spoerlein, from Antwerp: 'To see a whole church filled with working men and women, is a sight not to be met with every day, and we can not too much thank God for having raised a cause in this province, which promises to be the most efficient field of evangelization in Belgium. The Church of La Bouverie, under the able and faithful pastorship of the Rev. Coruet Aucquier, (himself formerly a Romanist, and born in the place,) consists of at least two hundred and fifty

souls, all of whom are converts from Popery, and within the last year sixteen persons have abjured the Church of Rome and been admitted into the Church of Christ. The congregations at Paturages and Cuesmes consist likewise of converts from Catholicism, both pastors and flock, and it is marvellous, indeed, to find in a province which not so very long ago had scarcely any Protestants, hundreds, and let us hope, soon thousands of faithful and zealous believers in Christ. We shall go on, I trust, in the strength of the Lord. He who has done for us so much, who has helped us to overcome so many difficulties, will surely not leave us now, but send us men and means to keep the stations we have, and to spread the Gospel farther in this benighted and priest-ridden country.'

"The Rev. Coruet Aucquier addressed a few words especially to the Romanist part of the assembly, exhorting them to ponder well what they had heard, and to think of the fearful state they were in, bending as they did, their knees before pictures, and offering homage to men instead of God.

"'Your hour,' said he, 'may be very near; every moment you are exposed to lose your lives in the coal-pits: are you prepared to meet your God? The priest will not be there to confess to him; make then your peace with God and our Lord Jesus Christ, blessed forever. Amen.'

"Another hymn having been sung, and prayer offered by the Rev. Mr. Pradey, the meeting separated."

TUSCANY.

WE have before us a list, printed in the *Eco di Savonarola*, of the sufferers by religious persecution in this oppressed country, since the year 1849. The work was fitly inaugurated by the seizure and burning of three thousand copies of the New Testament, not in the Protestant version, but in that of Martini, formerly Popish Arch-

bishop of Florence. This list contains thirty-three names of persons imprisoned or exiled for little else than reading the Bible. Besides these above an hundred have been more or less annoyed by the courts and 'the police. And yet this wicked effort to suppress the truth is labor lost. The Grand Duke Leopoldo has recently admonished the priests of Florence to spy out heresy by every possible means, and has announced to them that the government is positively assured of the existence of *ten thousand Protestants in Tuscany*. In the village of Pontedera, a number of zealous converts, men too who have felt the weight of the legal prosecutor's hand upon them, have boldly organized themselves as a Church of Jesus, that persecuted Nazarene.

THE BISHOP OF ARRAS.

THE French are certainly queer or inconsistent in some things. We have had occasion to speak of the attempts to suppress the liberty of worship at St. Bel and elsewhere. And now, *per contra*, we have somewhat to place to the other side of the account, as to the disposition of the government in this matter.

The Bishop of Arras had published a *mandement* on the subject of religious instruction in "mixed schools," or schools attended by Protestants as well as Romanists, which greatly disturbed and insulted Protestant parents, both French and English. Hereupon the Minister of Public Instruction and Worship, a member of the Imperial cabinet, has published the following letter addressed to the Rector of the Academy at Douai, to "snub" the arrogance of "my lord of Arras:"

"PARIS, Sep. 18, 1856.

"MR. RECTOR :

"I understand, that the Protestant families, French and English, residing in the department of Pas-de-Calais, have manifested a fear lest their children may not find in future, in the mixed schools they attend, the protection necessary to the free exercise of their worship. It is important that there be no currency given to such apprehensions. His Majesty wishes the faithful maintenance of all the fundamental rights guaranteed by the Constitution of the Empire. Let these families, then, be reassured. The liberty of worship shall be respected in the mixed schools, as in others, and the children belonging to the different worships recognized by the State shall find the sincere concurrence of the Administration in the free practice of their religious convictions.

"Be pleased, Mr. Rector, to communicate these instructions to the heads or directors of the mixed schools in your department, and accept the assurance of my most distinguished consideration.

"The Minister of Public Instruction and Worship,

"ROULAND."

FRENCH OFFICIALS.

THE peevishness of petty officials, and their stupid obstinacy, oftentimes causes great trouble to our brethren in France, notwithstanding all the fair professions of the Imperial government. Among other instances given in this number, we place the following, mentioned by the correspondent of the London *Christian Times* :

"The Lyons papers state that for the last ten years the Protestant service has been celebrated openly in St. Bel, about four leagues from Lyons. A fortnight past, the Mayor of St. Bel, acting on the authority of the prefect, ordered the Protestant church to be closed. When the worshippers flocked to their wonted place

of worship on Sunday, they found the church-doors closed, and guarded by hirsute gendarmes. Arrangements were made accordingly for them to meet in another building. On Sunday last they were rudely interrupted in the celebration of their simple service by the clash of gendarmes' spurs; a body of these rough functionaries marched up the aisle of the room which did duty for the church from which the Protestants had been driven forth, and again were they dispersed, and the names and addresses taken down.

"At Seigné (Charente,) the meetings for worship have also been interrupted. The new Protestants had signed a petition to be authorized to worship God publicly; the prefect refused to grant it, on the plea of possible disturbance of the public equanimity, and also on that of its not being the expression of any really serious want. A few days afterwards, a pastor of the Free Churches, who for two years past had held meetings in the commune, went there to visit his friends. The mayor heard of his arrival; called together the whole municipal body; exposed to them the perils of the situation, and courageously set out at their head, to search house after house, until he should find the pastor in the flagrant act of preaching. House after house they visited, but found him nowhere; everywhere they inquired, he had either just left or was not yet come. The pastor, who had no reason to avoid the mayor, on hearing of the anxiety of the venerable company of public functionaries to find him, set out to meet them! All in vain, they were doomed not to meet that day. On the morrow, the pastor paid a visit to the mayor, who was greatly embarrassed at first, but at length informed his visitor, among other things, that the law forbade Catholics to become Protestants, and Protestants to become Catholics; and ordered that each should keep to his own religion! On the pastor observing that he could not prevent him from visiting

his friends in the commune, the worthy mayor replied: 'I shall not prevent you from visiting them, but I expressly recommend you not to speak to them on religion! As to praying to God, let every one say his prayers at night at the foot of his bed!'"

SARDINIA.

A CURIOUS document has been issued, instructing the Piedmontese clergy how to proceed in their present uncomfortable condition. It is well known to our readers, that the Sardinian government secularized a vast amount of monastic property. For this, the clergy, acting under instructions from Rome, cut off from the sacraments all who had any share in the transaction, or in the purchase of the lands. The members of the government and parliament laugh at these clerical fulminations. But there are many inferior agents in this business, who are unwilling to let it alone, but are greatly troubled at the priestly thunderings. Many of the purchasers were in the same predicament. But, after a long struggle, it was becoming evident, that if these laymen were compelled to choose between the Church and their temporal interest, the Church must entirely lose them. To prevent this, the Papal Council has hit upon a nice device. The sinner in this behalf is now required to express his sorrow to the priest, but not to the public. With this compromise between public sin and private sorrow, he may get absolution and sacramental grace once more. The purchasers of ecclesiastical property must also profess that they have an indefinite intention, at some future time, no matter when, to restore their property to the Church. Admirable casuistry!

It remains to be seen how far the Sardinians, a sensible and straightforward sort of people, will be coaxed by these childish concessions.

BELGIAN UNIVERSITIES.

THE bishops in Belgium, having under their control a University at Louvain, are carrying on a sort of crusade against the universities at Ghent and Brussels supported by the State. It seems to be a sort of attempt of the right reverend fathers to cry up the wares of their own shop in preference to rival establishments, and some drawback must probably be allowed on this account, from the severity of their accusations. Thus, the doctors of Ghent are said, in their teachings, to represent the Church "as a human institution, as the result of fortunate circumstances, as an invention of the Roman Pontiffs—these same Pontiffs successors of St. Peter, and vicars of Christ, as usurpers and oppressors of the human race, so that Luther, Zwingli, Calvin, and the other leaders of the Reformation of the sixteenth century came to free the human mind from the shameful yoke under which it groaned." They also accuse one of the professors of Arianism and Pelagianism.

The University of Brussels has replied by the mouth of one of the professors, Mr. Verhagen, to these accusations. This he has done in an address at the opening of term. The speech of the Belgian Professor is very long, and we are indebted for an abstract to the Paris correspondent of the *Guardian*. He accuses the Roman Catholic clergy and Church of having broken through the treaty of alliance and tolerance entered into at

the commencement of the independent career of Belgium. Every one then hoped for tranquillity and happiness; but hardly had a year elapsed when "the chief of Catholicism, a stranger to our country, to our manners, to our civilization, assumed the part of a political censor, and launched his encyclical against our constitution." The constitution proclaimed "liberty of conscience and of public worship;" the encyclical pronounced this liberty to be a "false, absurd, and extravagant principle." The constitution proclaimed the "liberty of the press;" the encyclical replied that "such liberty was detestable, and could not be held in too great horror." The constitution proclaimed the "liberty of association;" the encyclical replied that this liberty was "a new cause of bitterness and disquietude to the Holy See." The Professor handles the subject like one who is no novice, and we recommend his work to those Protestants who fancy that Popery is an old and toothless mastiff, which has lost the power to bite and devour, and can only bark at the passing heretic. He says, that "the Romish Church is not merely a religion, but also a political party, which assaults state after state, and sees the *beau idéal* of human society only in the theocratical absolutism of Rome. She clamors for liberty as a right for all when she is undermost, but as soon as ever she is in possession of it herself, she insists upon having it as an exclusive privilege."

In this dispute, which has become quite violent, the government seems to side with the universities. The Belgian *Moniteur*, an official organ, announces in a marked manner that the University course will be the same as

in 1855-6, that is, that all the present professors will be maintained in their posts; and the Minister of the Interior has issued a circular addressed to the Universities of Ghent and Liege, intimating that the government "does not intend to impose on the professors the obligation to treat religious questions '*dans le sens exclusif d'une religion positive.*'" He observes that it is not necessary that the professors should treat irritating and controverted questions in their lectures, but that if ever they are led to deal with such delicate matters, it should be done with reserve; and, in the course of his letter, he says that he is bound to take care that the teaching of the universities shall be such as may gain the confidence of families, and he repeatedly declares that he will discharge his duty with firmness.

For most of the foregoing items we are indebted to a very long article in the London *Christian Times*.

SIGNOR DE MORA.

WE are happy to announce that this gentleman has been released from his imprisonment at Madrid, by some means, and is safe in England, where he is preparing an account of his sufferings and his escape, which will be looked for with eagerness, and read with interest. This noble confessor of the Gospel has not swerved from the cause of his divine Master, and we trust he is spared for important services in the diffusion of the truth in a country which is suffering so sorely for want of it. Marshal O'Donnell, who turned the crank for the recent political overturning in Spain, has himself ~~been~~ rotated out of office, even
 r than Espartero was.

And the Jezebel who tyrannizes in that unhappy land, has committed the administration to Narvaez, who is the representative of absolutism with all its vices. The release of Mr. de Mora appears to have been the result of diplomatic intervention; and although the details are not yet well known to us, we are much gratified to learn that Hon. Mr. Dallas, our Minister at the Court of St. James, took a very active and decided part in his favor, as did Gen. Dodge, American Minister at Madrid.

A FATHER of the Church has said: "We have in the Old Testament, *God for us*; in the Evangelists, *God with us*; in the Acts and Epistles, *God in us*." It is this God for us, with us, and in us—it is the Father, the Son, and the Holy Ghost, whom I desire for you, as for myself, whether living or dying.

ADOLPHE MONOD.

CASH is mighty! The Bishop of Soleure has authorized Messrs. Henggeler Brothers, of Unter-Egeri, Canton of Zug, to keep their operatives at work during the minor feast-days of the year, in consideration of a donation of forty thousand *francs* toward the rebuilding of the Church of Unter-Egeri. Query *first*: Who are the real donors of this gift, the brothers of the manufacturing firm of Henggeler, who, doubtless, reserve a profit on this transaction? or their poor nameless workmen, out of whose bones and muscles this lucre is wrung? Query *second*: If it be morally right for those poor fellows to keep at their toil on all those feast-days for the benefit of the Church, how can it be wrong for them to do it for the support of their de-

pendent families? Query *third*: Is it seemly for the Bishop of Soleure and his clergy to be dragging the money-net on these days when, by the canons of their Church, they ought to be hauling the Gospel-net? Query *fourth*: Is it one of the dogmas of the Pope's

gospel, that "money answereth all things," in any such sense as that rich sinners may commute in cash for the observance of their spiritual duties, and the welfare of souls dependent upon them for the means of subsistence?

HOME FIELD.

THE good work in the Home Department continues to afford to the friends the usual encouragement. The missionaries find, however, within a month or two past, the prejudices of the people much excited against Protestants, and themselves called upon to exercise more than ordinary care, to maintain their position and to carry forward their work. The occasion of this excitement it is believed is now passed away, and the hope is entertained that the embarrassment will also cease. The following extracts from a report of the Rev. Mr. Hof, who labors among the French and German Romanists in the city of Detroit, will be read, we think, with interest. He says:

"Blessed be the Lord for all he has done for me, and the work of missions here. When I sent you my last report I was so much troubled in regard to our church building that I thought for a moment it was impossible to finish it. But now I am happy to say that our house will be ready in about ten days, and, as far as I see, there is no doubt but the Lord will also furnish us the means to pay for it. In all things I have been very much encouraged by the sympathies and prayers of my American friends, as well as by those of the French and German people, which are in connection with me.

"You may think how precious this success is to me, when I shall tell you the great opposition I have had from various sources."

The missionary here narrates a series of events well adapted to depress the spirits, and to destroy the hope of success, and which would have led many laborers to abandon the field. But, by judicious and persevering labor, the principal difficulties have been overcome, and the way seems well nigh cleared of all obstructions which threaten to embarrass or to retard the progress of the good work in any extraordinary form or degree. The missionary continues:

"I am happy to say that the prospect of the work here is very encouraging now. The most serious among the French Protestants entertain the best feelings towards our cause, and I have no doubt that as soon as our house will be open, they will attend at least our Bible-classes and prayer-meetings. In regard to the Roman Catholics, both French and German, I have also better hopes than at any time since I came to Detroit. I will mention two or three instances which give me much encouragement, and show that the Lord can and will open the eyes of 'the blind,' when the time is come.

"The first is a French woman, who was a great enemy to Protestantism. The great reason she had for her ~~enmity~~

was, that her daughter became a Protestant more than a year ago. She lives in the country, and came to Detroit last week to see her daughter. I visited her, and, after a short conversation, invited her to attend our meeting the next Sabbath. She came, and was very much surprised by what she saw and heard. After the service, I had a long conversation with her on religious subjects. The poor woman seemed to be very much affected by the prayers and praises of the congregation, and by meditation of the word of God. All was delightful to her heart.

"What a false idea she had of Protestantism! She had been told that the Protestants adore devils. The Canadians where she lives told her that the walls of the house where the Protestants worship are full of images of devils, and that when they pray they turn their eyes towards them, to invoke them. She also told us a great many other stories of the same sort, which had been told to her. But, by seeing the contrary of all these things, she confessed that the Protestants were in the right way. As far as I can see, that poor woman gives us good ground to hope for her becoming not only a good Protestant, but also a good Christian.

"In my visits among the Germans I have found also some families of whose members I have the best hopes in regard to conversion. There is one family with which I became acquainted last week, encourages me very much. The husband and his wife listened with the greatest attention to the Gospel, as I explained it to them. While I was speaking to them another woman came in. She was also a Roman Catholic. All were so much affected by hearing the blessed word of God, that their eyes were filled with tears all the time I spoke to them. I stopped more than an hour with them, and could scarcely leave them to visit another family. But I went on, and was also very well received. I had to promise them to visit them again, and as soon as possible.

"Another instance of good hope is also a German family, where the wife was refused 'confession' and 'absolution,' by a Romish priest. The following appears to have been the occasion of the priest's proceeding: The wife was very sick, and, of course asked the priest, but he refused to hear her and 'confess' her and to give her the 'absolution' of her sins, as long as her husband had not paid the amount said to be due to the Church. The woman recovered her health, and she and her husband are very much displeased with the proceeding of the priest. I visited them and gave them a New Testament, which they promised to read carefully."

THE MISSION IN LOUISVILLE.

THE Rev. Mr. McDevitt, who has labored in Louisville, Kentucky, among the Irish Romanists, to great advantage to the cause of evangelical religion, in a recent letter says:

"Since my last report, there has nothing occurred of special importance to communicate.

"Our work in this city (in every department) gives good evidence of vitality, and where 'sin abounds, grace does much more abound'—where priestly intolerance is most unchristian and severe, there the people are led to inquire why it is so, and the result is, that many Romanist families not only will *not* obey these secular priests, nor the 'sisters,' who are daily importuning them, but will send their children to get at least the elements of an education, of which they themselves were deprived, when in Ireland, by this same priestly interference. Many fathers and mothers come themselves and listen to the words of eternal life with much apparent interest, and one young man, who accompanied me to church last Sabbath, gives good evidence of being born again. He continues faithful in the truth, and is obedient to the word of God.

"Although our success with the old people is not so great as we could wish,

owing to their early education, (or rather want of it,) and, in some cases, to their habits of intemperance, or to some other irregularities; yet, by my daily visits and frequent conversations with them, their minds become more liberal and enlightened, and they will send their children to my school, in defiance of all priestly opposition. It is, therefore, with the young that our hope chiefly lies.

"Our Sabbath-school last Sabbath morning numbered about sixty children, of whom, besides many classes studying other things, there are two very interesting Bible-classes.

"In the afternoon our school-room was comfortably filled. We have five or six very good Testament-classes, and amongst them are some children, who, when they first came to our Sabbath-school, scarcely knew their letters.

"Our sewing-school is still in a prosperous condition. We had last Friday, (yesterday,) eighty-seven girls present. Thus are we growing in our good work, and may the Lord enable us to grow also in grace.

"I have made about *two hundred* visits during the month. I have distributed about five hundred pages of tracts, and given to the destitute *three* Bibles and *five* Testaments. May the Lord bless the seed sown, and cause it to produce much fruit, to the glory of his name, and the extension of a pure Christianity among sinners ready to perish."

OPPOSITION MADE USEFUL.

THE Rev. Mr. L'hereux, who has labored some time in the central part of Vermont, among the French Romanists, and with encouraging results, in a late report says:

"Since my last monthly report to the Board, I have preached eleven times; conversed on religious subjects with fifty individuals; visited at different times *twenty-four families*, and have had twelve *prayer-meetings*.

"During the past month there has been an unusual state of interest in my field.

"The Romanist priest of Burlington has forbidden again all the Romanists of Brandon and vicinity to come to hear me preach. But it is very wonderful; for the more the priest forbids them, the more they come to hear me preach the Gospel.

"Two weeks ago, the priest preached to his people, that he was very much afflicted to see that a great number of them, who came to hear him on the Sabbath morning, did in the afternoon go to hear the devil. He meant me. Now, the Church of Rome for herself took a bad step to do so; because, on the following Sabbath, the place where I preach the Gospel was crowded with people.

"If the Romanists come to hear the preaching of the Gospel only to learn how to contradict their priests—nevertheless, the Gospel is preached to them, and I therein rejoice, and also have a great hope, that it will be in the end for good.

"Lately, a man came to our prayer-meeting, and when the meeting was ended I began to converse with him on religious subjects. In the course of our conversation he said to me: 'Don't you know me, sir? You preached the Gospel to me and to all my family *nine* years ago, and now we are all Protestants, and, furthermore, my uncle is now a missionary!'

"I have also discovered two other families, to whom I preached the Gospel *three* years ago, and the good seed of the Gospel was not lost in regard to them, because they now see that the Church of Rome is not *the Church* of God. Another family to whom I have made known the Gospel, is ready to become openly of the Protestant faith.

"In one of my stations our Sabbath-school is doing well. More than *forty* children are present every Sabbath."

GERMAN MISSION IN CINCINNATI.

THE Rev. Mr. Winnes labors among the German Romanists in the city of Cincinnati, Ohio. He is much encouraged in his work. The following letter from him will be read with interest. We submit it, with the assurance that the want of entire conformity to the English idiom, observable in many phrases, will not detract from its worth. Mr. Winnes says :

"Your letter of the 14th I received on the 28d, with much thanks. In looking over my field of labor, I dare say, my work is not in vain, in struggling against the dark spirit of infidelity in our time ; the Lord has given me strength to fight a good fight of faith, by preaching and family visiting. Often I felt as if my strength would leave me in this hard field, but thanks be to my Lord that he refreshed my soul from time to time, so that I could preach his word with joy from house to house, and also in the market-place. Many have confessed to me, in my family visits, that I proclaimed the truth. For this month, I have preached almost every Sabbath three times. The assembly in the market-place is yet between two hundred and three hundred hearers, and very quiet. This preaching will be kept open, till the cold weather will have set in.

"In my congregation are a few in very deep concern for their salvation. Our prayer-meeting in my house in this month was very blessed with much feelings, and numbered every time from twelve to sixteen. All other services go as regularly as before, and our Sabbath-schools the same.

"In my family visits among the Roman Catholics I had blessed hours.

"One man to whom I have given a New Testament before, found by reading it, that the priests are wrong. He and his wife were very kind to me. I spoke about the falsehood, by reading to them the tract, 'Do you pray for the Roman Catholics?' The husband said : 'It is all true

what you read and spake to us.' They invited me to call again ; their hearts are led to the truth, and away from their priests.

"A woman whom I had seen a few times before, was very tender in her feelings. During my conversation with her, about being born again, and how the Lord seeks the sinners to bring them out of darkness to the true light, she began to weep, and said : 'I felt it in Europe, that the Lord worked in my heart ; but now I am thrown far back.' To my question, 'Whether she did not wish to be born again, and to come to Jesus, because he alone can help from death to life?' she could hardly answer for tears, 'Yes ; I do with my whole heart.' I showed her clearly that she never will come so far, if she goes longer to her priests ; for they will keep her in darkness, and away from the word of God. She felt that what I said was true. And further I said to her : 'If you are ashamed to confess the Lord, he will be ashamed about you before his Father.' She promised me, that she will now read more the word of God. At my going, she asked me to call soon again.

"In a public house, I felt the power of the word of God. An old woman, the mother of the house-keeper, sat near the door on the street. After a few words, I read a chapter to her. She said : 'That is a dear word.' To my question, 'Whether she had read in her life this dear word of God?' she said, 'Never!' Then I said to her : 'Dear mother, you live in great darkness.' She asked me how much such a little book would cost. I said to her, fifteen cents. Then she said : 'So much money I can not spare.' I asked her how much she could spare. She said, five cents. I gave her the book. She went in her room and began to read. In that time I had a conversation with the inn-keeper. Presently she came to me and said : 'Is this book Catholic?' I said to her : 'Surely.' The inn-keeper said to her : 'You read it, it will not harm you.' My conversation went on with the inn-keeper ; he gave me freedom to preach heaven and

hell to him, and also to some five or six companions, that sat in his room for drinking. I have preached Christ in more than one public house in this month.

"One woman, on my asking if she would not take a tract to read, replied: 'No, I won't; no such thing!' She bought, after a conversation, a Bible and two New Testaments from me.

"Of family visits I have made one hundred and eighty; New Testaments, five, and one Bible, distributed in Catholic families; and three Bibles and three New Testaments in Protestant families; and one hundred and ninety tracts distributed; and in fifteen families prayed."

A NEW MISSION.

THE following extract from a report of a missionary who has lately commenced his labors among the Germans, in one of the growing cities of the West, we think will be read with interest. He is encouraged. He should be sustained by the sympathies and prayers of the friends of evangelical religion. We hope for much from his efforts. He says:

"I received your letter of the 30th ult., and hasten now, at the close of the month, to send to you my report.

"Soon after the arrival of your letter, I made entirely different arrangements in regard to my labors in this place, and now confine them entirely to the German Romanists.

"I reside in the neighborhood of a large number of German Roman Catholics, and have already established one Sunday-school, which meets in the morning, and one in the afternoon, but both at the same place. For this purpose I rented two pretty large rooms, and last Sunday, which was the third Sunday since I commenced keeping the schools in these rooms, I had the pleasure of seeing there, in the afternoon, collected, twenty-five scholars and five teachers.

"My visits I did not confine to these

German Roman Catholics, among whom I live. I have made visits also in two other parts of the city. On several occasions I had the opportunity to teach them the way to heaven, and also to pray with them.

"Also, I visited the city prison again, in which I made the acquaintance of several German Romanists. It is a remarkable fact, that, except one, all the Germans confined there, are Roman Catholics.

"Farther—I distributed about four hundred tracts, and six Testaments, and have great hopes of being able to inform you, in my next report, about the establishment of a Bible-class among those for whose benefit I labor. The room for this purpose is already promised to me. Would it not be a very good plan to build here a mission-house?"

THE WORK PROGRESSING.

THE following report shows an encouraging state of things. It is from a missionary of much experience, who labors in a large city, in one of our Atlantic States, among Irish Romanists. The missionary says:

"In my report of September, I mentioned that the ladies had promised to aid me in getting up a school for the poor. Our continuance to urge the matter upon the public mind has not been in vain, for the authorities of the city have now taken the subject into consideration, and held several meetings about it. The idea of gathering in, and educating the poor neglected children, meets with a hearty reception in general, and, indeed, wherever it has been presented to evangelical Christians. Even some Romanists have feigned to speak well of the project. At our last meeting it was resolved, we would commence two schools, as soon as we could make it practicable—one in the north, the other in the south part of the city, to accommodate about one hundred pupils in each.

"At my preaching stations, the meetings have been well attended, and, in some cases, with deep interest. The word has taken effect, convincing some of them of sin, and of their need of a Saviour. The man whom I mentioned in a previous report, who, with his wife, was threatened with excommunication, for not using his influence to bring back his children to the Romish Church, continues to grow in knowledge of spiritual things. He says his wife also begins to inquire into these things. The children are firmly opposed to Romanism, so the whole family may be saved from error, and brought to God through our instrumentality. I have sometimes to 'contend earnestly for the faith' of the Gospel, against the errors of Popery, but I always do it in a kind and courteous way, so that, if I fail to convince them at the time, I may have other opportunities of conversing with them. In this way, they are led in general to respect me. Some have even gone so far as to say, that they thought I was 'a good and well-intending man'—that it was 'a pity I was not a priest,' while others shake the head dubiously, and say, 'he is a real bigot.' I am glad they hold these diverse opinions of me. By the former, I get access to them, and, by the latter, I get sooner to the point which I wish to converse upon. And, moreover, I make no concessions to the errors of their Church. This is known and talked of. In speaking about the missionary in their circles, what he said about the worship of the Virgin Mary, and of the saints—how he talked about the 'confessional,' and the holy wafer, is repeated. So what I say to one, is often told over to twenty, and is made the means of stirring up a spirit of inquiry amongst them.

"My Sabbath-school at the Alms House prospers. Most of the pupils are children of Romanists. Those that can receive it, get a knowledge of Bible truth.

"I have opened another weekly night-meeting this month, in the house of a

Protestant, who is surrounded by Romanists. The Romanists will come into the house of a neighbor more freely than into a public place of Protestant worship. I have had a good attendance so far. I think I can say upon the whole that, so far as I can judge of the face of things in my field of labor, it wears a favorable aspect.

"This month I have preached, and held social religious meetings, seventeen times; distributed four hundred and forty tracts; made three hundred and fifty-six domiciliary visits; conducted Sabbath-school four times, and visited the sick in the hospital and other places twenty-one times."

HOW THEY FEEL AND TALK.

ANOTHER missionary to Irish Romanists in an Eastern city, says:

"After much suffering by sickness, I have, through the blessing of God, been enabled to resume my labor in the field assigned me. In visiting from house to house this month among the Romanists, I have met with many things to encourage me in the good work of the Lord. I have met with less hostility to the truth from the Romanists this last month than usual, although I have been in many new families.

"In general I have been well received. It is pleasant to be able to bring before the minds of these poor deluded votaries of 'the man of sin,' the great and saving truths of the word of God.

"In one house, where I had been visiting for the two-fold object of giving instruction and of obtaining children for our Sunday-school, said a young man who was present: 'You are just the man we want. My sister here has got two little boys, and they need to be taken care of, as she is a widow, and has to go out to work for their support, when she can get it. I have to help her to pay her rent, and I feel interested in those little boys.'

"If you have no objection to let them go to

a school where the Bible is read,' said I, 'we will be glad to teach them.' 'Not the slightest,' said he. I called the boys to me, and heard them read, which their mother liked very much. I then asked the young man if he ever read the Scriptures? He said he did of late; but when he was in Ireland, the priests there would not allow him to read the Bible. When asked how he came to read it, he stated that he was hired as a servant by Mr. ———, who was a good man, and kept up family worship in his house night and morning, and read and explained a portion of Scripture; that he attended those services, and also went to church with the family on the Sabbath. He also stated, that why he wished his sister's children to be sent to our school was, because the Bible was taught there.

"It seems to me to be a blessed privilege to be able to visit those poor people, and speak to them in their own homes, on the subject of salvation. We probably never would have an opportunity of bringing the truth before them, in any other place or way.

"I met with a woman who said that she was brought up a Romanist, and that all her friends were in connection with the Romish Church. When asked what were her reasons for leaving that Church, she said that she found that the priests whom she was taught to reverence, were a bad set of men, and that in general they were very wicked. She also stated that her father and mother died, and left her to take care of a younger sister, whom she placed in the Catholic orphan asylum, where she had to pay for her out of her wages; but when the priests found that she had become a Protestant, they had her sister conveyed away from the asylum, and, when called upon, refused to give her up; but when she threatened to take law proceedings against them, they at last told her where she could find her. She was found living with an old Irish woman in the country, where they had tried to conceal her. She is now about fourteen years of age, and will come to assist us in our

Sabbath-school. She is a smart, intelligent girl, and may be the means of doing much good.

"In a house where I asked for children to come to our Sunday-school, a woman said she had two children, but that they never went to any Sunday-school; that their father was a Romanist, and refused to let them go to a Protestant school; but as for herself, she had no objection to their going. While we were speaking, the old man came in. I told him the object for which I came, and that we taught the Bible in our mission-school, and that we would be glad to have him call and see the school. 'Well,' said he, 'I never allow my children to go to a Protestant school, but I have no objection to send them to yours. He desired me to leave the address of our school. Although our Sabbath-school is not so well attended of late as formerly, still I have reason to believe if we had a more convenient place, we could greatly increase its numbers. We had present last Sabbath, thirty-five children. I have the promise of many more, this next Sabbath.

"On account of the delicate state of my health, I was unable to accomplish much in regard to the visitation of the children and their parents.

"But 221 families were visited during the month. 1216 pages of tracts were distributed. In 15 families I read the Scriptures and explained and applied them. With 6 families I prayed and gave away 2 Bibles to the destitute!"

THE SYNOD OF INDIANA.

THE Synod of Indiana, at their session in Bloomington, of that State, on the 11th of October last, in behalf of the American and Foreign Christian Union adopted the following resolution, namely:

"Resolved, That we as a Synod do cordially commend the objects and operations of this Society to the sympathies, prayers,

and contributions of the churches of this Synod, that it may thereby receive our encouragement and support."

We are happy to receive such expressions from the members of this Synod, (pastors and elders,) and trust that in forming the schedule of the charitable objects to be brought before the churches, and for which contributions will be taken up within the ecclesiastical year, a prominent and sure place will be given to this Society. Why shall it not have it? And why shall it not also share in *every church*, in the sympathies, and prayers, and contributions of the "*monthly concerts*" and Sabbath-schools? There is no good reason why it may not give it then a place, and the support it should receive, and its fruits will be abundant, precious, and satisfactory.

VIEWS OF A DONOR.

THE following paragraph is extracted from a letter recently received by a friend in this city containing a donation from a resident in one of the New-

England States. It shows the estimate which the writer entertains of the Society, and its bearing upon the welfare of our country. We are not at liberty to publish the name of the writer, but we assure our readers that from his position and mature and sound judgment, his expressions are entitled to high respect. He says:

"The inclosed — dollars are for the American and Foreign Christian Union, an Institution *not half as liberally patronized as it should be by Christians and patriots*. If any thing will save our country from the fearful desolations of Popery, it must be the blessing of God upon the efforts of the 'Union,' and other efforts of a similar character."

When will pastors and members of churches, patriots and friends of religion and of our nation, learn these great truths and come to the help of this Society, with the enthusiasm and devotion which its importance demands? We hope it will be before it is too late. There is, however, no time now to delay. Again we therefore invite the immediate coöperation of all.

M I S C E L L A N E O U S .

ROMISH UNITY.

THE Abbé Fleury, author of the "Ecclesiastical History," of which we have the Brussels edition, in thirty-six volumes, holds a most honorable place among the literary annalists of the Romish Church in France. He is too liberal and honest, however, too patriotic, or *Gallican*, as it is termed, too earnest for the just independence of the Church in his native country, to suit the taste and temper of the high-strung Romanists. See how the

"Universe" speaks of him, in the number of July 8th: "The worthless and hateful Fleury, so ardent and furious in his calumnies and spite against the Pope!" Such is the internal harmony of Popery!

The *Siècle*, in the number for September 3d, utters this phrase, which is the more remarkable as coming from a man of the world: "One of two things must take place; either Catholicism, already so powerfully shaken

by the hand of Luther, will compromise itself irretrievably under the abuses and excesses of power inherent in absolutism; or it will return to its primitive constitution. In either case, the existing state of things, so contrary to the spirit of Christ, and so contrary to the spirit of the Gospel, is doomed to perish at no distant day."

The European journals announce

that Mr. Van Santem, Jansenist Archbishop of Utrecht, in Holland, and Messrs. Van Buul and Herkamp, Bishops equally Jansenist of Harlem, and of Deventer, in the same kingdom, have just sent to their Holy Father, Pope Pius IX., a Latin [protestation against the dogma of the Immaculate Conception of the Blessed Virgin Mary, as the same was defined at Rome, December 8, 1854.

FOUR NEW SAINTS.

It is stated in an Italian journal, that they have just commenced at Rome the necessary preliminaries for proclaiming the beatification of four monks of the Order of St. Dominic. This holy quaternion consists of four Inquisitors, who were distinguished by their zeal for the conversion of the heretics in the Waldensian valleys of Piedmont, where three of these Inquisitors perished while directing the attacks, and all the world knows what savage attacks they were, against the hapless inhabitants. This fact, in which we seem to see a sort of protestation against the present civil

emancipation of the Waldenses, shows that, so far from renouncing the past doings of her Inquisition, Rome on the contrary glorifies them as much as she can. If any one doubts of this, the "Universe" charges itself with the correction of his error. That journal, under date of the 19th of July, sees in the canonization of the four Inquisitors "a new sanction divinely given to the holy mission fulfilled by them, a providential justification of them from the reproaches and doubts injuriously cast upon the utility of their ministry, and, finally, a vindication of the Church, in all that she has done in defending her faith."

THE BIRTH OF CHILDREN OF FOREIGN PARENTS.—A remarkable fact contained in the abstract of the Births in Massachusetts, is the great increase of children of foreign parents. Of the 32,000 born, but 16,470 were of American parentage, while some 14,000 were of parents, one or both foreigners—and the increase from foreign parents was more than twice what it was from native parents. At the same rate, shortly, we shall have more children born in Massachusetts from foreigners than from natives; for in five years the Ame-

rican births have not increased 1000, while the foreign have increased more than 5000. In Suffolk county already, the births in foreign families are more than twice as numerous as in American, being 3735 in the former, and 1737 in the latter. Of the parents of Boston children, last year, the largest number was from Ireland, 2824 fathers and 2957 mothers, while there were but 410 fathers and 524 mothers natives of the city, and 533 fathers and 475 mothers natives of Massachusetts, out of Boston. In some of the

houses, crowded with foreigners, there will be from ten to twenty children that can not go alone or lisp a word; there are several instances given, where four, and five, and six, and seven even, were born in one house during the year; and it looks now as though very shortly there would not be real Bostonians enough to

guard the city at night. Many of the large towns and cities show like facts. Cambridge had born of foreign parents 432 children to 208 Americans; Fall River, 223 to 88; Lawrence, 322 to 145; Lowell, 596 to 427; Roxbury, 383 to 168; Salem, 844 to 120; Taunton, 221 to 143; and Worcester 431 foreign to 320 American.

CLOSE OF THE VOLUME.

THIS number closes the seventh volume of this Magazine. We have used our best endeavors, amid other pressing official cares, to make it a faithful organ of communication with all that portion of the religious public which feels a special concern in the great objects of our labor, and also to make it instructive and interesting to our readers generally. We have been much encouraged by numerous expressions, from various quarters, of a growing satisfaction with the manner in which this part of our duty is conducted; and we shall spare no exertions, if life and strength are given us, to deserve the good opinion of our friends. It will be our object, first of all, to spread out the *details* of our missionary work, its toils, its trials, and its triumphs, both at home and abroad; and, in the last place, to present the polemics, the history, the

literature, and the general intelligence which relate to Romanism and the evangelization of Romanists, in a popular and readable manner.

The low price of our Magazine, which has a very large circulation, and needs to have it made larger, in order that it may meet all its expenses, does not permit us to make much use of agents to extend its circulation. We have to rely very much on the voluntary agency of pastors, and others who are fully quickened with the life of Protestantism, to procure us new subscribers. We entreat all such friends to do something in this behalf by obtaining and sending to us some names of subscribers before we begin the issue of our next volume. We feel, that to increase the number of readers of this Magazine is a sure way to increase the number of intelligent, cheerful, and liberal donors to our treasury.

NEW PUBLICATIONS.

ROMAN CATHOLICISM SCRIPTURALLY CONSIDERED; OR, THE CHURCH OF ROME THE GREAT APOSTASY. By CHARLES P. JONES, of the North-Carolina Conference. New-York: Published by M. W. DODD, No. 59 Chambers street. 1856. 12mo, pp. 396.

THIS useful work was written by an itiner-

ating minister, as he says, "in the midst of heavy pastoral labors. Over nine hundred white members, and one thousand colored, had to be cared for and served. One hundred and fifty miles were usually travelled monthly, and twenty-five sermons delivered. Thousands of pages were read in the bazaar, while

travelling from appointment to appointment—thoughts were suggested—arguments elaborated; and then, at 'the home,' in the bosom of the family, or in the 'preacher's room,' the pen would be hastily caught up, and the thought or argument written out." It is truly surprising that a work so valuable could have been prepared under such disadvantages, and indicates uncommon energy and zeal in the humble and laborious author. His soul is full of the subject, and seems to have had a sort of transmigration into his book, which is full of life and information. It goes over nearly the whole ground of the controversy between the Bible and Rome, and makes an excellent manual for the common reader. We trust it will have a wide circulation.

A THREE-FOLD TEST OF SPIRITUALISM. By WILLIAM R. GORDON, D.D. New-York: CHARLES SCRIBNER, 377 & 379 Broadway. 1856. 12mo, pp. 408.

THE prolific brain and busy pen of Dr. Gordon have, perhaps, produced nothing more useful than this able discussion of the modern necromancy, falsely called "spiritualism," but really a very crude and unrefined sort of materialism. He begins with an extended

and most curious account of the facts in the case as set forth by the spiritualists themselves. His first test of this system is drawn from the author's own *experience*, making a most amusing chapter, yet very serious in its bearings. The next test is *internal evidence*. Under this head are many very laughable specimens of the new philosophy, which may well make one laugh "till the tears come," tears of sincere sorrow for the dupes of such folly. The third and last test is the *BIBLE*, which, though in no magical way, puts the evil and lying spirits to flight. The book closes with a very solemn appeal to all recreant Christians who have gone astray after these false lights, and to the churches which should faithfully guard against these errors. We must say, however, that we are not prepared to give our assent to Dr. Gordon's theory, that the marvellous manifestations of which the self-styled spiritualists make so much are the effect of direct diabolical agency. The devil, to be sure, is at the bottom of all the mischief there is going. But we have too much respect for him as a fallen intelligence, "an archangel ruined," to ascribe so much nonsense all to him. It is not usual for the devil to seek such fools to do his errands!

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF OCTOBER TO THE 1st OF NOVEMBER, 1856.

MAINE.		
Bath. Central Ch. and Parish, per R. Whittelsey,.....	28 00	
South-Prospect. Rev. David Thurston,.....	8 00	
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North-Valley. Cong. Ch., in part to make Nathaniel Bell a L. M.,.....	18 08	
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Fonthampton. Cong. Ch. and Soc., per Stephen C. Strong,.....	18 00	
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Lancaster. Evan. Cong. Ch., in part to make Rev. Franklin B. Doe a L. M.,.....	10 00	
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Weymouth. Union Ch.,.....	12 43	
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Fair Haven. 1st Cong. Ch.,.....	40 00	
" Centre Ch.,.....	14 00	
New-Haven. North Cong. Ch. makes Alex. McAllister a L. M.,.....	105 60	
" Howe St. Ch.,.....	8 06	
Ellington. Cong. Ch., per Rev. T. R. Fessenden,.....	8 58	
Middletown. 4th Cong. Ch., in full, of L. M., for Rev. L. S. Hough,.....	23 25	

NEW-YORK.		
Kingston. 1st Ref. P. Ch., in part to make		
Rev. John C. F. Hunt, D.D., a		
L. M.,	20 13	
" 2d Ref. P. Ch.,	15 00	
Friends, per Rev. John C. F. Hunt,		
D.D.,	3 00	
Deposit. Friends in Presb. Ch., per Rev. G. H.		
Raymond,	5 00	
New-Brunswick. Cong. Ch. at Black Creek Cer-		
mon,	11 20	
Cananotown. 1st Cong. Ch., to make Samuel		
M. Andrews a L. M.,	47 00	
Mount Morris. Presb. Ch., in part to make		
James R. Bond a L. M.,	15 20	
" M. E. Ch., Coll.,	2 70	
Martha. Bapt. Ch.,	5 00	
" Presb. Ch., Mr. Benjamin, \$10, in		
part to make Dr. Tracy Bond a		
L. M.; balance, \$28.24, to make		
Rev. Dr. Burdick a L. M.,	48 24	
" Cong. Ch.,	5 00	
Painted Post. Franklin Chaffield,	1 20	
West-Putnam. R. D. Church,	11 00	
Poughkeepsie. Individuals,	8 00	
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Stockholm. Hiram Hubbard, in full, for Mrs.		
Amelia H. Hubbard a L. M.,	10 00	
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Clinton. Additional,	11 00	
Vernon. Cong. Ch., in part,	7 00	
" M. E. Ch.,	4 20	
Watertown. 2d Presb. Ch.,	11 00	
New-Haven,	7 00	
Madison Patent,	14 00	
Salem. M. E. Ch.,	8 00	
" Ass. Ref. Ch., to make its Sab. School		
a L. M.,	21 44	
Kingston. 1st Presb. Ch., to make Rev. H. W.		
Bond a L. M.,	30 00	
Owego. A friend,	2 00	
Troy. 1st Presb. Ch., in part, by B. Hatch,		
Reg. Treas.,	30 00	
" Chan. Lee,	3 00	
NEW-JERSEY.		
New-Brunswick. Mathew Edgerton,	4 00	
Jersey City. R. D. Ch., Grand st.,	50 00	
Newark. So. Park Presb. Ch., (Rev. Dr. Wil-		
son),	43 80	
Jersey City. Ref. D. Ch., Wayne st., (Rev. Mr.		
Van Cleef's),	57 00	
Millington. Bapt. Sab. School, per Mr. A.		
McLown,	7 50	
Deerketown. 1st Presb. Ch., Wantage, add to		
\$25,	17 00	
" Miss Mary Stiles, of the 1st Presb.		
Ch., Wantage, in full to make		
her father, John Stiles, a L. M.,	23 00	
" 2d Presb. Ch., of Wantage, in		
part,	24 90	
Hamburgh. Presb. Ch., North-Hardyston, in		
part,	14 75	
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" 4th Ass. Ref. Presb. Ch.,	12 72	
Pittsburgh. 2d Street Meth. Prot. Ch., add to		
make Jas. Craig, Reg. a L. M.,	5 00	
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Rev. Gabriel Adams a L. M.,	57 00	
Birmingham. 1st Ass. Ref. Presb. Ch.,	4 11	
1st Presb. Ch.,	8 00	
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" 2d Ass. Ref. P. Ch.,	20 00	
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Anderson. Presb. Ch.,	7 15	
San West. Ass. Ref. Ch., to make Rev. W. H.		
Humphill a L. M.,	20 00	
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Pike Co. Collected at a Camp-meeting, to		
make Rev. James Jones and Rev. Samuel		
Anthony L. M.,	30 00	
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Reg. Ch.,	8 70	
Concord. Meth. Ep. Ch.,	9 75	
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Shelbyville. J. W. Cunningham,	1 00	
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St. Louis. Dr. J. S. Moore,	5 00	
INDIANA.		
Crawfordsville. Individuals, in full, to make		
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Mr. Shaw and Mr. Tibson,	2 00	
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Michawaka. Mr. Hood,	1 00	
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Oxford. Western Female Seminary,	6 50	
" Riley P. Church, (O. S.),	7 00	
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Rushville. Dea. Saml. Miller,	2 00	
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" 1st Presb. Ch., in part,	20 75	
" Prot. Epis. Ch., Mr. Sprague,	1 00	
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Concert, per Rev. G. W. Winnes,	5 00	
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L. M.,	30 65	
Detroit. Individuals, in full, to make Rev.		
Harvey D. Mitchell a L. M.,	12 00	
Salem. Presb. Ch., in part to make Rev. Benj.		
Franklin a L. M.,	5 00	
Lodi. Cong. Ch., to make their Pastor a L. M.,	20 00	

CONTENTS.

	PAGE		PAGE
Summons to American Protestants,	361	HOME FIELD:	
Protestant Catholicism,	363	Extracts from Report of Rev. Mr. Hoq.,	365
Christmas at Rome in 1855,	369	The Mission in Louisville,	376
FOREIGN FIELD:		Opposition made Useful,	387
Letter from J. P. Revel,	373	German Mission in Cincinnati,	394
France,	376	A New Mission,	399
Belgium,	378	The Work Progressing,	399
Tuscany,	380	How they Feel and Talk,	399
The Bishop of Arras,	381	The Synod of Indiana,	391
French Officials,	381	Views of a Donor,	392
Sardinia,	383	Romish Unity,	392
Single Universities,	383	Four New Saints,	394
De Mora,	384	Close of the Volume,	394
Mighty,	384	New Publications,	394
		Receipts,	395







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